EW Books are so perfect, in their first Editions, as to need no Improvement or Addition afterwards. But it would be Injustice to the Publick to suppress all future Improvement, rather than offend the first Buyers. Our Customers therefore, we hope, will pardon Us, if the many Additions in this Edition do depreciate the former. The Quantity of this is more, but the Quality of that is the same: For tho’ the Author found it necessary to add Paragraphs very frequently, and whole Chapters sometimes, he did not write at first with so little Thought as
as to need to alter it, some few Amendments excepted. And therefore the Possessors of the former Edition cannot think themselves abused.

The Author was very desirous of having the Additions printed by themselves; but the Number of 'em, and their being interspers'd in every Page, render'd that impracticable. He has now set the last Hand to it, and we hope it is so compleat as to need no more Improvement.

A Word more in Relation to the Latin Edition of this Work printed in Holland, the Publisher of which pretends it was corrected by the Author; but that being quite otherwise, we must take this Opportunity to let the World know, that the Author never saw it till it was all printed; and therefore the many Errors found in it must not be imputed to Him.
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Archæo-
Archaologia Græca,
OR, THE
ANTIQUITIES
OF
G R E E C E.

Book I.

C H A P I.

Of the State of Athens till Cecrops.

LL Ages have had a great Esteem and Veneration for Antiquity; and not only of Men, but of Families, Cities, and Countries, the most Ancient have always been accounted the most Honourable. Hence arose one of the first and most universal Disputes that ever troubled Mankind; almost every Nation, whose first Original was not very manifest, pretending to have been of an equal Duration with the Earth itself. Thus the Egyptians, Scythians, and Phrygians phanfied themselves to be the first Race of Mankind, and the Arcadians boasted that they were ἀρχαῖοι, or before the Moon. The want of Letters did not a little contribute to these Opinions; for almost every Colony and Plantation, wanting Means whereby to preserve the Memory of their Ancestors, and deliver them down to Posterity, in a few Generations forgot their Mother-Nation, and thought they had inhabited their own Country from the Beginning of the World.
Our Athenians had too their Share in this Vanity, and made as great and loud Pretensions to Antiquity, as the best of their Neighbours; they gave out that they were produced at the same time with the Sun (a), and assumed to themselves the honourable Name (for so they thought it) of Αὐτόξοβοι, which Word signifies Persons produced out of the same Soil that they inhabit: For it was an old Opinion, and almost every where received among the Vulgar, that in the Beginning of the World, Men, like Plants, were by some strange prolific Virtue produced out of the fertile Womb of one common Mother, Earth; and therefore the Ancients generally called themselves Πτερόες, Sons of the Earth, as Hesychius informs us (b); alluding to the same Original, the Athenians sometimes stil'd themselves τέρτιας, Grasshoppers; and some of them wore Grasshoppers of Gold, binding them in their Hair, as Badges of Honour, and Marks to distinguish them from others of later Duration, and less noble Extraction, because those Insects were believed to be generated out of the Ground (c); Virgil has mention'd this Custom in his Poem entituled Cis.

Ergo omnis caro residebat cura capillo,
Aurea solemni comptum quem fibula ritu
Cecropica tereti nectebat dente cicade.
Wherefore she did, as was her constant Care,
With Grasshoppers adorn her comely Hair,
Brac'd with a golden Buckle Atticke wife.

Mr. Jo. Abell, of Linc, Coll.

Without doubt the Athenians were a very ancient Nation, and it may be, the first, that ever inhabited that Country; for when Thessaly, and Peloponnesus, and almost all the fertile Regions of Greece chang'd their old Masters every Year, the Barrenness of their Soil secur'd them from foreign Invasions. Greece at that time had no constant and settled Inhabitants, but there were continual Removes, the stronger always dispossessing the weaker; and therefore they liv'd, as we say, from Hand to Mouth, and provided no more than what was necessary for present Sustenance, expecting every Day when some powerful Nation should come and displace them, as they had lately done their Predecessors (d). Amidst all these Troubles and Tumults, Attica lay secure and unmolested, being protected from foreign Enemies by means of a craggy and unfruitful Soil, that could not afford Fuel for Contention, and secur'd from intestine and civil Broils, by the quiet and peaceable Dispositions of its Inhabitants; for in those Golden Days no Affectation of Supremacy, nor any Sparks of Ambition had fired Mens Minds, but every one liv'd full of Content and Satisfaction in the Enjoyment of an equal Share of Land, and other Necessaries, with the rest of his Neighbours.

The usual Attendance of a long and uninterrupted Peace are Riches and Plenty; but in those Days, when Men lived upon the Products of

(a) Menander Rhetor. (b) In voce Πτερόες. (c) Thucydides lib. I. Enstatium ad Illiad γ. (d) Thucyd, ibid.
their own Soil, and had not found out the Way of supplying their Wants by Traffick, the Cafe was quite contrary, and Peace was only the Mother of Poverty and Scarceness, producing a great many new Mouths to consume, but affording no new Supplies to satisfy them. This was soon experienced by the Athenians; for in a few Ages they were increased to such a Number, that their Country being not only unfruitful, but confined within very narrow Bounds, was no longer able to furnish them with necessary Provisions. This forced them to contrive some Means to disburthen it; and therefore they sent out Colonies to provide new Habitations, which spread themselves in the several Parts of Greece.

This sending forth of Colonies was very frequent in the first Ages of the World, and several Instances there are of it in later Times, especially amongst the Gauls and Scythians, who often left their Native Countries in want Bodies, and, like general Inundations, overturn’d all before them. Meursius reckons to the Number of forty Plantations peopled by Athenians; but amongst them all, there was none so remarkable as that in Asia the Lefs, which they call’d by the Name of their native Country Ionia. For the primitive Athenians were nam’d Iones, and Iaones (e); and hence it came to pass, that there was a very near Affinity between the Attick and old Ionick Dialect, as Euflatibus observes (f). And though the Athenians thought fit to lay aside their ancient Name, yet it was not altogether out of Use in Theseus’s Reign, as appears from the Pillar erected by him in the Isthmus, to shew the Bounds of the Athenians on the one Side, and the Peloponnesians on the other; on the East-side of which was this Inscription (g).

This is not Peloponnesus, but Ionia.

And on the South-side this,
This is not Ionia, but Peloponnesus.

This Name is thought to have been given them from Javan, which bears a near Resemblance to Iov; and much nearer if, as Grammarians tell us, the ancient Greeks pronounce’d the Letter a broad like the Diphthong au, as in our English Word All, and so Sir George Wheeler reports the modern Greeks do at this Day. This Javan was the fourth Son of Japheth, and is said to have come into Greece after the Confusion of Babel, and feated himself in Attica; and this Report receiveth no small Confirmation from the divine Writings, where the Name of Javan is in several Places put for Greece. Two Instances we have in Daniel (b); And when I am gone forth, behold the Prince of Græcia shall come. And again (c) He shall stir up all against the Realm of Græcia. Where though the vulgar Translations render it not Javan, yet that is the Word in the Original. And again in Isaiah, And I will send those that escape of them to the Nations in the Sea, in Italy, and in Greece. Where the Ti-

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(a) Herodot. lib. I. Strabo Geogr. lib. IX.Æschylus Persis. (f) Iliad, 2.
(b) Piutareb. Thebæ. (g) Cap. X. v. 30. (g) Cap. XI. v. 2.
Of the Civil Government of Athens:

Gurine Version, with that of Geneva, retains the Hebrew Words, and useth the Names of Tubal and Javan, instead of Italy and Greece. But the Grecians themselves, having no Knowledge of their true Ancestor, make this Name to be of much later Date, and derive it from Ion, the Son of Xuthus. This Xuthus (as Paufanias reports) having robb’d his Father Deucalion of his Treasure, convey’d himself, together with his ill-gotten Wealth into Attica, which was at that Time govern’d by Eræus, who courteously entertain’d him, and gave him his Daughter in Marriage, by whom he had two Sons, Ion and Achæus; the former of which gave his Name to the Ionians, the latter to the Achæans. It is not improbable that Ion himself might receive his Name from Javan; it being a Custom observable in the Histories of all Times, to keep up the ancient Name of a Fore-Father, especially such as had been eminent in the Times he lived in, by reviving it in some of the Principal of his Posterity.

From the first peopling of Attica till the Time of King Ogyges, we have no Account of any Thing that pass’d there; only Plato (k) reports, they had a Tradition, that the Athenian Power and Glory were very great in those Days; that they were excellently skil’d both in Civil and Military Affairs, were govern’d by the justest and most equitable Laws, and lived in far greater Splendor than they had arrived to in his Time. But of the Tranactions of these, and the following Ages till Theseus, or the Trojan War, little or nothing of Certainty must be expected; partly, because of the Want of Records, in rude and illiterate Ages; partly, by reason of the vast Distance of Time, wherein those Records they had (if they had any) were lost and destroy’d; and partly, through the Pride and Vain-glory of the ancient Greeks, who, out of an Affectation of being thought to have been descended from some divine Original, industriously conceal’d their Pedigrees, and obscured their ancient Histories with idle Tales, and poetical Fictions. And to use the Words of Plutarch (l): “As Historians, in their Geographical Descriptions of Countries, crowd into the farthest Part of their Maps those Things they have no Knowledge of, with some such Remarks in the Margin as these; all beyond is nothing but dry and desert Sands, or Scythian Cold, or a frozen Sea; so it may very well be said of those Things that are so far removed from our Age; all beyond is nothing but monstrous and tragical Fictions; there the Poets, and there the Inventors of Fables dwell; nor is there to be expected any Thing that deserves Credit, or that carries in it any Appearance of Truth.”

However I must not omit what is reported concerning Ogyges, or Ogygus, whom some will have to have been King of Thebes, some of Egypt, some of Arcadia, but others of Attica, which is said to have been called after his Name, Ogygia (m). He is reported to have been a very potent Prince, and the Founder of several Cities, particularly of Eleusis; and Paufanias tells us farther, that he was Father to the Hero Eleusis, from whom that Town received its Name. He is said to have

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(k) Timæus.
(l) Theseus.
(m) Stephanus Byzantin, de Urb. & Pop.
been contemporary with the Patriarch Jacob; about the sixty-seventh Year of whose Age he is supposed to have been born (r), others bring him as low as Moses (o). His Reign is the utmost Period the Athenian Stories or Traditions ever pretended to reach to; and therefore when they would express the great Antiquity of any thing, they call it ΩυςΘ, of which we have a great many Inflatances in several of the ancient Writers, but I shall only give you one out of Nicander's Theriaca,

ΩυςΘ 433 μουΘ 5 ει ήσωνι θειεν."

And in Allusion to the great Power he is supposed to have been possessed of they call any thing great or potent, ΩυςΘ, as two learned Grammarians inform us. Ἡσεβίους, ΩυςΘ, παλαιος, αρχαιος, μεγάλος πανω. Συώς, ΩυςΘ, παλαιος, πανωμεγήθες. And therefore ΩυςΘικαιακαι are great and insupportable Evils; and ΩυςΘσυνθεια in Philo, extreme Folly and Stupidity. He reign'd two and thirty Years (for so Cedrenus computes them) in full Power and Prosperity, and blest with the Affluence of all Things that Fortune can bestow upon her greatest Favours; but the Conclusion of his Life was no less displeasing than the former Part of it had been prosperous, for in the midst of all his Enjoyments he was surpriz'd with a sudden and terrible Inundation, which overwhelm'd not Attica only, but all Achaia too, in one common Destruction.

There is frequent Mention made in ancient Authors of several Kings that reign'd in Attica; between the Ogygian Flood and Cecrops the First. As of Porphyryon, concerning whom the Athenians, a People in Attica, have a Tradition, that he erected a Temple to Venus Ogygia in their Borough (p). Also of Colonus (q); and of Periphas, who is describ'd by Antonius Liberalis (r), to have been a very virtuous Prince, and at last metamorphos'd into an Eagle. Isaac Tzetzes, in his Comment upon Lycophron, speaks of one Draco, out of whose Teeth he tells us, it was reported that Cecrops sprang; and this Reason some give for his being call'd Διας. Lastly, to mention no more, Pausanias and Stephanus speak of Alcaeus, or Alcaon, from whom some will have Attica to have been call'd Aete; and this Name frequently occurs in the Poets, particularly in Lycophron, a studious Abject of antiquated Names, and obsolete Words:

Ἀττικὴ Διαευθοὶ γυναῖκα εὐπορίων.

But small Credit is to be given to these Reports, for we are assured by Philochorus, an Author of no less Credit than Antiquity, as he is quoted by Africanus, that Attica was so much wafted by the Ogygian Deluge, and its Inhabitants reduced to so small a Number, that they lived an hundred and ninety Years, from the Time of Ogyges to Cecrops, without any King at all; and Eusebius concurs with him in this Opinion (f).

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IT is agreed almost on all Hands, that Cecrops was the first that gathered together the poor Peasants that lay dispersed here and there in Attica, and having united them into one Body, (tho' not into one City, for that was not effected till many Ages after) constituted among them one Form of Government, and took upon himself the Title of King. Most Nations at the first were governed by Kings, who were usually Persons of great Worth and Renown, and for their Courage, Prudence, and other Virtues, promoted to that Dignity by the general Consent and Election of the People; who yielded them Obedience out of Willingness, rather than Necessity; out of Advice, rather than by Compulsion: And Kings rather chose to be obey'd out of Love, and Esteem of their Virtues, and Fitness to govern, than by the Force of their Arms, and out of a flavish Fear of their Power. They affected no uncontrollable Dominion, or absolute Sway, but preferr'd the Good of their People, for whose Protection they knew and acknowledged themselves to have been advanced, before any covetous or ambitious Designs of their own. They expected no bended Knees, no prostrate Faces, but would condescend to converse familiarly, even with the manner sort of their Subjects, as oft as they stood in need of their Assistance. In short, they endeavoured to observe such a just Medium in their Behaviour, and all their Actions, as might neither expose their Authority to Contempt, nor render them formidable to those, whom they chose rather to win by Kindness into a voluntary Compliance, than to awe by Severity into a forced Subjection. They proposed to themselves no other Advantage, than the Good and Welfare of their People, and made use of their Authority no farther, than as it was conducive and necessary to that End. This Dignity and Office consisted chiefly in three Things.

Firstly, In doing Justice, in hearing Causes, in composing the Divisions, and deciding the Differences that happen'd among their Subjects, in constituting new Laws, and regulating the old (t), where they had any; but the People generally repose'd such Trust and Confidence in the Justice and Equity of their Prince, that his sole Will and Pleasure pass'd for Law amongst them (u).

Secondly, In leading them to the Wars; where they did not only assit them by their good Conduct and Management of Affairs, but exposed their own Persons for the Safety and Honour of their Country, pressing forward into the thickest of their Enemies, and often encountering the most valiant of them in single Combat. And this they thought a principal Part of their Duty, judging it but reasonable, that they, who excel'd others in Honour, should surpass them too in


Valour,
Of the Civil Government of Athens.

Valour, and they that had the first Places at all Feasts, and publick Assemblies, should be the first also in undertaking Dangers, and exposing themselves in the Defence of their Country; and thus the Hero in Homer argues the Cause with one of his Fellow-Princes,

Glaucus, since us the Lycian Realms obey, Like Gods, and all united Homage pay, Since we first seated have our Goblets crown'd Enjoy large Farms, near Xanthus' Streams, whose Ground Is fertile, and befit with shady Trees around? Ought we not in the Battle's Front to engage, And quell our furious Foes with doubled Rage?

Thirdly, The Performance of the solemn Sacrifices, and the Care of Divine Worship was Part of the King's Business. The Lacedaemonian Kings at their Coronation were consecrated Priests of Jupiter, Omegivis, and executed that Office in their own Persons. No Man can be ignorant of Virgil's Anius, who was both King and Priest.

Rex Anius, Rex idem hominum, Phæbique sacerdos.

We seldom meet with a Sacrifice in Homer, but some of the Heroes, and those the Chief of all then present, are concern'd in the Performance of the holy Ceremonies; and so far was it from being thought an Act of Condefcenfion, or any way below their Dignity and Grandeur, that they thought it an Accession to the reft of their Honours; and the inferior Worshippers were no lesr careful to revere this Piece of Service for them, than they were to give them the most honourable Places in the Banquets; which they refresh'd themselves with, after the Sacrifices were ended.

Let us now return to Cecrops, whom, as soon as he had establisht himself in his new rais'd Kingdom, we shall find employ'd in laying the Model of a City, which he design'd for the Seat of his Government, and Place of his constant Residence. And as the most commodious Place in his Dominions for this Purpose, he pitch'd upon a Rock, strongly fortify'd by Nature against any Assaults, and situated in a large Plain near the Middle of Attica, calling both the City, and the Territory round it, after his own Name, Cecropia. Afterwards, when the Athenians increafed in Power and Number, and fill'd the adjacent Plains with Buildings, this was the Acropolis or Citadel.
Then for the better Administration of Justice, and the Promotion of mutual Intercourse among his Subjects, he divided them into four Tribes, the Names of which were,

1. Κεκροπις.
2. Αὐτόκηνος.
3. Λυκεια.
4. Παραλεια.

And finding his Country pretty well flock'd with Inhabitants, partly by the Coming in of Foreigners, partly by the Concord of People from every Corner and Lurking-hole in Attica, where they had before lain, as it were, buried in Privacy, he instituted a Poll, causing every one of the Men to cast a Stone into a Place appointed by him for that Purpose, and upon Computation, he found them to be in Number twenty thousand, as the Scholast upon Pindar reports out of Philochorus (x).

But the Soil being in its own Nature unfruitful, and the People unskill'd in tilling and improving it to the best Advantage, such Multitudes could not have fail'd of being reduc'd in a short Time to the greatest Extremities, had not Cecrops taught them the Art of Navigation, and thereby supply'd them with Corn from Sicily and Africa(y).

Besides this, he was the Author of many excellent Laws and Constitutions, especially touching Marriage, which, according to his Appointment, was only to be celebrated betwixt one Man and one Woman, whereas before promiscuous Mixtures had been allow'd of amongst them, as the Poet intimates,

καὶ μὲν ἐν γάλασσοι πεδίσκεται ὄργανα πανίς,
Θεοῦ χιλος ἰχαρία, καὶ κατων Ἀθηνίων πεδινα,
Σεριγυγία αὐτοίσι σωματία Νίγυγα Κέκριφ (z).

With curious Art Cadmus did Letters frame,
The Law's Invention from wise Solon came,
But Cecrops glories in the Marriage Tie
Of the united Pair.———

Nor did he only prescribe Rules for the Conduct of their Lives, with respect to one another, but was the first that introduced a Form of Religion, erected Altars in Honour of the Gods, and instructed his People in what Manner they were to worship them.

In the Reign of Pandion, the fifth King of Athens, Triptolemus is said to have taught the Athenians how to sow and manure the Ground, and to have enacted several useful and necessary Laws, three of which we find quoted by Porphyry out of Xenocrates (a);

1. Honour your Parents.
2. Make Oblations of your Fruits to the Gods.
3. Hurt not living Creatures.

Of the Civil Government of Athens.

Cecrops, the second of that Name, and the seventh King of Athens, divided his Dominions into twelve Cities, or large Boroughs, compelling his Subjects to leave their separate Habitations, and unite together for the replenishing of them (b). Their Names were these, as they are deliver'd by Strabo in his Description of Attica (c): Cecropia, Tetrapolis, Exacria, Declea, Elusis, Aphidnae, Thoricus, Brauron, Cytheris, Sphettus, Cephiassa, and Phalerns. But Cecropia still continued the chief Seat of the Empire, though each of these Cities (they are the Words of Sir George Wheeler, who refers this Division to Cecrops the First, led thereunto by the Authority of Eusebius, and some others) had distinct Courts of Judicature, and Magistrates of their own; and were so little subject to their Princes, the Successors of Cecrops, that they seldom or never had recourse to them, save only in Cases of imminent and publick Danger; and did so absolutely order their own Concerns, that sometimes they waged War against each other without the Advice or Consent of their Kings.

In this State continued Attica, till the Reign of Pandion, the second of that Name, and eighth King of the Athenians, who was deprived of his Kingdom by the Sons of his Uncle Metion; who themselves did not long profess what they had thus unjustly gotten, being driven out of it by the more powerful Arms of Pandion's four Sons, viz. Ægeus, Lyceus, Pallas, and Nisus. These, having expell'd the Metionidae, divided the Kingdom amongst themselves, as Apollodorus reports. But others are of Opinion, that Pandion himself, being restored to the quiet Possession of his Kingdom by the joint Assistance of them all, by his last Will and Testament divided it into four Parts, bequeathing to each of them his Proportion. And though it is not agreed amongst ancient Writers, which Part fell to every Man's Lot; yet thus much is consented to on all Hands, that the Sovereignty of Athens was assign'd to Ægeus, for which he was extremely envy'd by his Brethren; and so much the more, for that, as most think, he was not the begotten, but only adopted Son of Pandion; and for this Reason it was (faith Plutarch) that Ægeus commanded Æthra, the Mother of Theseus, to send her Son, when arrived at Man's Estate, from Traexen, the Place where he was born, to Athens with all Secrecy, and to enjoin him to conceal, as much as possible, his Journey from all Men, because he fear'd extremely the Pallantidae, who, did continually mutiny against him, and despaired him for his want of Children, they themselves being fifty Brothers, all the Sons of Pallas. However, as the same Author tells us, they were withheld from breaking out into open Rebellion, by the Hopes and Expectation of recovering the Kingdom, at least after Ægeus's Death, because he was without Issue; but as soon as Theseus appear'd, and was acknowledged rightful Successor to the Crown, highly resenting, that first Ægeus, Pandion's Son only by Adoption, and not at all related to the Family of Erithreus, and then Theseus, one of another Country, and a perfect Stranger to their Nation, should obtain the Kingdom of their Anceftors, they broke out into

(b) Etymolog. (c) Geograph. lib. IX.
Of the Civil Government of Athens.

open Acts of Hostility; but were soon overcome and dispersed by the Courage and Conduct of Theseus.

Theseus, having deliver'd the Country from interline Seditions, proceeded in the next Place to free it from foreign Slavery. The Athenians having barbarously murder'd Androgeus, the Son of Minos, King of Crete, were obliged by his Father to fend a novennial, or septennial, or, as others, an annual Tribute of seven young Men, and as many Virgins into Crete, where they were shut up within the Labyrinth, and there wandered about, till finding no possible Means of making their Escape, they perished with Hunger, or else were devour'd by the Minotaur, a terrible Monster, compounded of the different Shapes of Man and Bull. The Time of sending this Tribute being come, Theseus put himself amongst the Youths that were doom'd to go to Crete, where having arrived, he received of Ariadne, the Daughter of King Minos, who had fallen in Love with him, a Clew of Thread, and being instructed by her in the Use of it, which was to conduct him thro' all the Windings of the Labyrinth, escap'd out of it, having first slain the Minotaur, and so return'd with his Fellow Captives in Triumph to Athens.

In his Return, thro' an Excess of Joy for the happy Success of his Voyage, he forgot to hang out the white Sail, which should have been the Token of their Safety to Ægeus, who was expecting them upon the Top of a Rock; and as soon as their Ship came in View with a black, and, as it were, mourning Sail, knowing nothing of their Success, he threw himself headlong into the Sea, and so made way to Theseus's more early Succession to the Crown, than could otherwife have been expected. And to this Time, from the Reign of Cecrops the First, the Government and State of Athens continued with little Alteration.

CHAP. III.

Of the State of Athens; from Theseus to the Decennial Archons.

Theseus, being by the fore-mention'd Accident advanced to the Regal Scepter, soon found the Inconvenience of having his People dispersed in Villages, and canton'd up and down the Country. Therefore for the Remedy of this Evil, he framed in his Mind (faith Plutarch) a vast and wonderful Design of gathering together all the Inhabitants of Attica into one Town, and making them one People of one City, that were before dispersed, and very difficult to be assembed upon any Affair, tho' relating to the common Benefit of them all. Nay, often such Differences and Quarrels happen'd among them, as occasion'd Bloodshed and War; these he, by his Persuasions, appeas'd, and going from People to People, and from Tribe to Tribe, proposed his Design of a common Agreement between them. Tho' of a more private and mean Condition readily embracing so good Advice; to those of greater Power and Interest, he
he promised a Common-wealth, wherein Monarchy being laid aside,  
the Power should be in the People; and that, referring to himself  
only to be continued the Commander of their Arms, and the Pre-  
server of their Laws, there should be an equal Distribution of all  
things else among them, and by this Means he brought most of them  
over to his Proposal. The reft fearing his Power, which was already  
grown very formidable, and knowing his Courage and Resolution,  
chofe rather to be persuaded, than forced into a Compliance.  

He then dissolved all the different Courts of Justice, and Council-  
Halls, and Corporations, and built one common Prytaneum, and  
Council-Hall, where it stands to this Day. And out of the old and  
new City he made one, which he named Athens, ordaining a com-  
mon Feast and Sacrifice to be for ever observed, which he called  
Panathenae, or the Sacrifice of all the United Athenians. He instituted  
also another Sacrifice, for the Sake of Strangers that would come  
to fix at Athens, call'd Meftixia, which is yet celebrated on the 16th  
Day of Hecatombæon. Then, as he had promis'd, he laid down his  
Kingly Power, and settled a Common-wealth, having entred upon  
this great Change, not without Advice from the Gods. For sending  
to consult the Delphian Oracle, concerning the Fortune of his new  
Government and City, he received this Answer:  

Aγρείσθω Οὐσεί, Πιθυνθέθει κτήσεις,  
Πολλαίς τε πολίσσις Πατήρ ἐμε ἐκαλέθηκεν;  
Τέρμασα τέ κλαωνγρας ὑμεῖς ἠπλέβεθος.  
Ἀλλα σοῦ μῆτα λίνη περονιμὸν ἐνδοθεῖ νυμοῦ  
Βελέυειν, ἀκός γὰρ ὑμῖν ὀνήματι ποιητοσεύσῃ.  

Hear, Theseus, Pittheus Daughter’s Son,  
Hear what Jove for thee has done,  
In the great City thou hast made;  
He has, as in a Store-house, laid,  
The settled Periods and fix’d Fates  
Of many Cities, mighty States.  
But know thou neither Fear nor Pain,  
Sollicit not thyself in vain:  
For like a Bladder that does bide  
The Fury of the angry Tide,  
Thou from high Waves unhurt shall bound,  
Always toft, but never drown’d.  

(Mr. Duke.)  

Which Oracle, they say, one of the Sibyls, a long time after, did in a  
manner repeat to the Athenians in this Verse,  

Ἀκός βαπτιζῃ, ήναι δὲ τοι θέμις εστι.  
Thou, like a Bladder, mayst be wet, but never drown’d.  

Further yet desiring to enlarge his City, he invited all Strangers  
to come and enjoy equal Privileges with the Natives; and some are  
of Opinion, that the common Form of Proclamation in Athens,  

Δεύτε πάλις λαὸ, Come hither all ye People, were the Words that  

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Thefeus caused to be proclaim'd, when he thus set up a Common
wealth, confifting in a Manner of all Nations.

For all this, he suffer'd not his State by the promiscuous Multitude
that flow'd in, to be turn'd into Confusion, and Anarchy, and left
without any Order or Degrees, but was the firft that divided the
Common-wealth into three distinct Ranks, Еυταττίτικα, Τευτόνικα,
Δυναστευοι, i. e. Noblemen, Husbandmen, and Artificers. To the
Nobility he committed the Choice of Magistrates, the Teaching and
Dispensing of the Laws, and the Interpretation of all holy and re-
ligious Things; the whole City, as to all other Matters, being as it
were reduced to an Equality, the Nobles excelling the rest in Ho-
nour, the Husbandmen in Profit, and the Artificers in Number.

And Thefeus was the firft, who, as Arifotle fays, out of an Inclination
to popular Government, parted with the Regal Power; which Homer
also feems to intimate in his Catalogue of the Ships, where he gives
the Name of Δυναστευοι, or People, to the Athenians only.

In this Manner Thefeus fettled the Athenian Government, and it con-
tinued in the fame State till the Death of Codrus the seventeenth and
laft King, a Prince more renown'd for his Bravery, than Fortune.
For Attica (d) being invaded by the Dorians, or Spartans, or Peloponne-
sians, or, as fome will have it, by the Thracians, the Oracle was con-
fulted about it, and anfwer made, that the Invaders fhould have Suc-
cefs, if they did not kill the Athenian King; whereupon Codrus, pre-
ferring his Country's Safety before his own Life, difguifed himself in
the Habit of a Peafant, and went to a Place not far from the Enemy's
Camp, where picking a Quarrel with fome of them, he obtained the
Death which he fo much defired. The Athenians, being advertised of
what had happened, fet an Herald to the Enemy to demand the Body
of their King, who were fo much difhearten'd by this unexpected Ac-
cident; that they immediately broke up their Camp, and left off their
Enterprize without striking another Blow.

The Athenians, out of Reverence to Codrus's Memory, would never
more have any Governor by the Name or Title of King, but were
govern'd by Archontes, whom they allowed indeed to continue in their
Dignity as long as they lived, and when they died, to leave it to their
Children; and therefore molt Writers reckon them rather amongst the
Kings, than the Archontes that Succeeded them, who were permitted to
rule only, for a certain Time; yet they differ'd from the Kings in this,
that they were in a manner subject to the People, being obliged to
render an Account of their Management, when it fhould be demanded.
The firft of these was Medon, the eldest Son of Codrus, from whom
the thirteen following Archontes were ffirm'd Medontidae, as being de-
scended from him. During their Government the Athenian State suf-
f'er'd no considerable Alteration, but was carried on with fo great Eafe
and Quietness, that scarce any Mention is made of any memorable
Action done by any of them, and the very Names of fome of them
are almost quite forgotten.

Of the Civil Government of Athens.

Thus I have endeavour'd to give you a short Account of the Athenian State, whilst it was govern'd by Kings, who were in all thirty, and ruled Athens by the Space of seven hundred ninety-four Years, as the learned Meursius has computed them; to which, if you add the two and thirty Years of Ogyges, and the Interval of an hundred and ninety Years, in which no Footsteps of any Government are to be found, the Number will amount to one thousand and twelve Years.

A Catalogue of the Athenian Kings.

| Ogyges   | XXXII. | Thymaetes         |
| Interregnum | CXC.   | Melanthius       |
| Cecrops I.  | L.     | Codrus           |
| Cran anus  | IX.    | Medon            |
| Amphion     | X.     | Acaetus          |
| Erethion    | L.     | Archippus        |
| Pandion I.  | XL.    | Therseippus      |
| Erethens    | L.     | Phobias          |
| Cecrops II. | XL.    | Megacides        |
| Pandion II. | XXV.   | Diogonetis       |
| Aegus       | XLVIII. | Pherecles        |
| Theseus     | XXX.   | Aripion          |
| Menebeus    | XXIII. | Thespis          |
| Demophoon   | XXXIII. | Aragmesant    |
| Oxyntes     | XII.   | Aeschylus        |
| Aphidas     | I.     | Alcmexon         |

CHAP. IV.

Of the State of Athens, from the Decennial Archons to Philip of Macedon.

The People of Athens continually got Ground of their Superiors, gaining something by every Alteration that was made in the State till at length, by little and little, the whole Government came into the Hands of the Commonalty. Theseus and Medon made considerable Abatements in their Power, but what remain'd of it, they kept in their own Hands as long as they lived, and preserved the Succession entire to their Posterity. But in the first Year of the seventh Olympiad, both the Power and Succession devolved upon the People; who, the better to curb the Pride, and restrain the Power of their Archons, continued them in their Government only for ten Years; and the first that was created in this Manner, was Charops, the Son of Aeschylus. But they would not rest contented here, for about seventy Years after, that the Archons might be wholly dependent on the Citizens Favour, it was agreed that their Authority should last but for one Year, at the End of which they were to give an Account of their Administration;
Of the Civil Government of Athens.

... and the first of these was Cleon, who entered upon his Charge in the third Year of the twenty-fourth Olympiad (e). In the thirty-ninth Olympiad Draco was Archon, and was the Author of many new Laws, in which there is very little worth our Notice, only that they were cruel and inhuman, punishing almost every trivial Offence with Death. Infomuch that those that were convicted of Idleness were to die, and those that stole a Cabbage, or an Apple, to suffer as the Villains that committed Sacrilege or Murder; and therefore Demades is remark'd for saying, that Draco's Laws were not written with Ink but Blood: And he himself being ask'd, why he made Death the Punishment of most Offences? Reply'd, small Crimes deserve that, and I have no higher for the greatest. But all these, that only excepted which concern'd Murder, were repeal'd in the third Year of the forty-sixth Olympiad, in which Solon, being Archon, was intrusted with the Power of new-modelling the Common-wealth, and making Laws for it. They gave him Power over all their Magistrates, (lays Plutarch) their Assemblies, Courts, Senates; that he should appoint the Number, Times of Meeting, and what Estate they should have that could be capable of being admitted to them, and to dissolve or continue any of the present Constitutions, according to his Judgment and Discretion (f).

Solon finding the People variously affected, some inclined to a Monarchy, others to an Oligarchy, others to a Democracy, the rich Men powerful and haughty, the Poor groaning under the Burden of their Oppression, endeavour'd as far as was possible to compose all their Differences, to ease their Grievances, and give all reasonable Persons Satisfaction. In the Prosecution of this Design he divided the Athenians into four Ranks, according to every Man's Estate; those who were worth five hundred Medimns of liquid and dry Commodities he placed in the first Rank, calling them Πεινακοσμιόνες. The next were the Horsesmen, call'd Παδατελεσ, being such as were of Ability to furnish out a Horse, or were worth three hundred Medimns. The third Class consisted of those that had two hundred Medimns, who were call'd Ζαυγια). In the last he placed all the rest, calling them Θατες, and allow'd them not to be capable of bearing any Office in the Government, only gave them Liberty to give their Votes in all publick Assemblies; which, tho' at the first it appear'd inconsiderable, was afterwards found to be a very important Privilege; for it being permitted any Man after the Determination of the Magistrates to make an Appeal to the People assembled in Convocation, hereby it came to pass, that Causes of the greatest Weight and Moment were brought before them. And thus he continued the Power and Magistracy in the Hands of the rich Men, and yet neither exposed the inferior People to their Cruelty and Oppression, nor wholly deprived them of having a Share in the Government. And of this Equality he himself makes mention in this Manner,
Of the Civil Government of Athens.

Not many Years after, the City being divided into Parties, Pissistratus, by a Stratagem, seized upon the Government: For having, on some Purpose, wounded himself, he was brought into the Market-place in a Chair, where he exposed his Wounds to the People, affuring them that he had been so dealt with by the adverse Party for his Affection to their Government. The unthinking Multitude were easily drawn by so specious a Pretence into a Compassion of his Misfortunes, and Rage against his Enemies; and upon the Motion of one Ariston, granted him fifty Men arm'd with Clubs to guard his Person. The Decree being past, Pissistratus lifted the Number of Men that were allow'd him, and besides them as many more as he pleased, no Man observing what he was a doing, till at length, in Requital of the City's Kindness and Care of him, he seiz'd the Citadel, and deprived them of their Liberty. After this Pissistratus lived thirty Years, seventeen of which he was in Possession of the Government of Athens; but the State continued all that Time unsettled, and in continual Motions, the City-Party sometimes prevailing against him and expelling him, sometimes again being worsted by him, and forced to let him return in Triumph.

He was succeeded by his Sons Hipparchus and Hippias, whom Heraclides calls Thessalus; the former of which was slain by Aristogiton, and the latter about three or four Years after compell'd by Clisiones, who called to his Assistance the banish'd Alcmaenides and the Lacedaemonians, to relinqueith his Government, and secure himself by a dishonourable Flight. Being thus banish'd his Country, he fled into Persia, where he lived many Years, persuading Darius to the Enterprise upon Athens, which at length, to his eternal Shame and Dignity undertook. For levying a numerous Host of Men, he entred the Athenian Territories, where both he and his whole Army were totally defeated, by an inconsiderable Number of Men, under the Conduct of Miltiades, in that famous Battle of Marathon. This Victory was obtained twenty Years after Hippia's Expulsion. And thus the Athenians recover'd their Laws and Liberties, about sixty-eight Years after they had been deprived of them by Pissistratus.

After this Success, they continued in a flourishing Condition for three and thirty Years, but then the Scene changed, and reduced them almost
Of the Civil Government of Athens.

almost to the lowest Ebb of Fortune. Xerxes, in Revenge of his Predecessor's Defeat, invaded their Territories with an Army (as some say) of seventeen hundred thousand Men, and forced them to quit their City, and leave it a Prey to the insulting Barbarians, who took it without any considerable Resistance, and laid it in Ashes; and in the Year following his Lieutenant Mardonius, in Imitation of his Master's Example, burn'd it a second Time. But these Storms were soon blown over by the Wisdom and Courage of Themistocles and Aristides, who totally defeated the Persian Fleet at Salamis, and seconded that Victory by another of no less Importance over Mardonius at Plateae, whereby the Barbarians were quite driven out of Greece, and Athens restored to her ancient Government, arising out of her Ruins more bright and glorious than ever she had been before.

But the State suffer'd some Alterations, for first, Aristides, a Perfon (as Plutarch assures us) of a mean Extraction, and meaner Fortune, being, in Consideration of his eminent Virtues, and signal Services to the Common-wealth, prefer'd to the Dignity of an Archon, repeal'd Solon's Law, by which the Ostracism, or lowest Order of People, were made incapable of bearing any Office in the Government. And after him Pericles, having leff'en the Power of the Areopagites, brought in a confused Ochlocracy, whereby the Populace, and baseft of the Rabble, obtained as great a Share in the Government, as Persons of the highest Birth and Quality.

Notwithstanding these Alterations at Home, all Things were carried on with great Success Abroad: The Athenians by the Help of their Fleet, on which they laid out their whole Strength, when Xerxes forced them to quit their City, became sole Lords of the Sea, and made themselves Maiters of the greatest Part of the Egean Islands: And having either forced the rest of the Grecians into Subjection, or aw'd them into a Confederacy, went on Conquerors to the Borders of Egypt, and had (as Aristophanes reports) a thousand Cities under their Dominions.

But afterwards Things succeeding ill in Sicily, under the Command of Nicias, and some other Troubles arising in the Common-wealth, the principal Men of Athens, being wearied with the People's Insolency, took this Opportunity to change the Form of Government, and bring the Sovereignty into the Hands of a few. To which Purpose conspiring with the Captains that were Abroad, they caused them to set up an Aristocracy in the Towns of their Confederates; and in the mean time, some, that were most likely to oppose this Innovation, being slain at Athens, the Commonalty were so difmay'd, that none durft open his Mouth against the Conspirators, whose Number they knew not; but every Man was afraid of his Neighbour, left he should have a hand in the Plot. In this general Conternation, the Government of Athens was usurp'd by four hundred, who, preferring in Shew the ancient Form of Proceeding, caufed all Matters to be propounded to the People, and concluded upon by the greater Part of the Voices; but the Things propounded were only such, as had been first agreed upon among themselves; neither had the Commonalty any other Liberty, than only that of approving and giving Consent; for whooever preu-
Of the Civil Government of Athens.

med to take upon him any farther, was quickly dispatch'd out of the Way, and no Enquiry made after the Murderers. By these Means many Decrees were made, all tending to the Establishment of this new Authority, which nevertheless endur'd not long; for the Fleet and Army, which were then at the Isle of Samos, altogether detesting these tyrannical Proceedings of the four hundred Usurpers, recall'd Alcibiades from his Banishment; and partly out of Fear of him, partly because they found the Citizens incensed against them, the Tyrants voluntarily resign'd their Authority, and went into Banishment.

Yet was not this Alteration of Government a full Restitution of the Sovereign Command to the People, or whole Body of the City, but only to five thousand, whom the four hundred (when their Authority began) had pretended to take to them as Afliliants in the Government: herein seeming to do little or no Wrong to the Commonalty, who seldom assembled in a greater Number; and therefore no Decrees were pass'd in the Name of the four hundred, but all was said to be done by the five thousand; and the Usurpers were call'd (says (g) Plato) πεντακαταγόντες, τετρακαταγόντες, five thousand, tho' they did not exceed four hundred. But now, when the Power was come indeed into the Hands of so many, it was soon agreed, that Alcibiades and his Friends should be recall'd from Exile by the Citizens, as they had been before by the Soldiers; and that the Army at Samos should be requested to undertake the Government, which was forthwith reform'd according to the Soldiers Desire.

This Establishment of Affairs at Home was immediately seconded with good Success from Abroad, for by the Help of Alcibiades they in a short Time obtain'd several very important Victories; but the giddy Multitude being soon after incensed against him, he was banish'd a second Time (b). His Absence had always before been fatal to the Athenians, but never so much as at this Time; for their Navy at Αἰγος-Ποταμος, thro' the Carelessness of the Commanders, was betray'd into the Hands of Lysander, the Lacedaemonian Admiral, who took and sunk almost the whole Fleet, so that of two or three hundred Sail of Ships, there escaped not above eight.

After this Victory, Lysander, joining his own Forces with those of Agis and Pausanias, Kings of Sparta, march'd directly to Athens, which was surrender'd to them upon Terms, whereby the Athenians obliged themselves to pull down the long Walls, by which the City was join'd to the Piraeus, or Haven, and deliver up all their Naval Forces, only ten, or as some say, twelve Ships excepted. Nay, there was a Conflagration held whether the City should be utterly destroy'd, and the Lands about it laid waste; and Agis had carried it in the Affirmative, had not Lysander opposed him, urging, that one of the Eyes of Greece ought not to be pluck'd out. However, he forced them to alter their Form of Government, and change their Democracy into an Oligarchy, a State ever affected by the Lacedaemonians.

In Compliance therefore with the Commands of their Conquerors,

(g) Alcibiades. (h) Diod. Sic. lib. XII. Xenophon, Hist. Græc. lib. II. Justinlib.V. C
the People of Athens chose thirty Governors, commonly call'd thirty Tyrants, the Names of which you may see in Xenophon. These were chosen with a Design to compile a Body of their Laws, and make a Collection of such ancient Statutes, as were fittest to be put in Practice in that Juncture of Affairs, which were call'd νωμον νίων, or new Laws. And to this Charge was annexed the supreme Authority, and the whole Government of the City entrusted in their Hands. At first they seem'd to proceed with some Shew of Justice; and apprehending such troublesome Fellows as were obdious to the City, but could not be taken hold off by the Laws, condemn'd them to Death, But having afterwards obtained a Guard from the Spartans, to secure the City. (as was pretended) to their Obedience, they soon discover'd what they had been aiming at, for they fought no more after base and detested Persons, but invaded the leading and principal Men of the City, sending arm'd Men from House to House, to dispatch such as were like to make any Head against their Government. And to add the greater Strength to their Party, and Colour to their Proceedings, they select'd three thousand of such Citizens, as they thought fittest for their Purpose, and gave them some Part of the publick Authority, disarming all the rest. Being confirm'd with this Accession of Strength, they proceeded in their bloody Designs with more Heat and Vigour than before, putting to Death all that were possess'd of Estates, without any Form of Justice, or so much as any the least Pique or Grudge against them, only that their Riches might fall into their Hands. Nay, so far were they transport'd with Cruelty and Covetousnes, that they agreed that every one of them should name his Man, upon whose Goods he should seize, by putting the Owner to Death; and when Theramenes, one of their own Number, profess'd his Detestation of so horrid a Design, they condemn'd him forthwith, and compell'd him to drink Poison. This Theramenes was at the first a mighty Stickler for the Tyrants Authority, but when they began to abuse it by defending such outrageous Practices, no Man more violently opposed it than he; and this got him the Nick-name of Κληθρος, or Jack of both Sides, of κληθρος αριστερων ων τεις ποδιν αμφότεροι δοκεί, from Cuthernus, which was a Kind of a Shoe that fitted both Feet.

At length the Athenians, to the Number of seventy, that had fled to Thebes, going voluntary into Banishment to secure themselves from the Tyrants, entred into a Conspiracy against them, and under the Conduct of Thrasybulus seiz'd upon Phyle, a strong Castle in the Territory of Athens, and increasing their Strength and Numbers, by little and little, so far prevail'd against them, that they were forc'd to retire to Sparta, and then all their Laws were repeal'd, and the upstart Form of Government utterly dissolve'd. And thus the Athenians regain'd their Liberty, and were re establish'd in the peaceable Enjoyment of their Lands and Fortunes in the fourth Year of the ninety-fourth Olympiad. And to prevent all future Jealousies and Quarrels amongst themselves, they proclaim'd an Αμνος or Αφ of Oblivion, whereby all, that had been concern'd in the Outrages and Barbarities committed during the Sovereignty of the Tyrants, were admitted to Pardon.
Thrasybulus having thus freed his Country from the heavy Yoke of the Lacedaemonians, Conon establish'd it in all its ancient Privileges and Immunities, by another signal Victory at Cnidus, wherein he gave a total Defeat to the Lacedaemonian Fleet. And having by this Means regained the Sovereignty of the Seas, they began again to take Courage, and aim'd now at nothing less than the Restauration of Athens to her ancient Glory; and Fortune was not wanting in some Measure to further their great Design; for they not only reduced the Isle of Lesbos, Byzantium, Chalcedon, and other Places thereabouts to their former Obedience, but raised Athens once more to be the most potent, and the principal City in all Greece.

In this State she continued for some Years, till the Thebans, who had been rais'd from one of the most inconsiderable States in Greece to great Power, by the wife Conduct and great Courage of Epaminondas, put a Stop to her Grandeur, and disputed the Sovereignty with her; but this Contest was soon decided by the hasty Death of Epaminondas, at the famous Battle of Mantinea, which put an End to the Theban Greatness; which as it was rais'd, and maintain'd, so it likewise perish'd with that great Man. So great Alterations are the Wisdom and Courage of one Man able to effect in the Affairs of whole Kingdoms.

The Death of Epaminondas proved no less fatal to the Athenians than the Thebans; for now there being none whose Virtues they could emulate, or whose Power they could fear, they lوردed it without a Rival, and, being glutted with too much Prosperity, gave themselves over to Idleness and Luxury; they flighted the Virtue of their Ancestors; their hard and thrifty Way of living they laugh'd at; the publick Revenues, which used to be employ'd in paying the Fleets and Armies, they expended upon Games and Sports, and lavishly profus'd them in sumptuous Preparations for Festivals; they took greater Pleasure in going to the Theatre, and hearing the insipid Jests of a Comedian, than in manly Exercises and Feats of War; prefer're d a Mimick, or a Stage-player, before the most valiant and experienced Captain; nay, they were so besotted with their Pleasures, that they made it capital for any Man to propofe the re-establishing their Army, or converting the publick Revenues to the Maintenance of it, as Libanius obser ves (b).

This degenerate Disposition of theirs, and the rest of the Greeks, who were also drown'd in the same Security, gave Opportunity and Leasure to Philip, who had been educated under the Discipline of Epaminondas and Pelopidas, to raise the Macedonians from a mean and obscure Condition to the Empire of all Greece and Asia; as Justin hath observed (i). And this Design was projected and begun by Philip, but atchieved and perfected by his Son Alexander the Great.

(b) Argument, ad Olynthiac. I. (i) Histor. Lib. VI. Cap. IX.

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Of the Civil Government of Athens.

CHAP. V.

Of the State of Athens, from Philip of Macedon to its Delivery by the Romans.

The Athenians and the rest of the Grecians made some Resistance against the victorious Arms of Philip, but were overthrown in a pitch’d Battle at CHERONEA, in the third Year of the CXth Olympiad. This Defeat put an End to the Grecian Glory, and in a great Measure to their Liberty, which for so many Ages, and against the most puissant Monarchs, they had preserved entire till that time, but were never again able to recover it. However Philip, to the end he might be declared Captain-General of Greece against the Persians without any further Trouble, and strengthen his Army by the Acceffion of their Forces, was content to forbear any farther Attempt upon the Athenians, and to permit them to enjoy a Shew of Liberty.

No sooner was Philip dead, than they revolted, and endeavour’d to free themselves from the Macedonian Yoke, but were easily brought into Subjection by Alexander, and as easily obtain’d Pardon of him, being then very eager of invading Persia, and unwilling to be diverted by taking Revenge upon those petty States, from a more noble and glorious Enterprise. And during his Life they continued quiet, not daring to move so much as their Tongues against him. Only towards the latter End of his Reign, when he was busied in the Wars with remote Countries, and not at Leisure to take Notice of every little Opposition, they refrus’d to entertain the banish’d Persians, which Alexander had commanded should be restored in all the Cities of Greece. However, they durst not break out into open Rebellion; but gave secret Orders to Leophenes, one of their Captains, to levy an Army in his own Name, and be ready whenever they should have Occasion for him: Leophenes obey’d their Commands, and as soon as certain News was brought, that Alexander was dead in Persia, being join’d by some others of the Grecian States, proclaim’d open War against the Macedonians, in Defence of the Liberty of Greece. But being in the End totally defeated by Antipater, they were forced to entertain a Garrison in Munychia, and submit to what Condition the Conqueror pleased to impose upon them. He therefore changed their Form of Government, and instituted an Oligarchy, depriving all those that were not worth two thousand Drachms, of the Right of Suffrage; and the better to keep them quiet, all mutinous and disaffected Persons he transplanted into Thrace. And by this Means the supreme Power came into the Hands of about nine thousand.

About four Years after Antipater died, and the City fell into the Hands of Cassander, who succeeded in the Kingdom of Macedon. From him they made many Attempts to free themselves, and regain their beloved Democracy, but were in the End forced to submit themselves, in the third Year of the hundred and fifteenth Olympiad, and accept of a Garrison like to that which Antipater had imposed upon them, to live under the same Form of Government, and obey any Person that the Conqueror
queror should nominate to the supreme Power in it. The Man appointed to be their Governor was Demetrius the Phalerean, who, as (k) Diogenes Laertius reports, was of the Family of Conon, and studied Philosophy under Theophrastus. He used them with all possible Kindness and Moderation, enlarg'd their Revenues, beautified their City with magnificent Structures, and restored it almost to its former Luster; and they, in Requital of these Favours, 'bellow'd on him all the Honours, which in so poor a Condition they were able to give, erecting to him three hundred Statues, according to the Number of Days in the Attick Year, most of which were on Horfeback (1). But all this was the Effect of Flattery and Dissimulation, rather than any real Respect to him; all his Moderation, all the Benefits he had conferr'd on them could not beget in them any sincere Affection for him; they still hated him, tho' they had no other Reason for it, than that he was set over them by Cassander; and tho' their Power was gone, yet their Spirits were still too high to brook any thing that favour'd of Tyranny. And this in a few Years was made manifest, for when Demetrius Poliorcetes, the Son of Antigonus, took up Arms, as was pretended, in Defence of the Liberty of Greece, they receiv'd him with loud Acclamations, and all possible Expressions of Joy, compell'd the Phalerean to secure himself by Flight, in his Abfence condemn'd him to die, and lay in Wait to apprehend him, and bring him to Execution; and, when they could not compass his Perfon, vented their Rage and Malice upon his Statues, which they pull'd down with the greatest Detestation and Abhorrence, breaking some to Pieces, selling others, and drowning others; so that of three hundred there was none left remaining, except only one in the Citadel, as the forementioned Author had reported.

Demetrius Poliorcetes, having gotten Possession of the City, restored to the Athenians their popular Government, bestow'd upon them fifteen thousand Measures of Wheat, and such a Quantity of Timber as would enable them to build an hundred Gallies for the Defence of their City, and left them in full Possession of their Liberty, without any Garrison to keep them in Obedience. And so transported were the Athenians with this Deliverance, that, by a wild and extravagant Gratitude, they bestow'd upon Demetrius and Antigonus, not only the Title of Kings, tho' that was a Name they had hitherto declin'd, but call'd them their Tutelar Deities and Deliverers; they instituted Priests to them, enacted a Law, that the Ambassadors whom they should send to them, should have the same Stile and Character with those who were accustom'd to be sent to Delphi, to consult the Oracle of the Pythian Apollo, or to Elis to the Olympian Jupiter, to perform the Graecian Solemnities, and make Oblations for the Safety and Preservation of their City, whom they call'd Oeapoi. They appointed Lodgings for Demetrius in the Temple of Minerva, and confecrated an Altar in the Place where he first alighted from his Chariot, calling it the Altar of Demetrius the Alighter, and added infinite other Inflances of the most grofs and forbid Flattery, of which Plutarch (m) and others give us a large Account; for (says a learned modern Author) the Athenians, having forgotten how

(k) Demetrius. (l) Plinii Hist. &c. (m) Demetrius.
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to employ their Hands, made up that Defeat with their Tongues; converting to base Flattery that Eloquence, which the Virtues of their Ancestors had suited unto many manly Arguments.

But afterwards, when Demetrius's Fortune began to decline, he was no longer their God, or their Deliverer, but, in Requital of all his former Kindnesses, they basely deserted him, denied him Entrance into their City, and by a popular Edict made it Death for any Person so much as to propose a Treaty or Accommodation with him. Then the City being embroil'd in Civil Dissentions, one Lackabes seiz'd the Government, but, upon the Approach of Demetrius, was forc'd to quit his new usurped Authority, and preferve himself by a timely Flight.

Thus they were a second Time in the Possession of Demetrius, who, notwithstanding their former shameful Ingratitude, received them again into Favour, bellov'd upon them an hundred thousand Bushels of Wheat, and, to ingratiate himself the more with them, advanced such Persons to publick Offices, as he knew to be most acceptable to the People. This unexpected Generosity transported them so far beyond themselves, that, at the Motion of Dromocliades an Orator, it was decreed by the unanimous Suffrage of the People, that the Haven of Piraeus and the Castle of Munchchia should be put into the Hands of Demetrius, to dispose of them as he pleased. And he, having learn'd by their former Inconstancy not to repose too much Trust in such humble Servants, put strong Garrisons into those two Places, and by his own Authority placed a third in the Museum, to the End (faith Plutarch) that those People, who had shew'd so much Levity in their Dispositions, might be kept in Subjection, and not by their future Perfidies be able to divert him from the Prosecution of other Enterprizes.

But all this Care was not sufficient to keep a People restless, and impatient of any thing that favour'd of Servitude, in Obedience; for Demetrius's Power being again diminish'd by divers bad Succesfes, they made another Revolt, expell'd his Garrison, and proclaim'd Liberty to all Athenians; and to do him the greater Disgrace, they displace'd Diophillus, who was that Year the Priest of the two Tutelar Deities, that is, Antigonus and Demetrius, and by an Edict of the People restore'd the Priesthood to its ancient Form. Again, Demetrius having recovered himself a little, and being justly enraged against them for their repeated Perfidies, laid close Siege to the City, but by the Persuasion of Craterus the Philosopher was wrought upon to quit it, and leave them once more in Possession of their Freedom.

Some time after this, Demetrius died, and was succeeded by Antigonus Gonatus, who again recover'd Athens, put a Garrison into it, and left it in the Hands of his Successor: But upon the Death of Demetrius the Son of Gonatus, the Athenians made another Attempt to regain their Liberty, and call'd in Aratus to their Assistance, who, tho' he had been signal'y affronted by them, and lain a long time Bed-rid of an Infirmitv, yet, rather than fail the City in a time of Need, was carried thither in a Litter, and prevail'd with Diogenes the Governor, to deliver up the Piraeus, Munchchia, Salamis, and Sunium to the Athenians, in Consideration of an hundred and fifty Talents, whereof Aratus himself gave twenty to the City. Of all these Changes and Succesfes we have a large Account in Pausanias, Plutarch, and Diodorus.
Not long after this Re-establishment, they quarrel'd with Philip, King of Macedon, who reduc'd them to great Extremities, laid waste their Country, pull'd down all the Temples in the Villages around Athens, destroy'd all their stately Edifices, and caused his Soldiers to break in Pieces the very Stones, that they might not be serviceable in the Re-paration of them; all which Loffes, with a great many Aggravations, are elegantly set forth in an Oration of the Athenian Ambassadors to the Aetolians, in Livy (n). But the Romans coming to their Assistance, Philip was forc'd to forfake his Enterprize, and, being afterwards entirely defeat-ed, left the Grecians in a full Possession of their Liberty, which, at least some Shew of it, they enjoy'd many Years, under the Roman Protection.

C H A P. VI.

Of the State of Athens, from its Confederacy with Rome, to Constantine the Great.

The Grecians, and others that put themselves under the Roman Protection, tho' they gilded their Condition with the specious Name of Liberty, yet were no farther free, than it pleased thofe in whose Power they were; they were govern'd indeed by their own Laws, and had the Privilege of electing their own Magistrates; yet their Laws were of small Force, if they seem'd any way to oppose the Roman Interest and good Pleasure; and in the Election of Magistrates, and ordering publick Affairs, tho' every Man might give his Voice which Way he pleas'd, yet if he thwarted the Roman Designs, or was cold in his Affection to them, or (which was all one) but warm in the Defence of the Liberties and Privileges of his Country, he was look'd upon with a jealous Eye, as a Favourer of Rebellion, and an Enemy to the Romans.

And for no other Reason a thousand of the most eminent Achæans, without any Charge, or so much as Suspicion of Treachery, were sent Prisoners to Rome; where, notwithstanding all the Testimonies of their Innocence, and the Solicitations of their Country, which never ceased to importune the Senate for their Liberty, they endured an Imprisonment of seventeen Years; which being expired, to the Number of thirty of them were released, amongst whom was Polybius, from whose impartial History we have an Account of all these Proceedings, which their own Historians endeavour to palliate, tho' they cannot deny them; all the rest either died in Prison, or, upon attempting to make their Escape, suffer'd as Malefactors.

And by these and such-like Means, whilst some fought by Flattery and Compliance to insinuate themselves into the Favour of the Romans, others out of Fear and Cowardice resolved to swim with the Stream, and thofe few, that had Courage and Resolution to appear for their Country, were little regarded; every thing was carried on according
to the Desire of the Romans; and if any thing happen’d contrary to it, their Agents presently made an Appeal to the Senate, which referred to themselves a Power of receiving such-like Complaints, and determining as they thought convenient; and they, that would not submit to this Decision, were proceeded against as Enemies, and forc’d by Power of Arms into Obedience. No War was to be begun, no Peace to be concluded, nor scarce their own Country to be defended without the Advice and Consent of the Senate; they were obliged to pay what Taxes the Senate thought fit to impose upon them; nay, the Roman Officers sometimes took the Liberty of raising Contributions of their own Accord: And tho’ in the Macedonian War, upon several just Complaints made against them, the Senate was forced to put forth a Decree, that no Grecian should be obliged to pay any Contribution, besides such as was levied by their Order; yet if any Man refused to answer the Demands of any Roman Officer, he was look’d upon as an Encourager of Sedition, and in the End fared little better than those that broke out into open Rebellion.

In this State stood the Affairs of the Athenians under the Roman Government: And whether in Consideration of the Easiness of this Yoke, if compared with that which the Macedonians imposed on them; or thro’ Meanness of Spirit contract’d by being long accustomed to Misfortunes; or for want of Power to assert their Liberty; or for all these Reasons, they patiently submitted themselves, seeming well satisfied with the Enjoyment of this lavish Freedom, which, in a few Ages before, they would have rejected with the greatest Indignation, and endeavour’d to deliver themselves from it, tho’ their Lives and the Remainder of their Fortunes should have been hazarded in the Enterprize.

And from this Time till the War with Mithridates, they continued without any remarkable Alterations; but either by the Perusions of Ariflan the Philosopher, or out of Fear of Mithridates’s Army, they had the bad Fortune to take his Part, and receive Archoestratus, one of his Lieutenants, within their Walls; at which Sylla being enraged laid Siege to the City, took it, and committed so merciless a Slaughter, that the very Channels in the Streets flow’d with Blood. At this Time the Piraeeus and Munychia were burnt to the Ground, their Walls demolished’d, their ancient Monuments destroy’d, and the whole City so defaced, that it was never able to recover its former Beauty, till the Time of Adrian (o).

This Storm being blown over, they lived in Peace till the Time of the Civil War between Cæsar and Pompey, in which they sided with Pompey, and were closely besieged by Q. Fusius Calenus, Cæsar’s Lieutenant, who spoil’d and destroy’d all the adjacent Country, and feiz’d upon the Piraeeus, being at that Time unfortified, and a Place of little Strength: But News being brought that Pompey was totally routed, they yielded themselves into the Hands of the Conqueror, who, according to his wonted Generosity received them into Favour; and this he did out of Respect to the Glory and Virtue of their Ancestors, giving

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But, that he pardon'd the Living for the Sake of the Dead, as Dion Cassius reports (p).

But it seems they still retain'd some Sparks, at least, of their old Love for popular Government; for when Cæsar was dead, they join'd themselves to Brutus and Cassius his Murderers, and, besides otherHonours done to them, placed their Statues next those of Harmodius and Aristogiton, two famous Patriots that defended the Liberty of their Country against the Tyranny of Pisistratus's Sons.

Brutus and Cassius being defeated, they went over to Antony, who behav'd himself very obligingly towards them and the rest of the Grecians, being fond (faith (q) Plutarch) of being fly'd a Lover of Greece, but above all, in being call'd a Lover of Athens, to which City he made considerable Presents; and, as others tell us, gave the Athenians the Dominion of the Islands of Tenos, Ægina, Icus, Cea, Sciatbus, and Peperathus.

Augustus, having overcome Antony, handled them a little more severely for their Ingratitude to his Father, and besides some other Privileges, as that of selling the Freedom of the City, took from them the Isle of Ægina (r). Towards the latter End of his Reign, they began to revolt, but were easily reduc'd to their former Obedience; and notwithstanding all the Cruelties, Ravages, and other Misfortunes they had suffer'd, Strabo, who flourish'd in the Reign of Tiberius Cæsar, tells us they enjoy'd many Privileges, retain'd their ancient Form of Government, and lived in a flourishing Condition in his Days (s). And Germanicus, the adopted Son of Tiberius, making a Journey that Way, honour'd them with the Privilege of having a Liétor, who was an Officer that attended upon the chief Magistrates at Rome, and was accounted a Mark of Sovereign Power.

In this Condition they remain'd with little Alteration till the Reign of Vespasian, who reduc'd Attica and all Achaia to be a Roman Province, exacting Tribute of them, and compelling them to be governed by the Roman Laws.

Under Nerva some Shadow, at least, of Liberty was restored them; but they were still under the Government of a Proconsul, and received most of their Laws from the Emperor, who also nominated the Professors in their publick Schools, and appointed them Archons; and hence it came to pass, that Adrian, before his Advancement to the Empire, was involv'd in that Office. In the same State they continued in Trajan's Time, as appears from an Epitile of Pliny (t): to Maximus, who was sent to govern Achaia, wherein he advis'd him to use his Power with Moderation, and tells him in particular of the Athenians, that it would be a barbarous Piece of Inhumanity, to deprive them of that Shadow and Name of Liberty, which was all that remain'd to them.

But notwithstanding the Peace and Privileges they enjoy'd under theé and other Emperors of Rome, they were never able to repair those vast Losses they had suffer'd under Sylla, till the Reign of Adrian, who, in the Time of his being Archon, took a particular Affection to this City; and, when he was promoted to be Emperor, granted them

(p) Lib. XLII. (q) Antonio. (r) Dion. Cassius. (s) Geogra. I. IX. (t) Plin. I. VII. Epist. XXIV.
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very large Privileges, gave them just and moderate Laws, bestowed on them a large Donative of Money, and annual Provisions of Corn, and the whole Island of Cephalenia; repair'd their old decay'd Cafiles, and restored them to their ancient Splendor, and added one whole Region of new Buildings at his own Charge, which he call'd Adrianopolis; and New Athens, as appears as well from other Records, as also from an Inscription upon an Aqueduct, begun by this Emperor, and finish'd by his Successor Antoninus.

IMP. CÆSAR. T. AELIUS. HADRIANUS. ANTONINUS. AUG. PIUS. COS. III. TRIB. POT. II. P. P. AQUÆDUCTUM. IN NOVIS. ATHENIS. COEPTUM. A DIVO. ADRIANO. PATRE. SUO. CONSUMMAVIT. DEDICAVITQUE (v).

The Meaning of which is, that Antoninus had finish'd the Aqueduct in New Athens, that had been begun by his Father and Predecessor Hadrian. And from another of Gruter's Inscriptions, it appears that they acknowledged him to be the second Founder of their City.

AI Δ ΕΙΣ ΑΘΗΝΑΙ ΘΗΣΕΩΣ Η ΠΡΙΝ ΠΟΛΙΣ
AI Δ ΕΙΣ ΑΔΡΙΑΝΟΤ Κ ΟΤΞΙ ΘΗΣΕΩΣ ΠΟΛΙΣ (w).

The Substance of which is, that Athens was formerly the City of Theseus, but New Athens belongs to Adrian. Many other Privileges this Emperor granted them, which were continued and enlarged by his Successors M. Antoninus Pius and M. Antoninus the Philosopher, the latter of which allowed them Stipends for the Maintenance of Publick Professors in all Arts and Sciences, and was himself initiated amongst them.

But Severus having received some Affront from them, when he was a private Person, and studied in Athens, was resolved to pay them home, as soon as he was Emperor, and for no other Reason, as 'tis thought, deprived them of a great Part of their Privileges (x).

Valerian was more favourable to them, and permitted them to rebuild their City-Walls, which had lain in Rubbish between three and four hundred Years, from the Time that Sylla dismantled them (y).

But these Fortifications could not protect them from the Fury of the Goths, who under Gallienus, as Zosimus; or Claudius, as Cedrenus reports, made themselves Masters of it; but were soon driven out of their new Conquest by Cleodenus, who having escaped the Fury of those Barbarians, and got together a considerable Number of Men and Ships, defeated Part of them in a Sea-fight, and forced the rest to quit the City, and provide for their Safety by an early Flight (z). One Thing remarkable Cedrenus reports of the Goths, that when they had plunder'd the City, and heap'd up an infinite Number of Books, with a

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Design to burn them, they desisted from that Purpose for this Reason, viz. That the Greeks, by employing their Time upon them, might be diverted from martial Affairs.

C H A P. VII.

Of the State of Athens from Constantine the Great.

Towards the Declination of the Roman Greatness, the chief Magistrate of Athens was call’d by the Name of Στρατηγὸς, i.e. Duke; but Constantine the Great, besides many other Privileges granted to the City, honour’d him with the Title of Μέγας Στρατηγὸς, or Grand-Duke (a). Constantius, at the Request of Proæresius, enlarged their Dominions, by a Grant of several Islands in the Archipelago.

Under Arcadius and Honorius, Alarick, King of the Goths, made an Incursion into Greece, pillaged and destroy’d all before him; but as Zosimus reports, was diverted from his Design upon Athens, by a Vision, wherein the Tutelar Gods of that City appear’d to him in Armour, and in the Form of those Statues which are dedicated to Minerva the Protector, and Achilles in the same Manner that Homer represents him, when, being enraged for the Death of Patroclus, he fell with his utmost Fury upon the Trojans (b). But the Writers of those Times make no mention of any such thing; on the contrary they tell us, that Athenium suffer’d the common Fate of the rest of Greece; and so Claudian reports,

Si tunc his animis acies collata suisset
Prodita non tantas vidisset Græcia clades,
Oppida femoto Pelopæa Marte vigerent;
Starent Arcadiaë, fiarent Lacedæmonis arcæ;
Non mare flagrassent geminis flagrante Corintho;
Non fera Cecropias traxissent vincula matres (c).

Had thus th’ embattel’d Græcians dar’d to oppose
With Rage and Powr Divine their barbarous Foes,
Ne’er had their Land of Strength and Help bereft
Th’influiting Conquerors a Prey been left.
The Spartan Land had ne’er such Havock seen,
Its Splendor ne’er eclips’d, or Powr depress’d had been.
Arcadian Flocks had graz’d untainted Food,
And free from Plunder Pelaps’ Isle had stood.
Corinth’s proud Structures ne’er had felt the Flames,
Nor griping Chains enflav’d th’ Athenian Dames.

J. A.

And Syræus, who lived in the same Age, tells us, there was nothing left in it splendid, or remarkable; nothing to be admired, besides the famous Names of ancient Ruins; and that, as in a Sacrifice, when

(a) Iulian Orat. I. Nicephorus Gregorius Hist. Rom. I. VII.  
(b) Zosimus I. V.  
(c) Claudian, in Ruffinum I. II.
the Body is consum'd, there remains nothing of the Beast, but an empty Skin; so it was in Athens, where all the stately and magnificent Structures were turn'd into ruinous Heaps, and nothing but old decay'd Outsidés left remaining (d).

Theodorus II. is said to have favour'd the Athenians, upon the Account of his Queen Eudocia, who was an Athenian by Birth. Justinian also is reported to have been very kind to them; but from his Reign, for the Space of about seven hundred Years, either for want of Hilto-rians in Ages fo rude and barbarous, or because they lived in Peace and Obscurity, without atchieving, or suffering any Thing deserving to be tranmitted to Posterity, there is no Account of any Thing that passéd among them, till the thirteenth Century.

At that Time, Nicetas tells us, Athens was in the Hands of Baldwin, and was besieged by one of the Generals of Theodorus Laiares, who was then the Greek Emperor, but he was repulsed with Loss, and forced to raise the Siege. Not long after, it was besieged by the Mar-
quess Bonifacius, who made himself Master of it (e).

It was afterwards govern'd by one Dives, of the House of Arragon, and after his Death fell into the Hands of Bajazet, Emperor of the Turks (f). Afterwards it was taken by the Spaniards of Catalonia, under the Command of Andronicus Paleologus the elder (g). And these are the fame that Chalcocondylas calls Καλκογνδλης, and reports they were dispo-
sess'd of it by Reinerius Acciaioli, a Florentine, who, having no legitimate Male Issue, left it by his last Will and Testament to the State of Venice.

The Venetians were not long Masters of it, being disposessed by An-
tony, a natural Son of Reinerius, who had given him the Sovereignty of Thebes and Beroia; and from this Time it continued some Years un-
der the Government of the Acciaioli: For Antony was succeeded by one of his Kinsmen, call'd Nerius; Nerius was displaced by his Brother An-
tony for his Insufficiency, and Unfitness to govern, and after Antony's Death recover'd it again; but leaving only one Son, then an Infant, was succeeded by his Wife, who for her Folly was ejected by Maho-
met, upon the Complaint of Francis, the Son of Antony the Second, who succeeded her, and, having confined her some Time in Prifon, put her to Death, and was upon that Score accused by her Son to Maho-
met II. who sent an Army under the Conduct of Omares to besiege him; Francis, upon this, made his Application to the Latins, but they refused to grant him any Assiailance, except he would engage his Subjects in all Things to conform to the Romish Superstition, and re-
nounce all those Articles, wherein the Greek Church differs from them; which he not being able to do, was forced to surrender it to the Turks, in the Year of our Lord CIIOCCCCLV (b), and in their Hands it con-
tinues to this Day.

(d) Syncellus Ep. CCXXXV. (e) Nicetas Chroni. in Vita Baldwin. (f) Laonis. Chalcocondylas lib. III. (g) Niceph. Greg. lib. VII. (b) Chalcond. lib. VI. & IX.
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C H A P. VIII.

Of the City of Athens, and its Walls, Gates, Streets, Buildings, &c.

The City of Athens, when it flourished'd in its greatest Splendor, was one of the fairest and largest Cities of all Greece, being, fays Aristides, a Day's Journey in Compass (i). But according to the most exact Computation, the whole Circuit of it contain'd about CLXXXVII Stadia, that is, something above two and twenty Roman Miles.

But many were the Changes of Government and Fortune which it underwent, before it arrived to this Pitch of Greatness; for at the first, that, which was afterwards the Citadel, was the whole City, and was call'd Cecropia, from its first Founder Cecrops, who, they fay, was the first that invented the Manner of building Cities, and therefore the Athenians, proud of every little Pretence to Antiquity, used to call it by way of Eminence άξον, and πόλις, as being the first City (b). Afterwards it changed its first Name of Cecropia, and was call'd Athens in Erichthemius's Reign, for which several Reasons are given; but the most common is, that the Name was taken from Minerva, whom the Greeks call Αθών, because she was the Protectress of the City; indeed almost all Towers and Citadels were sacred to this Goddess, who is therefore by Catullus call'd,

--- Diva tenens in summis urbibus arces.
--- Goddess that in Citadels doth dwell.

And Erasthlius hath remark'd the fame upon Homer's sixth Iliad, where he tells us, Minerva's Temple was in the Trojan Citadel,

Νυν Αθήναις γενεατικῷ ἐν τόλει ἄρη (l). Minerva's Temple in the Citadel.

Cecropia was seated in the Midst of a large and pleasant Plain, upon the Top of a high Rock; for, as the fore-mention'd Author observes, it was usual for the first Founders of Cities in those Ages, to lay the Foundations of them upon steep Rocks and high Mountains; and this they did, partly for that such Places were a good Defence against Invaders, but more especially, because they hoped to be secured by them from Inundations (m), which the People of those Times exceedingly dreaded, having heard and experienced the sad Effects of them under Ogyges, and Deucalion. Afterwards, when the Number of Inhabitants was increased, the whole Plain was fill'd with Buildings, which were call'd from their Situation ἡ κτίσις πόλις, or the lower City, and Cecropia was then nam'd ἡ ἡδραπόλις, or Αξεβετόλις, the upper City.

The Circuit of the Citadel was three-fourre Stadia; it was fenced in with wooden Pales, or, as some fay, was let about with Olive Trees;

--- (i) Panathlon. (f) Stephanus V. Athinas. (f) Pag. CCCCLXXXIII, Edit. Basil. (m) II, d'. P. CCCCLXXXIV.

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and therefore in Xerxes's Invasion, when the Oracle advised the Athenians to defend themselves with Walls of Wood, some were of Opinion, they were commanded to enter into the Acropolis, and there receive the Enemy, which some of them did; but, after a desperate Resistance, were overpowered'd by Numbers, and forced to suffer the sad Effects of their fond Interpretation (n).

It was fortified with a strong Wall, one Part of which was built by Cimon the Son of Miltiades, out of the Spoils taken in the Persian War, and was call'd Κυμάων τεχνος, being on the South-side of the Citadel (o).

The North Wall was built many Ages before by Agrolas, says Pausanias; or, according to Pliny, by Euryalus and Hyperbius, two Brothers, who first taught the Athenians the Art of building Houses, whereas till that Time they lived in Caves. They were Tyrrenians born, and by that Nation all Sorts of Building are said to have been first begun in Greece, and from them Walls and Castles were call'd Τύρσεος (p). This Wall was nam'd Πελασγικων, or Πελασγικών, because the Founders of it were call'd Pelasgi, from their continual wandering, and removing from one Country to another, in the Manner of Storks, which the Greeks call Πελασγος (q). Thucydides tells us, there was an Execration laid upon any that should build Houses under this Wall, because the Pelasgi, whil'st they dwelt there, entred into a Conspiration against the Athenians (r). And Pollux adds, that it was unlawful to make Ditches, or low Corn here, and if any Man was taken offending, he was apprehended by the Νομοθετες, and brought before the Αρχον, who was to lay a Fine of three Drachms upon him. (s). It was beautified with nine Gates, and therefore is sometimes call'd Ευπατρον; but though there were many lefser Gates, yet the Citadel had but one great Fore-Gate, or Entrance, to which they ascended by Steps, cover'd with white Marble, and it was built by Pericles, with such Magnificence, that the Expences of it amounted to above a thoufand Drachms (t).

The Inside of the Citadel was adorn'd with innumerable Edifices, Statues and Monuments, wherein all the ancient Stories were described at large, insomuch that Ariiides tells us, it look'd like one continued Ornament (u). The Description of all these would be tedious, and is already perform'd by Meursius, who hath with vast Induftry collected into one Body all the Relicks of Antiquity, which lay dispersed here and there in ancient Authors. The moft remarkable of them were thefe:

The Temple of Minerva, call'd Νικη, or Victory, in which the Goddes was represented, having a Pomegranate in her right Hand, and an Helmet in her left, and without Wings, in Memory of Theseus's good Success in Crete, the Fame whereof had not reach'd Athens before his Arrival; but in other Places, Victory was usually repreffedented

(n) Syrius in Herm. Cornel Nept. (o) Plutarch, in Cimone. (p) Phavoris. V. Τύρος ε. (q) Strabo lib. IX. Plin. lib. VII. LVI. & Pausanias Atticis. (r) Thucydidex ejufque Sekeliaf. lib. II. (s) Pollux lib. VIII. c. IX. (t) Plutarchus Pericles Paujas Atticis. Harpocrates, & Suida. V. Πορτοκαλια. (u) Ariiides in Panathenaica, with
with Wings (x). It was placed at the right Hand of the Entrance of the Citadel, and was built with white Marble.

About the Middle of the Citadel was the flately Temple of Minerva, call'd Parthenion, because that Goddess preferred her Virginity pure and inviolate, or because it was dedicated by the Daughters of Erechtheus, who were peculiarly call'd Παρθενοι (y) Virginis. It was call'd also Εκατοµφαλοςν, because it was an hundred Feet square. It was burnt by the Persians, but restored again by Pericles, and enlarged fifty Feet on each Side (z). Sir George Wheeler reports, that it is two hundred and seventeen Feet, nine Inches long, and ninety-eight Feet, six Inches broad; that it consists altogether of admirable white Marble, and both for Matter and Art is the most beautiful Piece of Antiquity remaining in the World.

The Temple of Neptune, first named Erechtheus, which was a double Building, and, besides other Curiosities, contain'd the Salt Spring, call'd Ερεχθης, which was feign'd to have burst out of the Earth, from a Stroke of Neptune's Trident, in his Contention with Minerva. And this Part was consecrated to Neptune. The other Part of the Temple belong'd to Minerva, first named Πολιτας, i.e. Protegriff of the City; and Παιαθους, from one of Cecrops's Daughters of that Name. Here was the sacred Olive produc'd by Minerva; and the Goddess's Image, which was said to have fallen from Heaven in Erechtheus's Reign; it was kept by one or two Dragons, call'd οινυροι ορες, and had a Lamp always burning with Oil, and an Owl placed before it (a). Both of them remain to this Day; and the lesser Edifice, which is an Entrance to the other, is twenty-nine Feet long, and twenty-one Feet three Inches broad; the bigger is sixty-three Feet and a half long, and thirty-six Feet broad. The Roof is supported by Ionic Pillars channelled, but the Chapiters seem to be a Mixture between that and the Dorick Order.

On the Backside of Minerva's Temple was the Publick Treasury, call'd from its Situation Οτιθιδωμε, wherein, besides other Publick Money, a thousand Talents were laid in Store, against any very urgent Occasion; but if any Man expended them upon a trivial Account, he was to be put to Death. All the Names of all that were indebted to the Common-wealth, were entred in a Register in this Place, and therefore such Perfons were call'd εγκεφαλις ιποτη έν τη Ακροτόλει, as on the contrary, when they had discharged their Debt, they were named Υ Ακροτόλεν έ Εκαλυμμόλας. The Tutelar Gods of this Treasury were Jupiter Ζανθ, or the Saviour; and Plutus, the God of Riches, whom they represented with Wings, and (which was unusual in other Places) seeing (b). Aristophanes hath taken Notice of the Statues of both these Gods, in the latter End of his Plutus, where he introduces Carion very busi in placing that God after the Recovery of his Sight, next to the Statue of Jupiter the Saviour.

Car. Come, Courage, on God's Will depends Success,
Which I divine will answer to our Hopes,
For doth not Jove our President's Approach
Without Entreaty seem thus to preface?
Priest. Your Words bring Comfort. Car. Therefore let us wait
For Plutus's Coming, him we'll substitute
An Overseer in the Place of Jove
To keep Minerva's Treasury secure.

Afterwards this Building was burnt to the Ground by the Treasurers,
who, having embezzled the Publick Money, secured themselves by that
Means, and prevented the City from calling them to Account (c).
There were also several other remarkable Edifices in the Citadel, as
the Chapels of Jupiter Sæliur, and of Minerva Sæthera (d). The Temple
of Agraus, the Daughter of Cecrops, or rather of Minerva, worship'd by that Name in the Front, and steep Side of the Rock (e). And
to mention only one more, the Temple of Venus Iparulueia, consecrated by Phedra, when she was in Love with Hippolytus (f). And
thus much concerning the Citadel.

The lower City containing all the Buildings which surrounded the
Citadel, with the Fort Munycbiu, and the two Havens, Phalerum and
Piræus, was encompass'd with Walls of unequal Strength, being built
at different Times, and by different Hands. The chief Parts of them
were, the Maxra τειχών, which join'd the Haven of Piræus to the City,
being about five Miles in Length, and therefore Plutarch calls them,
Maxra σκήλη, long Legs (g), and Propertius long Arms,
Inde ubi Piraei capiunt me litera portus,
Scandam ego Thesee brachia longa viae (b).
When I've arriv'd at the Piræan Port,
And eas'd the shatter'd Vessel of its Load,
I'll scale the Walls of the Thefian Road.

They consist'd of two Sides, one of which lay towards the North, and
was built by Pericles (i), with vast Expence, containing XL Stadia; the other lay to the South, and was call'd Ntioν τειχύς, or πεποδε. με
οτυιχ, or Ntioν παρεδ. μετα τοιχ, to distinguishing it from the South
Wall of the Citadel; sometimes τοιχΘ φαληρικον, because it took in the
Port Phalerum. It was built by Themisoclæs, of huge square Stones,
not cemented together by Mortar, but fasten'd by Iron and Lead. The
Height of it was forty Cubits, and yet was but the Half of what The-

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(c) Demosth. ejusque Schol. Orat. in Timocrat. (d) Lycurg. Orat. in Lecratem.
(e) Herodot. I. VIII. (f) Euripid, Schol. in Hippolyto. (g) Cimons. (b) Lib. III.
Eleg. (i) Plutarch, Pericle.
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misfoles design'd; the Length of it was thirty-five Stadia. Upon both of them was erected a great Number of Turrets, which were turn'd into Dwelling-houses when the Athenians became so numerous, that the City was not large enough to contain them (k). The Μυηκια, or Wall that encompass'd the Μυηκια, and join'd it to the Πιραιες, contain'd LX Stadia; and the exterior Wall on the other Side of the City was in Length XLIII Stadia; so that the whole Circuit of the City contain'd CLXXVIII Stadia, which are something above two and twenty Roman Miles.

1. The principal Gates of the City were the Πολαι Θριαςαι, afterwards call'd Διαυλων, because they were larger than any of the rest. They were plac'd at the Entrance of Ceramicus, and therefore seem to have been the same with the Πολαι Κηραιους, in Philostratus (l).

2. Πολαι Περιατες, leading to the Πιραιες; near which was the Temple of the Hero Chalcadoon, and the Tombs of those that died in the Defence of their Country, when the Amazons invaded Attica under Thebas (m).

3. Περιατας, near which Hyperides the Orator, and his Family, were buried (n).

4. Περιατας, where they carried forth dead Persons to their Graves, so call'd from οιειον, a Grave (o).

5. Περιατας, the Gate leading to Eleusis, thro' which they, that celebrated the Festival of Ceres Eleusinia, made a solemn Procession, from which Custom the Gate received its Name, it being usual to call every Thing that was any way concern'd in those Mysteries, ιεεθ, sacred.

6. Αδιτας πολαι, the Gate of Ειγες, the Father of Thebes, whose House fell in the Place where afterwards the Delphinion was built, and therefore the Statue of Mercury at the East End of that Temple was call'd Ειγες Ειεθ Αδιτας πολαι, by which it is evident that this Gate was near the Delphinion (p).

7. Διατας πολαι, the Gate of Diochares.

8. Πολαι Αχαρνικια, the Gate that look'd towards Acharna, a Borough in Attica.

9. Διαλμια, that lay towards the Borough of the Dismians.

10. Πολαι Θριατες, the Thracian Gate.

11. Πολαι Ιταοιια, the Ionian Gate, near which was the Pillar erected in Memory of the Amazons (q).

12. Πολαι Σκαταλ, the Scæan Gate (r).

13. Αδαγοις πολαι, the Gate of Adrian, by which they entred into that Part of the City which that Emperor rebuilt, and call'd Αδαγοις πολαι.

As to the Streets in Athens, thus much is said of them in general, that they were not very uniform, or beautiful (/); and tho' Homer calls it επωνυμον,

 Πρωτα δυο Μαραθων, ης ευφυγειοι Αθηνων (r).

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Yet that seems only to imply the Pignes, and not the Beauty of 'em; for so that Poet has used the same Epithet in other Places. The Number of 'em without Question was very great, but most of their Names are quite lost; and few, if any, besides those that follow, are to be met with in Authors. *Ie*ξ ζωήν, or the Way to Elenfis. ΟΔός Θναια, betwixt the long Walls, leading to the Περίστευ; which seems to be the same with that which was call'd Η έις Περίστευ. Η Μωλύμοιον, near the Academy. Η Τέρμαα ημαυροων. Η Κέριωνον. Η Βεια. Η Ζωήν. Μυρμίκων οδός. Ρυμνιτριν.

Τείτωνεσ, a Way near the Prytanæum, wherein were Places largely stock'd with Tripods of Brass curiously wrought; amongst which was the famous Satyr, call'd by the Greeks Πεζοελέος, being one of the Master-pieces of Praxitels. And concerning these Ηλιαδορα is said to have written an entire Treatise (u).

It remains in the next Place, that I give you an Account of the Buildings of the lower City; in doing which I shall only mention such as were most remarkable, or had some History, or Custom depending upon them, for the rest referring the Reader to Paufanias and Meursius's larger Treatises.

Πορτετερον, a lately Edifice, in which were kept the Sacred Utenfils. made use of at Festivals, and all Things necessary for the solemn Proceedings prepared. It was placed at the Entrance of the old City, which looks towards Phalarum, and adorn'd with many Statues of the Athenian Heroes. Indeed there was scarce any Place in the City that was not fill'd with such like Representations.

The Temple of Vulcan, or of Vulcan and Minerva, not far from Ceramicaus within the City, seems to have been a publick Prifon, frequent Mention being made of Perfons being tortur'd there.

Near this Place was the Temple of the heavenly Venus, for they had a two-fold Venus, one of which was call'd Oυμελία, and the other Παραλείπον; the former presided over Chaste and pure Love; the latter was the Patrones of Lust and Debauchery. And as their Natures and Characters were different, so were also the Ceremonies used in their Worship. They, that worship'd the former, behaved themselves with all Modesty and Gravity; but the latter was pleas'd only with Lewdnefs and Wantonness. Whence Σελώ permitted publick Strumpets to prostitute themselves in her Temple. Besides these, Venus had several other Temples, as thofe which were erected upon the Account of Demetrius Poliorcetes, to Venus Lamia, and Lævena, in Honour of two of his Miftresses, call'd by thofe Names. Nay, so gross Flattery did the Athenians degenerate into, that they enroll'd several of his Παραφιά in the Number of their Deities, and honour'd them with Temples and Altars (w).

The Temple of Θεσεως was erected by Ωνων, in the Middle of the City, near the Place where the Youth perform'd their Wrestlings, and other Exercises of Body, and was allow'd the Privilege of being a Sanctuary for Slaves, and all thofe of mean Condition that fled from the Persecution of Men in Power, in Memory that Θεσεως, while he lived, was an Affifter and Protection of the Distrefsed. And a great

(u) Harpoc. V. Ωιήτριν. (w) Plutarch, in Demetrio.
many other Temples were consecrated to him in his Life-time, as grate-
ful Acknowledgments of the Benefits he had confer'd upon the City; all
which, four only excepted, he dedicated to Hercules, and changed their
Names from θόντα, to Παράκλησ, after he had been refuced by him
from the King of the Moiffians, as Plutarch reports out of Philocho-
rus (f). One of these was put to divers other Uses, for certain Ma-
agitrates were created in it by the Thesmothetes (z). Caufes were also
heard there, and it was a publick Prifon (a), and therefore a Gaol-
bird is Wittily call'd Θεσμοθετη, in Aristophanes, such an one Plinius,
with no les Elegancy, names Colonus Carceris.

The Temple of Thesius is to be seen at this Day, and is built, as Sir
George Wheeler reports, in all Refpects like the Temple of Minerva
in the Citadel, as to its Matter, Form, and Order of Architecture, but
not fo large. It is dedicated to St George, and still remains a Master-
piece of Architecture, not easy to be parallel'd, much les exceeded,
by any other.

Ἄδωνις, or the Temple of Caesar and Pollux, call'd Apanes. In
this Place Slaves were expro'd to Sale.

Ολυμπιόν, or Ολυμπιέων, a Temple erected in Honour of Jupiter
the Olympian; it was the moft magnificent Structure in Athens, being
in Circuit no les than four Stadia, which was the Reafon they were
forced to support it with Pillars, a Thing unknown in Athens before
that Time (b). The Foundations were laid by Piffistratus, and many
succeeding Governors contributed to the Building of it, but it was
never compleatly finifh'd till Adrian's Time, which was seven hundred
Years after the Tyranny of Piffistratus.

The Temple of Apollo and Pan; at the Bottom of the Citadel on the
North Side, in a Cave or Grotto, call'd Μακραῖ πέτρας, or Καραστια
πέτρας, where Apollo was feign'd to have deflower'd Caryfa, the
Daughter of Eribeus, we find it mention'd in Euripides:

οἶδα Καραστιάς πέτρας
Προσεκρον άντον, ας Μακραίς κινητῶρες;
Οφθαλμὸς ἔτηδα Πανοίς ἄτροπον ή βομβοῖ δίκας (c).

The Temple of Diana, firnam'd Ἀυστρίας, because in it Women,
after their firft Child, used to dedicate their Girdles to her (d).

Πάπαθεϊα was a Temple dedicated to all the Gods, who, as they were
united in'one Temple, so were they honour'd with one common Fel-
val, call'd Θεοχεία. This was a very magnificent Structure, and sup-
ported by a hundred and twenty marble Pillars; on the Outfide were
all the Hiftories of the Gods, curiously engraven, and upon the great
Gate flood two Horfes, excellently carv'd by Praxiteles. It is to be feen
at this Day, as Theodorus Zymogalas reports, in an Epifle to Martin
Crucius, written A. D. Cl3iclXV, wherein he describes the then
prefent State of Athens.

The Temple of the eight Winds, omitted by Paufanias, but mention'd
and describ'd by Sir George Wheeler out of Vitruvius, who reports, that

XXXVI. cap. vi. (c) Ιωύ. (4) Apollonii Schol. lib. I.
fuch, as had made exact Observations about the Winds, divided them into eight; as namely, Andronicus Cyr rhetes, who gave this Model to the Athenians, for he built a Tower of eight Square of Marble, on every Side of which he carve’d the Figure of a Wind, according to the Quar ter it blew from. On the Top of the Tower, he erected a little Pyramid of Marble, on the Point of which was placed a Brazen Triton, holding a Switch in his right Hand, wherewith turning about, he pointed to the Wind that then blew. All the Winds anfwer’d exactly to the Compass, and were repreffed by Figures anfwerable to their Natures, above which were written their Names in large Greek Letters, which are these that follow. ΕΥΡΟΣ, Eurus, South-East. ΑΠΙΝΩΤΗΣ, Sub planus, East. ΚΑΙΚΙΑΣ, Cæsias, North-East. ΒΟΡΕΑΣ, Boreas, North. ΞΙΠΟΝ, Corus, North-West. ΖΕΤΡΟΣ, Occidens, West. ΝΟΤΟΣ, Notus, South. ΛΙΨ, Libis, Africus, South-West. This Tower remains yet entire, the Weather-ock only excepted.

Στοαί, or Portico’s, they had a great many, but the most remarkable was that, which was call’d Πεινακτής, and afterwards Ποιμίν, from the Variety it contain’d of curious Pictures, drawn by the greatest Masters in Greece, such were Polygnotus, Micon, and Pandæmus, the Brother of Phidias. Here it was that Zeno taught Philosophy, and instituted that Sect, which received their Names from this Place, being call’d Στοικοί from στο, And the Portico itself is usually put for that Sect of Philosophers, as when Athenæus calls Ζένος Στοικὸς ζησίων, the Founder of the Stoicks (e).

Μαρσιίος was a Fort near the Citadell, so call’d from the old Poet Musæus, the Scholar of Orpheus, that used to repeat his Verses in this Place, where also he was buried. This Fort was forced by Antigonus to entertain a Garrison, and his Son Demetrius, to make it the more secure, surrounded it with a Wall.

Οδών was a Mufick Theatre, built by Pericles, and, for the Contrivance of it on the Inside, was full of Seats and Ranges of Pillars; and on the Outside, in the Roof or Covering of it, was made from one Point at the Top with a great many Bendlings, all shelving downward; and it is reported, (faith Plutarch) that it was so framed in Imitation of the King of Persia’s Pavilion (f). Here was also a Tribunal, as we learn from Arisphanes.

Oi μέν ἡμῶν οί παρ Ἀρχαυρ οί παρά τὸς Ενδικα. Oi δ’ εἰς Οδόντων Πυραμοιοι (g).

It was very much beautified by Lysurgus (b), but, being demolif’d in the Mithridatick War (l), was re-ediﬁed by Herodes Atticus, with such Splendor and Magniﬁcence, that, as Paufanias tells us, it surpaf’sd all the famous Buildings in Greece. It stood in the Ceramicus, of which Name there were two Places, so call’d from Ceramus the Son of Bacchus and Ariadne (b) or and his κεραμικὸς τέχνης, from the Potter’s Art, which was ﬁrst invented in one of these Places by Coræus. One of them was within the City, and contain’d in-

(e) Deip. l. VIII. (f) Plutarch, in Pericle. (g) Vesp. (b) Hyperid. Orat. pro Lysurgo. (l) Appian, in Mithridatice. (k) Paufan. Suidas, Phil. I. VII. c. 56.
Temple of the Eight Winds
The Area of the Theatre of Bacchus

The Odeum or Musick Theatre
numerable Buildings, as Temples, Theatres, Portico's, &c. The other was in the Suburbs, and was a publick Burying-place, and contain'd the Academy, and many other Edifices.

The Athenian Αφοσί, or Fora, were very numerous, but the most noted of them were two; the old Forum, and the new. The new Forum was in a Place call'd Εστρια by Strabo (l). Which it is probable was not far from Zeno's Portico, because Paulianis tells us, that in his Time the Forum was near that Place. The old Forum was in the Ceranicus within the City, call'd δραγαίν Αφοσί. In it were held the publick Assemblies of the People; but the chief Design of it was for the Meeting of People to buy and sell, and therefore it was divided into different Parts, according to the Wares exposed to Sale, for every Trade had a different Place assign'd to make their Markets in; and hence we read of Κύκλος, where Slaves and Vassals were sold (m); Αλεξάπολις ἄφοσί, Ιχνοπολις ἄφοσί, and Γυνακεία ἄφοσί, where Women's Clothes and Ornaments were exposed; and others without Number. Sometimes they call'd the Fora by the single Names of Things sold in them, as Οίνος, the Wine-market, Ελαίον, the Oil-market, &c. (n).

An Instance of this we have in these Verses of Eupolis,

Πεσιθένθαν εἰς τα σχόροις, κα τα κεφάλμαι,
Κείδον λείαναι κυδε θεβαίναι,
Και τεσα τα γέλαις.

The Time in which Things were exposed to Sale, was call'd αλήθεα ἄφοσί, full Market, from the Multitudes of People that assembled at such Times; and there seems to have been different Hours appointed for particular Wares, which I suppose is the Reason that Suidas in some Places tells us, the full Market was at the third Hour, in others that it was at the fourth, fifth, and sixth.

And besides these Places, the Tradesmen had their Βασιλείαι, or publick Halls, where in each Company met, and consulted about their Affairs: For Trades were very much encouraged at Athens; and if any Man objected the living by such Gain to another, as a Matter of Re-proof, the Person affronted might have an Action of Slander against him (o). "Nay, Trades were so far from being accounted a mean and ignoble Way of living, that Persons of the greatest Quality did not disdain to betake themselves to such Employments, and especially to Merchandize, as Plutarch informs us; Solon (says he) apply'd himself to Merchandize, tho' some there are that report, that he travel'd rather to get Learning and Experience, than to raise an Estate. In the Time of Hesiod, a Trade was not dishonourable, nor did it debase its Followers; but Merchandize was a worthy Calling, which brought Home the good Things that barbarous Nations enjoyed, was the Occasion of Friendship with their Kings, and Mother of Experience. Some Merchants have built great Cities, as the Founder of Maffilia, that Man so much esteem'd by the Gauls, that lived about the Rhine; some also report, that Thales and Hippocrates the Mathematician traded; and that Plato defray'd the Charges of his Travels by selling Oil, in Αίγυπτος. Thus Plutarch (p)."

(l) Strabo l. IX. (m) Hesych. (n) Pollux 1, IX. c. 5. (o) Demost. Orat. in Eubuli dem. (p) Plutarchus, Solone,
Of the Civil Government of Athens.

Aquæductae were not common at Athens before the Roman Times; and the Want of them was supply'd by Wells; some of which were dug by private Persons, others at the publick Expence; but because the Country having but few potable Rivers, (for Eridanus, Strabo (q) telleth us was muddy, and not fit for Ufe) Lakes or large Springs, was but poorly furnish'd with Water, which gave Occasion to continual Quarrel, amongst the Citizens. Solon enacted a Law, that where there was a pllick Well within an Hippicon, (that is, four Furlongs) all should have the Privilege of drawing at that; but those, that lived at a greater Distance, should be obliged to provide a private Well; and if they had dug ten Fathom deep, and could find no Water, they had Liberty to fetch ten Gallons a Day from their Neighbours; for he thought it prudent (faith my Author) to make Provision against Want, but not to encourage Lazines (r) Adrian, besides other magnificent Structures, laid the Foundations of a stately Aquæduct, which was finisht by his Successor Antoninus. And one Part of it remains to this Day, furnish'd by Ionick Pillars; which, Sir George Wheeler is of Opinion, was the Frontispiece of the Repository, or Receiver of the Water.

Gymnasia are said to have been first in Ufe at Lacedæmon, but were afterwards very common in all the Parts of Greece, and imitated, very much augmented, and improved at Rome. They were not single Edifices, but a Knot of Buildings, united, being so capacious as to hold many thousands of People at once, and having Room enough for Philosophers, Rhetoricians, and the Professors of all other Sciences to read their Lectures; and Wrestlers, Dancers, and all others that would, to exercise at the same Time without the least Disturbance, or Interruption. They consisted of a great many Parts, the chief of which were these:

1. Στράτιον, the Porticos, which were full of Σύνεδρον, and Side Buildings furnish'd with Seats, and fit for Study or Discourse; and here it is probable the Scholars used to meet.

2. Εθνικά, the Place where the Ephebi, or Youths exercised; or as some say, where those that design'd to exercise met, and agreed what Kind of Exercise they should contend in, and what should be the Victor's Reward.

3. Κοφίκειον, Αὐτοκράτηριον, γυμνασίεων, the Undressing-room.

4. Ελατηθέσιον, αὐτοκράτηριον, the Place where those that were to wrestle, or had bathed, were anointed.

5. Κοίνηθε, κοῖνος, the Place where the Dust, with which they besprinkled those that had been anointed, was kept.

6. Παλαϊστρα, which sometimes is taken for the whole Gymnasion, in its proper Acception signifies the Place, wherein all the Exercises of the Παλαϊστρον, or (say others) only Wrestling, and the Παλαϊστρον, were performed; and left the Combatants should slip, or hurt themselves by falling, the Bottom of it was cover'd with Dust, or Gravel. Also there was another Room in the Gymnasion, fill'd with Gravel, much deeper than that in the Paleastra.

7. Συμπλεγμένον, a Place appointed for divers Sorts of Exercises, but more especially for the Ball.

(q) Lib. IX. (r) Plutarchus, Solon. 8. The
3. The Spaces between the Porticos and the Wall, left void to admit the Light, and the Area of the Περίπτερον, or Piazzza, which was a large Place square, or sometimes oblong in the Middle of the Gymnasion, design'd for Walking, and the Performance of those Exercises, which were not practis'd in the Παλαέστρα, or the deeper Sand, or any other Place of the Gymnasion, such were (as some are of Opinion) Leaping, and the Δίχως.

9. ξύζοι, and ξύσα, which were distinct Places both in Greece, and Rome. ξύζοι were Places cover'd at the Top, design'd for the Exercise of Wrestlers, when the Weather did not permit them to contend in the open Air. ξύσα, sometimes call'd Πεπεριφάμενες, were Walks open at the Top, design'd for Exercises, or Recreation in the Heat of Summer, and milder Seasons of the Winter.

10. The Baths, in which were Waters hot and cold in different Degrees, and in these they refreshed themselves, when they were wearied with Exercise, and at other Times. Amongst the ancient Greeks, Baths were not much frequented, being rarely used but after the Accomplishment of some very great Work, which required Abundance of Labour and Toil, as the Ending of a War, or atchieving any great and painful Enterprise (/>. And thus Agamemnon, after the Trojan War, at his Return Home, went into the Bath, there to wash away the Remembrance of all his past Labours, and was slain by the Treachery of his Wife Clytæmnestra (t). In latter Ages they became more common, and were frequently used for Health or Recreation by both Sexes, who at Sparta wash'd in one common Bath, but in other Cities had distinct Places appointed them.

11. The Stadium was a large Semicircle, in which Exercises were perform'd; and for the better Convenience of Spectators, which flock'd thither in vast Multitudes, was built with Steps one above another, that the higher Ranks might look over the Heads of those that were placed below them. Several of these there were at Athens in their Gymnasia, and other Places; but the most remarkable was that which was built near the River Ilissus by Lycurgus, and afterwards enlarged by Herodes Atticus, one of the richest Citizens Athens ever had; it was built of Pentelic Marble, with so great Magnificence, that, when Paulyanias comes to speak of it, he tells his Readers that they would hardly believe what he was about to tell them, it being a Wonder to all that beheld it, and of that stupendous Bigness, that one would judge it a Mountain of white Marble upon the Banks of Ilissus. Sir George Wheeler reports, that at this Day there remains some of the Stone-Work at the End towards the River, but the rest is only a Stadium of Earth above Ground. However, its Figure and Bigness continue, tho' the Degrees be all taken away. It is a long Place with two parallel Sides, closed up circularly to the East End, and open towards the other End; and is about one hundred twenty-five Geometrical Paces long, and twenty-six or twenty-seven broad, which gave it the Name of a Stadium, which was a Measure ordinarily used among the Greeks, being the eighth Part of a Roman Mile.

Of the Civil Government of Athens.

Athens had several Gymnasia, of which these three are of most Note, Lyceum, Academia, and Gymoeages. Λύκειον, Lyceum was situated upon the Banks of Ilissus, it received its Name from Apollo, Λυκοσθόρος, or Λύκης, to whom it was dedicated; nor was it without Reason (faith Plutarch) that this Place was sacred to Apollo, but upon a good and rational Account, since from the same Deity that cures our Disaffes, and restores our Health, we may reasonably expect Strength and Ability, to contend in the Exercises («). The Building of this Structure is by some ascrib'd to Pisistratus, by others to Pericles, and by others to Lycurgus; which makes it probable that all of them might contribute something towards it; and perhaps Pisistratus laid the Foundations of it, Pericles raised it, Lycurgus enlarged and beautified it.

This was the Place where Aristotle taught Philosophy, and discoursed with such as resorted to him for Instructisons, walking constantly every Day till the Hour of anointing; for the Greeks usually anointed before Meals; whence he and his Followers were call'd Πεισιστράτικοι ἀτὰ τὰ παλαιόταταν, Peripatetick, from walking (w). Tho' others report, that his walking and discoursing Philosophy with Alexander was the Occasion of that Name.

Aκαδήμια was Part of the Ceramicus without the City, from which it was distant about six Stadia, so call'd from Academus an old Hero, who when Helena was stolen by Theseus, and conceal'd at Aphidna, discover'd her to Castor and Pollux, for which Reason he was extremely honour'd by them during his Life; and the Lacedaemonians, when in After-ages they made several Incursions into Attica, and destroy'd all the Country round about, always sparing this Place for his Sake. But Dicaearchus writes, that there were two Arcadians in the Army of Castor and Pollux, the one call'd Echedemus, and the other Marathon; from the former, that which was afterwards called the Academy, was then nam'd Echedemia, and the Borough of Marathon had its Name from the latter. Thus Plutarch (x). It was beset with shady Woods, and solitary Walks fit for Study and Meditation, as the Poets and others witness. This Verse is cited out of Epolis (y).

En εὐσκίοις δρόμοις Aκαδήμης Ἰδῶ.
In Academus's shady Walks.

And Horace speaks to the same Purpose,

Atque inter silvas Hecademi quaerere verum (z).

In Hecademus's Groves to search for Truth.

At the first it was a desart Place, and uninhabited by Reason of the Fens and Marshes that were in it, and render'd it very unhealthful; but they being drain'd by Cimon, it became pleasant and delightful, and was much frequented by all Sorts of People, especially such as applied themselves to the Study of Philosophy, for they resorted thither in great Numbers to Plato's Lectures, who read constantly in this Place; whence having contracted a Distemper through the Unwholesomnesses

(a) Plutarch, in Symp. I. VIII. Q. IV. (w) Suidas, &c. (x) Thesae. (y) In Aspateü̃tas. (z), Lib. II, Ep. II,
of the Air, which was not yet wholly rectified, and, being advised by his Physicians to remove his School to the Lyceum, made Answer, that he chose the Academy to keep his Body under, lest by too much Health it should become wanting, and more difficult to be govern'd by the Dictates of Reason; as Men prune Vines, when they spread too far, and lop off the Branches that grow too luxuriant (a) I must not forget to add, that it was surrounded with a Wall by Hipparchus the Son of Pithares, who, to defray the Charges of it, laid so heavy a Tax upon the People, that ever after any chargeable and expensive Business was call'd Ισπάχυς τείχιον.

Κουβόσαρες was a Place in the Suburbs near the Lyceum, so call'd from a white or swift Dog, in Greek κυνόν αργός, that, when Diomus was sacrificing to Hercules, snatch'd away Part of the Victim (b). It was adourn'd with several Temples, dedicated to Hebe, Alcmena, and Iolaus, all which bore some Relation to Hercules, the chief Deity of the Place, and he also was here honour'd with a magnificent Temple. But there was nothing in it so remarkable as the Gymnasion, in which Strangers, and those that were but of the Half-Blood, or had but one Parent an Athenian, were to perform their Exercises, because Hercules, to whom it was consecrated, was under some Illegitimacy, and was not one of the immortal Gods, but had a mortal Woman for his Mother: And therefore Themisfoles, being but of the Half-Blood, persuad'd divers of the young Noblemen to accompany him to anoint and exercise themselves at Cynearges; in doing which, he seem'd with some Ingenuity to take away the Distinction between the truly Noble and the Stranger: And between those of the whole, and those of the Half-Blood of Athens (c). There was also a Court of Judicature in this Place, wherein Caules about Illegitimacy were heard, and Examination made concerning Persons that lay under a Suspicion of having falsly inserted their Names among the true born Athenians (d). In this Gymnasion, Antiphenes instituted a Sect of Philosophers call'd Κυνικοί, Cynicks, from the Name of the Place (e), as some are of Opinion.

All Theatres were dedicated to Bacchus and Venus (f), the Deities of Sports and Pleasure; to the former of which they are said to owe their Original (g), and therefore Plays acted in them were call'd Διόνυσιακά, and the Artificers that labour'd in the Building of them Διόνυσιακοί, τείχιον, as belonging to Διόνυσος, or Bacchus.

The most ancient Theatres were temporary, being composed of nothing but Boards placed gradually above each other, for the Convenience of Spectators, and therefore they were call'd Ιγρία (b). But those flight Buildings had well nigh proved fatal to the Common-wealth, for almost the whole City, as well the Magistracy and Nobility, as those of inferior Ranks, being assembled, as their Manner was, to hear Pratinas act a Tragedy; the Theatre, too weak to support the vast Weight of thronging Multitudes, on a sudden tumbled down.

(a) Bæsil. Mag. lib. de legend. Gentil. libris. (b) Hesych. alique innumeris.
Of the Civil Government of Athens.

down, and wanted not much of burying them in its Ruins (i). This narrow Eicape made them more cautious, and was the Occasion of erecting a Theatre of Stone, for their better Security. And from this Time the Athenians, whose Example the rest of the Grecians follow'd not long after, erected fix'd and durable Theatres of Stone, commonly of Marble, which by Degrees were encreased to that Magnitude, that they exceeded almost all other Buildings in Greece.

The Figure of Theatres was semicircular, tho' they were not exact Semicircles, but contain'd the bigger Half of the Circle, and therefore Ampitheatres, which were made in the same Figure, as if two Theatres should be join'd together, were not nicely orbicular, but oval. They consist'd of two Parts, Σκηνή, Scene, and Κοίλος, Cavea. Scene was a Partition assign'd for the Actors, reaching quite crofs the Theatre, which at the first, agreeable to the antient Simplicity, was dres'd with Boughs and Leaves, but in more expensive Ages was adorn'd with rich and costly Hangings, to hide the Management of Machines, and other Actions of the Players from the Spectators. It was either so framed as that it might be turn'd round, and then it was call'd Veratilis, or drawn up, and then it was Duxilis, and this Way is usually practis'd in our Theatres, in changing the Prospect. It had three principal Gates, one upon the right Hand, another upon the left, by which were presented meaneer and smaller Edifices; and a third in the Middle, by which more magnificent Structures, as Temples of the Gods, or Palaces of Kings, were brought in View; and on each Side of the Gate was a lesser Entrance, thro' which the Persons either of Gods, or Men, were introduced by various Machines and Instruments, the Names whereof you may find explain'd in Julitts Pollux (k). The whole Scene was divided into several Parts, the most remarkable whereof are these:

Βροτεῖον, a Place underneath the Floor, wherein were kept brazen Vessels, full of Stones and other Materials, with which they imitated the Noise of Thunder.

Επισκύλεον, a Place upon the Top of the Scene, in which all the Machines, whereby they presented the various Figures and Prospects, were moved.

Παρασκύλιον, the Tiring Room, a Place behind the Scenes, wherein the Actors dres'd and adorn'd themselves.

Πρασκύλιον, the Stage, a Place before the Scenes, in which the Players acted. And Ἀρχηγία was that Part in which the Chorus used to dance and sing, in the Middle of which was placed the Pulpit, in Greek Δοξάς, or Θυμάλη.

Ταυσκύλιον, a Partition under the Pulpit, appointed for the Musick.

The Κοίλος, or Cavea, was appointed for the Spectators, and consist'd of three Parts placed in equal Degrees one above another; the lowest of which belonged to Persons of Quality, and Magistrates; the Middle to the Commonalty; the Uppermost to the Women.

And because Theatres were open at the Top, they erected Porticos behind the Cavea, whither they retired for Shelter in rainy Weather.

(i) Suidas in Περίλαται. (k) Onomast. 1, IV. c., 19.
Of the Civil Government of Athens.

Athens had three Harbours for Ships.

1. Piræus, Piræus, which belong'd to the Tribe of Hippothoontis, and was thirty-five or forty Stadia distant from the City, before the Buildings of the long Walls, which have been already mention'd. From which Time the Athenians, by the Direction of Themistocles, made this their chief Harbour. It contain'd three δύοοι̂, or Docks; the first call'd Ῥαφαπογιό̂, from an Hero of that Name. The second Ἀργοδιήσον, from Ἀργοδιήσων, or Venus, who had there two Temples, one of which was consecrated by Themistocles, the other by Canon. The third Ζιέ, from Bread Corn, which is call'd by the Grecians ζέα. There were likewise in this Harbour five Πορτίκου, which, being join'd together, compos'd one very large Πορτίκος, which was on that Account commonly term'd Μεγαλοπόρος. The Piræus had farther two Φόρους; one near the long Πορτίκος, and the Sea; the other farther distant from the Sea; and for that Reason chiefly frequented by those who lived nearest the City. One of these seems to have been call'd Ἰσαοδαμέων, from the Architect Hippodamus, who built the long Wall, whereby this Harbour was join'd to the City. Here was a most celebrated Mart, to which Merchants resorted from almost every Part of Greece. Whence came the proverbial Saying, Τὸν Πεντάκοιον οὐκ εὐγέλιαν μὴ θέμεν, That Famine and Empiriness do not come from Piræus. This Harbour, tho' once very populous and well inhabited, was reduced to a very few Houses in the Time of Strabo, who flourish'd under the Emperors Augustus and Tiberius; having been burnt by Sulla in the Mitridatick War.

2. Μενυξία, Munychia, which was a Promontory not far distant from Piræus, extended not unlike to a Peninsula, and well fortified both by Nature, and afterwards, at the Inflance of Thrasylalus, by Art. The Name was derived from one Μυνυχος, who dedicated in this Place a Temple to Diana, firnâm'd Μενυξία, which yet others report to have been founded by Embarus.

3. Φαλύρι, Phalerum, which belong'd to the Tribe Antiochis, and was distant from the City thirty-five Stadia, according to Thucydides; but in Pausania's Account (l) only twenty. This was the most ancient of the three Harbours: And from hence Theseus is reported to have fet Sail for Crete; and afterwards Μνεθβευς for Troy.

CHAP. IX.

Of the Citizens, Tribes, &c. of Athens.

The Inhabitants of Attica were of three Sorts, 1. Πολίτες, or Freemen. 2. Μέτωποι, or Sojourners. 3. Δούλοι, or Servants.

The Citizens surpass'd the others in Dignity and Power, as having the Government in their Hands, but were far exceed'd by the Slaves in Number, many Slaves being often subject to one Citizen. The Number of Citizens in Cecrops' Time, I have already said, was twenty

(l) Arcadici, p. 471. Edit, Hamv,
thousand; in Pericles's there were not so many, as appears from Plutarch (m); and when Demetrius the Phalerean was the Governor, they exceeded their first Number under Cecrops only by one thousand; at the same Time Foreigners were ten thousand, and the Slaves four hundred thousand, as appears from a Poll instituted at the Command of Demetrius, and mention'd in Athenæus (n).

Whence it is evident, that the Increase of the Athenians themselves was very inconsiderable, but those growing Numbers of Inhabitants, that swell'd the City to that Bigness, to which it was extended in After-Ages, were either of Slaves, or Strangers, who for the Advantage of Study, or Trade, or for other Conveniencies, settled themselves at Athens; and of these two Sorts, in the Time of Cecrops, it is probable there were few or none, because, through the Scarcity of Men, in his new-form'd Government, for the Encouragement of Foreigners to settle there, he was forc'd to allow them the same Privileges that were enjoy'd by the Natives. And there is a very ancient Law mention'd by the Scholia of Aristophanes (o), whereby all foreigners, who intended to live at Athens, were obliged, after a short Stay in that City, to be enroll'd amongst the free Citizens.

And for several Ages after, it was no difficult Matter to obtain the Freedom of the City; but when the Athenian Power grew great, and their glorious Actions render'd them famous thro' all Greece, this Privilege was accounted a very great Favour, and granted to none but Men of the greatest Birth, or Reputation, or such as had perform'd some notable Piece of Service for the Common-wealth. Nor was it without much Difficulty to be obtain'd even by them; Menon the Pharsalian, who had sent the Athenians a Supply of two hundred Horse, in the War against Eon near Amphipolis, defir'd it, and was rejected. And Perdiccas, King of Macedonia, after having assist'd them against the Persians, could obtain no more than a bare ἀνατομια, or Immunity from Tribute, paid by those that sojourn'd amongst them, but no Right of Suffrage, or other Privileges common to the Freemen.

And after Mardonius and the Persians were defeated at Platea, it was decreed by an express Law, that none but Men eminent for Merit should be admitted into the Number of Citizens (p).

But this peremptory Stiffness, which Success and Victory had put into them, did not always make them so obdinate, nor hinder, but that many Worthies, tho' neither equal in Birth, nor Fortune, to the former, were enroll'd amongst the Citizens; such were Hippocrates the Physician, Euryfaces the Son of Ajax, with many others, beside the whole City of the Plateans, to which they granted Freedom, for their signal Services in the Persian War. But by these Grants, though the Number of the Citizens may be said to have been increas'd, yet nothing was added to the Number of Inhabitants, which remain'd still the same, because the Persons, thus admitted, seldom made Use of their Privilege, and seld for it rather as a Title of Honour, than with a Design to be any ways advantaged by it.

(m) Pericle. (n) Deipn. I. VI. (o) Ranis. (p)アウシオ Rorationis in Nearam.

This
This Privilege could not be conferrd by any besides the popular Assembly, whence the Citizens thus admitted were call'd Δικαιοσύνη, in Opposition to the Freeborn. Neither was the first Gift of the People to take Effect, unless they thought fit to ratify it in a second Assembly, wherein six thousand Citizens were required to be present. And for Fear the Authority or Interest of any Person should sway them to comply with such Requesfs against their Inclinations, they gave their Votes privately, by casting little Stones into Urns, placed on Purpose in their Assemblies by the Prytanes, who were also obliged to provide a sufficient Number of Stones for the Suffragants; nay, farther, till all had done voting, the Strangers that petition'd for Freedom were not permitted to come into the Place of the Assembly. And after all this, if any one appear'd to be undeserving of the Honour they had conferr'd upon him, an Appeal might be made to a certain Court, which had Power to enquire into the Lives and Conditions of these Persons, and deprive such as they found unworthy, by recalling the Freedom which had been granted thro' the Ignorance and Inconsideration of the Multitude; and this Disgrace befel Pythoalas, the Theffilian, and Apollonides the Olyntbian (q). It was further provided by Solon, that none should live at Athens as free Citizens, except such as were banish'd from their own Country, or voluntarily came to reside at Athens with their whole Families. Whereby he, no doubt, intended to prevent all such from enjoying the Privileges of Athens, who had greater Alliances and Interests in other Places (r).

The Manner of Admission was by declaring that such an one was incorporated amongst the Demizens of Athens, and invested with all the Honours, Privileges, and Immunities belonging to them; and had a Right to partake of, and assist at the Performance of all their Holy Rites and Mysteries, except such as were appropriated to certain noble Families, such as were the Eumolpidae, Ceryces, Cynide, which had certain Priesthoods, and holy Offices peculiar to themselves; or (as others are of Opinion) they were excluded from all the Offices of Priesthood of whatever Denomination: Which is the more probable, because the freeborn Athenians were themselves excluded from those Offices which were appropriated to the sacred Families. Except also the Offices of the nine Archons, which none but freeborn Athenians were allow'd to execute; that neither the Religion, nor the Management of Publick Affairs might be entrust'd in foreign Hands. Yet this extended not to the Children of Citizens thus adopted, who were allow'd all the Privileges of Natives. Lastly, they were admitted into a certain Tribe, and Hundred, and so the Ceremony ended (/). Freeborn Athenians were those that had both, or one of their Parents an Athenian. Aristotle tells us, that in several Common-wealths, at the first, those were accounted free, that were born of a Free-woman; but when the Number of Inhabitants increas'd, such only were esteem'd free, as were descendent from Parents that were both free (r). And so it came to pass in Athens; where it was decreed by Solon, that

none begotten out of lawful Marriage, which could then be celebrated only between Free-Citizens, should have Right to inherit their Father's Estate. This appears from the following Words of Aristophanes:

Eρώτι ἔν αὐτοῖς ἐπικρονίζον τὸν οὐκ ἀλήφον τὸν νόμον:

But this Law was afterwards abrogated by the tacit Consent of the Common-wealth, till the Time of Pericles, who when he flouriſh'd in the State, and had Sons lawfully begotten, propofed a Law, that tho' only should be reputed true Citizens of Athens, who were born of Parents that were both Athenians; and having prevail'd with the People to give their Consent to it, little lefs than five thousand were deprived of their Freedom, and sold for Slaves; and tho' those, who enduring the Teft, remain'd in the Government, and paft Muiier for true-born Athenians, were found in the Poll to be fourteen thouſand and forty Persons in Number. But Pericles himself afterwards, having lost all his legitimate Sons, fo far perſuaded the Athenians, that they cancel'd the Law, and granted that he should enroll his Bafiard Sons in the Register of his own Ward, by his paternal Name; thinking that by thoſe Losses he had been sufficiently punished for his former Arrogance; and therefore being of Opinion, that he had been ſhrewdly handled by the Divine Vengeance, of which he had run fo severe a Gantlope, and that his Request was ſuch as became a Man to ask, and Men to grant. Thus Plutarch (w). But this Law was again repealed by Aristophon the Orator, after the Expulsion of the thirty Tyrants, Euclides being Archon; at which Time the ancient Law was revived, That all, whose Mothers were not Citizens, ſhould be nothi; illegitimate (x). For legitimate Children, are thoſe who are born of lawful Wives, who muft be Free-Citizens, others being only reputed Concubines. And thus Grammarians commonly explain Notbus. Νόθος ὦ ἐν γενέσι, ἐν πατριβίον. Notus; a Bafiard is one born of a Stranger, or an Harlot. But γυναικος, a legitimate Son, is interpreted by the fame Persons, ὦ ἐν γυναικοὶ ἀνήσις ἔγαρ γυναικα, ὦ ἐν γυναικος γαύρον, One born of a Citizen, and a Wife, or one born in lawful Matrimonies (y).

And thoſe that were only of the Half-Blood, when they were invelled with Freedom, were always reputed inferior, and less honourable than thoſe that were of the whole; and several Marks and Customs they had to diſtinguish them from the others, as particularly, that thoſe, who had but one Parent an Athenian, were not allow'd to exercife themselves in any of the Gymnasia, that were frequented by thoſe who had both; but only at the Gymnarches, a Place without the City; and that this was esteem'd a Mark of Disgrace, is evident from the Practice of Themisfoles, who was but of the Half-Blood of Athens, and to take away, or at least leffen this Diffinction, used to engage the noble Athenians to go and perform their Exercise with him (z). In the fame Place there was a Court of Judicature, where Persons suspected of having fraudulently inſinuated themselves into the Number

and Privileges of Citizens were arraign'd. This was reputed a very great Offence; insomuch that whoever had δικαιοφυλακεῖ θάνατον (to this Action was term'd) preferr'd against him, was immediately made a close Prisoner, and put in Chains, before he could be brought before the Judges (a). Neither was it a sufficient Vindication to have been once acquitted by his proper Judges. But it was customary to bring the Cause to a second Hearing, before the Θεσμοθέται, if there was any just Cause to suspect, that he had been too favourably treated.

And in order to clear the City of pretended and false Members, it was decreed in the second Year of the ninetieth Olympiad, Archias being then Archon, that a strict Inquisition should be made into Causes of this Nature by Men of the same Borough with the Criminal. This Inquisition was term'd Διαφυλακτις, and perform'd in the following Method (b). When any Person was accused, the Δικαιοφυλακτής, or Prefect of the Borough (Δικαστής) to whose Custody was committed the λαϊκοί γραμματεῖοι, or Publick Register of the Citizens, convened together the Members of his Borough (Δικαστεῖα). Then the Names of all the Citizens of that Borough being recited out of the Register, the Criminal was obliged to signify the particular φρατρία, or Ward, whereof he pretended himself a Member, and to prove his Right of Succession by sufficient Witnesses. Or in Cafe he claimed his Freedom from the Gift of the People, and not by Inheritance, the publick Decree of the popular Assembly, whereby his Privilege had been confer'd, was to be produced. Then the Δικαστής, having first taken an Oath to determine according to the Rules of Justice, and maturely deliberated upon the Evidence, privately gave their Opinions, in doing which they commonly used Leaves or Beaus. If the white Beaus were found superior in Number, the Prisoner was acquitted: But if the Black appeared to be most numerous, then he was deprived of his Freedom, and after that call'd ἀφοινοσήθη, as the Action of condemning him was term'd ἀφοινοσήθης (c). And this Verdict was to be given in before Sun-set; the Consequence whereof was this, that the Person deprived of his Freedom should be reckoned amongst the Μετοικοί, Sojourners. But if he would not acquiesce in the Determination of his own Borough, an Appeal was granted to the Θεσμοθέται, who having assign'd proper Judges to hear his Appeal, he was either restored to his Family; or, if the former Sentence appear'd to be just and well grounded, he was sold for a Slave.

Farther, to prevent all Frauds and Contentions of this Nature, all Fathers were obliged to enroll their Sons in the Register of their particular φρατρία, term'd καυνὸς γραμματεῖον. At which Time they made Oath, that every Son so registered was either born to them in lawful Matrimony, or lawfully adopted (d). Notwithstanding which, the φρατρίαι, or Members of that Ward, had the Liberty of rejecting any Person, against whom sufficient Evidence appear'd, concerning which they voted by private Suffrages (e). Yet if any Person was unjustly rejected

rejected by the Men of his own Ward, he was allow'd to appeal to 
the Magistrates (f); by whom, if he was declared to be lawfully born 
or adopted, he was then register'd by his own and his Father's Name, in 
this Form, Ὑψιλάτάξει-Ἀπολλώνιος, Θραφύλπος the Son of Apollodorus (g). 
The adopted Sons were register'd upon the Festival Θαργελία, in 
the Month Θαργελιον; the natural, upon the third Day of the Festival Ἀπα-
turia, call'd Κυριωτες, in the Month Πυανεφσόν. At what Age Chil-
dren were thus register'd, is not agreed. Some are of Opinion, that at 
every Return of the Apaturia, it was customary to register all the Chil-
dren, who had been born that Year (h). Others affirm, that they were 
commonly three or four Years old before they were register'd (i). Cne-
mon in Heliodorus (k) is enrolled after he has learn'd the Letters of the 
Alphabet. And the Chorus, in the Rame of Αριστοφάνες (l), reflects up-
on Αρχεβδημος, as not having been admitted into the Number of the 
φατότης, till he was ἐπίστυς, seven Years old.

Whereby they seem to intimate, that he had fraudulently insinuated 
himself into the Number of the Citizens, it being usual for those, who 
were freeborn, to be register'd before that Age, as we are there inform-
ed by the Greek Scholiast; tho' the Time of doing it, appears from the 
foremention'd Influences to have been unfix'd and arbitrary.

There were two other Seafons when young Αθηναίες were enroll'd 
in a publick Register, which, being by some learned Men confounded 
with the Time of register ing already mention'd, may not unfitly be ex-
plain'd in this Place. The second Time therefore, wherein they were 
register'd, was when they arrived at the Age of eighteen Years, when 
(as we are expressly told by Julius (m) Pollux) they were admitted into 
the Number of the Ἐφέσι. And this Registering seems to have been 
mistaken for the former, because both were done on the same Day, viz. 
the third Day of the Festival Apaturia, which, as some think, was 
call'd Κυριώτες, ἀρσὶ τὰ ἱερεῖν τὴν κόριτι, because they, who were 
enroll'd amongst the Ἐφέσι, used then to shave their Hair, which it 
was customary to confragate to some of the Gods; which Ceremony 
was never perform'd till a long Time after the Age, at which they were 
admitted amongst the φατοτης, and therefore must belong to the other 
Time of Registering.

The third Time of register ing young Αθηναίες, was before the Festival 
Παναθηναϊα (n), when those who were twenty Years old were intro-
duced at a publick Meeting of the Ἰπποτα, Men of the same (*ίππου) Bo-
rough, and entred in a Register call'd λεξιαρχικὸν γραμματικὸν, where 
in the Names of all Perrons of that Borough, who were of Age to suc-
cceed in the Ἀνάγκις, or Inheritance of their Fathers, were enter'd (o).

(f) Idem, in Neareram. (g) Ιασος Orat. citat. (b) Etymologici magni Auclor. V. 
p. 231. Edit. Aurel. Allobrog. (m) Lib. VIII, cap. 9. (n) Demosthenes in Leccba-
rem. (o) Pollux loco citato.
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This was term’d εἰς ἄνθρωπον τῇ φύσει τῶν άτόμων, to be registered amongst the Men; the Persons, thus enroll’d, being henceforward their own Masters, and free from the Government of their Guardians.

After Cecrops had settled a Form of Government amongst the Athenians, for the better Administration of Justice, and the Prevention of Deceit, and over-reaching one another in Commerce, he divided ‘em into four Φυλαὶ, or Tribes; each Tribe he subdivided into three Parts, call’d Τριτοι, Εὐθόρ, or Φάληρα; and each of these into thirty Γενν., or Families; which, because they consisted of thirty Men, were call’d Τεκάδες; and they that were Members of these were call’d Ομο-διάκονοι, and Γεννηθάνωσι, not from any Relation to one another, but only because they lived in the same Borough, and were educated together, and join’d in one Body or Society; the same Persons were call’d Ὀπσεών, because they participated of the same Sacrifices, and worshipped the same Gods together, from Ορφεύς, which, tho’ it properly signifies only the Mysteries of Bacchus, yet is often taken for the Ceremonies used in the Worship of any other Deity (p).

The Names of the Tribes were these, 1. Κέαναις, from Cecrops, for it was usual with the Ancients, out of an earneft Desire of continuing their Memories to Posterity, to call Cities, or Countries, or any Monuments that seem’d likely to remain to succeeding Ages, by their own Names. 2. Αὐτόχθων, from a King of that Name, reported by some to have reign’d in some Part of Attica before Cecrops; or rather from the Name of Αὐτόχθωνες, in which the Athenians gloried not a little.

3. Αὐτάης, from Αττάι, or Αττάοι, another of the Kings before Cecrops; or from Αὐτάθ, which signifies a Shore, because a great Part of Attica, and that in particular, where this Tribe inhabited, lay towards the Sea: And this was the Reason why the whole Country was sometimes call’d Αττα. And the same Cause is given for the Name of the fourth Tribe, which they call’d Παλαία, from its Nearness to the Sea.

In the Reign of Cranaus, new Names were imposed upon them, and they were call’d, 1. Κράναις, from the King’s Name. 2. Ατήσις, from a young Lady, the Daughter of Cranaus. 3. Μεσόβεα, 4. Διανέας. And both these, I suppose, were nam’d from their Situation; the latter being seated upon a craggy Shore, and the former in the inland Part of the Country.

Erichthonius, being advanced to the Kingdom, call’d them after the Names of Τούρων, Minerææ, Neptune, and Vulcan, 1. Δίας. 2. Αἴσθίας. 3. Ποσειδανίας. 4. Πραγματίας (q).

Afterwards, under Ezechtheus, they received new Names from the Sons of Ιων, a Man of great Repute amongst the Athenians, and General of their Armies, as Herodotus reports (r). The Names were. 1. Γελεόνιαι. 2. Ουλοίται. 3. Αιγυπνικαί. 4. Αἴσθιας. And of these Names Euripides is to be understood, when he introduces Minerææ speaking thus of Ιων (s),

ATTLE oνο τονε παθα, Κέαναις την χθονα
Χαθη, Κράναις, κας Θάνας τυφανίκας.

(p) Pottus, lib. III. cap. 4. l. VIII. cap. 9. (q) Pottus, l. VIII. c. 9. (r) Libs VIII. cap. 44. (s) Ιων εις θεάμα.
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Here, Nurse Creius, since this Child by Birth
Claims the just Privilege of Erechtheus' Line.
Take him to Athens, and proclaim him King,
For he hath just Pretensions to the Crown;
His blooming Courage is a previous Sign,
With how much Prowess, Policy, and Art
Greece's Dominions he will sway,
The Gods Shall bless him with four Sons,
whom, in Tribes,
High seated Athens shall divided be,
And bear her sev'ral Names deriv'd from them.

And Herodotus (l) and Pollux are of the same Opinion, tho' they are herein contradicted by others, as we find in Plutarch, who hath like-
wife made some Alteration in the Names; his Words are these; "Some
" affirm that the Tribes did not take their Names from the Sons of Ion,
" but from the different Sorts of Occupations, which they followed;
" the Soldiers were call'd Oi'vathe; the Craftsmen, Egyata; and of
" the remaining three, the Farmers, Tepygo; the Shepherds and
" Graffers, Aygivbae (n).

Afterwards, when the Number of Inhabitants was increaft, Clytbenes,
having first advis'd with Apollo's Oracle, as it was usual to do in every
Concern of Moment, alter'd the Number of the Tribes, increafing them
from four to ten, and gave them new Names, taken from certain ancient
Heroes, all born in Attica, except Ajax the Son of Telamon, to whom
he gave a Place amongst the rest, as being a Neighbour, Friend, and
Companion in the Wars (w); for, as Homer reports, Ajax's Forces were
join'd to those of Meneleus, the Athenian General,

Ajax δ' ευ ΣαλαμίνΟ α'γεν τυναίδεσα μιας,
Στις δ' α'γον ιν Αθωνίων ίςαν πλαγγεσ.

Twelve Ships from Salamisfout Ajax brought,
And rank'd his Men, where the Athenians fought.

Mr. Creecb.

And Plutarch reports, that when the Athenians and Megarensians both
made Pretensions to Salamis, and chose the Spartans to decide the
Controvery, thofe Lines of Homer, being produced by Solon, did the
Athenians a considerable Kindness, serving very much to strengthen

(c) Lib. V. c. 66. (v) Plutarch, Solone, (w) Herodot, & Pollux, loc. citatis.
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their Title to that Island. To return, these Heroes, from the Names they gave to the Tribes, were call'd ἔτωνυμοι, and honour'd with Statues erected near the Senate-house. Their Names, as recorded by Pausanias, are these, Erechtheus, Cecrops, Αέgeus, Pandion, Acamas, Antiochus, Leo, Oeneus, Hippothoon, Ajax. And the Names of the Tribes are these, Βευθινὶς, Κερεωνὶς, Αἰγὶς, Πανθέωνὶς, Ακαμαντὶς, Αηλἰξὶς, Λοβῖς, Οἰνὶς, Ιπποδωροὶς, Αἰαῖς.

Afterwards, when Antigonus and Demetrius freed the Athenians from the Macedonian Slavery, they augmented their Tribes, adding two to their former Number, which, in Honour of their Deliverers, they call'd from their Names, Αντευοὶς, and Νεμπτεῖς (x). But the Gratitude of the Athenians being no longer liv'd, than the good Fortune and Successes of those two Princes, the Tribes soon chang'd their first Names, for those of Αηλἰξὶς and Πτολαιμὸς, the former of which was derived from Attalus, King of Pergamus; the latter from Ptolemy, King of Egypt, from both of which the Athenians had receiv'd signal Favourites (y).

This was the constant Number of the Athenian Tribes, which lapsed as long as the City maintained its Liberty and Form of Government. Each of these was at the first divided into several Parts, which have been already mentioned. And the better to maintain a mutual Correspondence, and for the Promotion of good Fellowship, and Kindness amongst them, they had publick Feasts, first instituted by Solon, where they all met together, and made merry (z). These Meetings were nam'd from the Persons assembled at them; if the whole Tribe came together, then they call'd it ἄηςων φυλητικὸν; if only one φαστῆς, then it was ἄηςων φαστητικὸν, or of a ἄηςο, it was ἄηςων θυμοτικὸν.

These Δημοὶ were little Boroughs in Attica, several of which belonged to every Tribe, and though they were reckoned together in the Business of the Commonwealth, yet had separate Habitations, distinct Rites and Ceremonies in the Performance of Holy Worship; nay, and different Gods too, for each of them ador'd peculiar Deities, and yet all unanimously agreed in worshipping Minerva, who was the Tutelar Goddess of the whole Country, whereas the other Deities had only certain Parts assign'd them, and in those they were inferior to Minerva, the supreme Governors. And this Difference in Religion was very ancient, being of no less Duration than the Commonwealth itself; for when Thebans had prevail'd upon them to leave their Country Seats, and unite themselves in one City, they thought it would be impious and unpardonable to defert the Gods of their Ancestors, and therefore judg'd it agreeable to the Respect due from them to their Tutelar Deities, to pay them the same Honours, and frequent the same Places of Worship they had formerly done (a).

The greatest Use of these Δημοὶ was in their Forms of Law and Contracts, whereby sufficient Provision was made against all Fraud, Deceit, and Miftakes. Hence we read of such punctual Clauses in their Writs, as these, N. the Son of N. of the Tribe of Αἰαιτὶς, of the Borough of Rhamus, &c.

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The Number of them was an hundred seventy four (b), some of which, having the same Names, were distinguished by their Situation, being call'd καθυπέρθεν, and υπενέρθεν, Upper and Lower. All of them were divided into Greater and Less; the μικροί, or Less, were these (c). Alimusians, Zoist, Prospaltians, Anagyraians, Cephale, Prafisei, Lampreis, Phyleis, Myrrhinusians, Athmonians, Acharnae, Marathon, Brauron, Rhanus. The rest were Greater, and may not un pity be thus divided according to their Tribes.

ΚΕΚΡΟΠΙΣ.

Αἰξάνη | Συνιωκήτης
Δαυδαλίδαι | Τεινεμίδαι
Επικελδαι | Αρμόνιος, ἔν Αμλονία
Εὐιοτή | Άλαι
Πέθαντες | Φλύα.

ΕΡΕΧΘΩΗΙΣ.

Ἀσσύλιον, ἔν Αρσύλι
Εὐθυσφοτις, ἔν Εὐθυσφοτιτι
Θήμακων, ἔν Θήμακων
Κατασκευή
Λαμπρα καθυπέρθεν
Λαμπρα υπενέρθεν, ἔν παράλιιον

ΠΑΝΔΙΟΝΙΣ.

Ἀγγελία
Κυκλοβασία
Κυθηῦνον
Οἰκ., ἔν Οἰκ.
Πανανια καθυπέρθεν
Πανανια υπενέρθεν
Προδαίμονον
Στειχία
Φησίαι
Μυρρῖνες.

ΑΙΓΗΙΣ.

Ἄλας
Ἀραφωίδες, ἔν Αράφων
Βατη
Γαρσιντὸς
Διομεία

Ερέχθησα
Εσεία
Ἐξεία
Ικαλεία, ἔν Ικαλεία
Κολυτύδος.

(b) Ευθαλ. ΙΙ, β'. Strack, I, IX. (c) Pausian. Attici.
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AKAMANTIS.

Атис, Етурис, Аереде, Екай, Евритаи, Китий, Крапия, Левокино, Ойон, Павий, Итис.

Κινια, Σφυτίδος, Χολαργία, Χολαργία, Κεφαλή, Πρόστατα, Κυμοτρή.

ΛΕΟΝΤΙΣ.

Айлайда, Ария, Демос, Екай, Евритаи, Китий, Крапия, Левокино, Ойон, Керавей, Павий.

Πτλίνκος, Ποταμός, Σκαμβονίδαι, Σύριον, Τβάδας, Φρέαρρος, Μεκανίς, Αλίμος, Χολείδαι.

ΙΠΠΟΘΟΝΤΙΣ.

Αγίων, Αμακαρτία, Ανάκαρ, Αχερών, Δεκέλεα, Ελαίων, Ελαίων, Ελαίων, Εραία.

Θυμοστάδαι, Κεφαδαί, Κορυδαλλος, Ουρο Δεκέλεαν, Οινίου πέρι βίον Ελινήαν, Σφυρδάλη, Κολικ.

ΑΝΤΙΟΧΙΣ.

Аигилиа, Αλωτεκα, Αμήθοσι, Ανάρλος.

ΕΓ Ατ
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Aelhyn, b Athynia, 
Bosca 
Thegif 
Kriaiia 
Asiolkpe 
Melanieis, b Melanie 

AIAUTIE. 

OINHIS. 

Bosia, b Bosias 
Bacchstgia 
Thia, b Thia 
Istadeias 
Lakia, b Lakias 
Nestia 
Melita 

P TulsaTIE, b ANTI GONEIS. 

Korvuny. 

AATTALIS, b DEMETRIS.

Besides these, there were several other Boroughs, of which it is uncertain what Tribes they belonged to: Such are these,

Ayes 
AifhyniTh 
Ampfsh 
Archias 
Austalais 
Arapent 

Belay 
Bepur 
Tyrass 
Trmtios 
Foromioe 
Xituph
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THE second Sort of the Inhabitants of Attica were call'd Μετοικοι, by which Word were signified Persons that came from a foreign Country, and settled in Attica, being admitted by the Council of Areopagus, and enter'd in a publick Register (c). They differ'd from the Πολίται, or Citizens, because they were not free Citizens of Athens, but either came from another City themselves, or were descended from such as did; and from the Ετεροι, or Strangers, because they took up their Lodgings only for a short Time; whereas the Μετοικοι had fix'd Habitations, and constantly resided upon the Place, whither they had transplanted themselves.

They were permitted to dwell in the City, and follow their own Business without Disturbance, but could not be intrusted with any publick Office, give their Votes in the Assemblies, or have any Share in the Government; being obliged to fit fill, as Spectators in a Theatre, without intermeddling, or any Way concerning themselves with State Affairs, and patiently submit to the Decrees enacted by the Citizens, and observe all the Laws and Customs of the Country. And therefore Aristophanes in Suidas compares them to Chaff, as being an unprofitable and useless Part of the Commonwealth.

Τὸς ὅς Μετοικὸς ἄχυρος τοὺς ἄτον λέγω.
The Sojourners (if I may speak my Mind) Are, as it were, the City's Chaff and Scum: J. A.

They were not allowed to act any Thing, or manage any Business in their own Names, but were obliged to chuse out of the Citizens one, to whose Care and Protection they would commit themselves, and

(c) Aristophanes Scholion in Aves, 55

(4) Aristophanis Scholias in Aver, E 4 whole
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whose Duty it was to defend them from all Violence and Oppression. This is intimated in Terence's Eunuchus, where Thais puts herself into the Hands of Phaedria's Family,

——— CH. Tum autem Phaedrie,

Meo fratris, gaudeo amorem esse omnem in tranquillo, una est domus, Thais patri se commendavit, in clientelam & fidem Nobis dedit se——— (c).

My Brother's good Success in his Amour

Doth glad my Soul, for Thais now's his own,

Since the Protection of herself she leaves

To my old Father's Care and Management.  

J. A.

The Person to whom they committed themselves was call'd Πέσσατας, and was allow'd to demand several Services of them, in which, if they fail'd, or if they neglected to choose a Patron, an Action was commenced against them before the Polemarcbus, call'd Αχισσατις Νιν, whereupon their Goods were confiscated.

In Confideration of the Privileges allow'd them, the Commonwealth required them to perform several Duties; for Instance, in the Panathenea, a Festival celebrated in Honour of Minerva; the Men were oblig'd to carry certain Vessels call'd Σκάφας, whereby are meant not Spades, as Meurcius and the Translators of Harpocrasse have explain'd this Word, but Naviculae, little Ships, which were Signs of their foreign Extraction; which few have hitherto rightly understood. Hence they were term'd σκαφείς, or σκαφοφαῖοι, by the ancient Writers of Comedy. The Women carried Βυσίας, Vessels of Water, or σιμακέας, Umbrellas, to defend the free Women from the Weather, and are thence nam'd Βυσια-φαῖοι, and σιμακαφαῖοι. This last Custom was begun after Xerxes and the Persians had been driven out of Greece, when the Athenians, becoming insolent with Success, set a greater Value upon the Freedom of their City, than they had formerly done (f).

Befide this, the Men paid an annual 'Tribute of twelve Drachms, tho' Hesychius mentioneth ten only, and the Women, that had no Sons, were liable to be taxed fix; but such, as had Sons that paid, were excused. This Tribute was call'd Μετοίκιον, and was exacted not only of those that dwelt in Athens, but of all such as settled themselves in any Town of Attica, as appears from the Instance given us by Lysius (g) in Oropus, which was an Athenian Town, situated upon the Confines of Bæotia. About the Time of Xerxes's Invasion upon Greece, Themistocles having, by his eminent Service, raised himself to great Power in the Commonwealth, prevail'd so far upon the Athenians, that they remitted this Exaction, and continued the Sojourners in the Enjoyment of their Privileges, without requiring any such Acknowledgment from them (b). How long they enjoy'd this Immunity, I cannot tell; but it is certain they kept it not long, and probably it might be taken from them, and the Act repeal'd, as soon as Themis-

(c) Afr. ult. Scen, ult. (f) Ælianis varia Historie, Lib. VI. c. 4. (g) Orat. in Phìonem. (b) Dio. Ætol. Sicul. I. XI.
fæcles fell into Disgrace. Upon Non-payment of this Imposition, the Delinquent was immediately seized by the Tax-masters, and carried away to the Market set apart for that Purpose, (call'd by Plutarch Metoikov (i), and by Demophanes (k) Πολιτικος, τε Μετοικος, where they were exposed to Sale by the Πωιμεν, who were Officers concern'd in the publick Revenues. And this Fate had the famous Philosopher Xenocrates undergone, had not Ixuragus rescued him out of the Hands of the Officers, as Plutarch reports (i); Diogenes Laeritus (m) tells us, he was actually sold, because he had not wherewithal to pay the Tribute, but was redeemed by Demetrius the Phalerian, who, because he would not violate the Laws of the City, nor yet could endure to see so great and useful a Man reduced to so miserable a Condition, restored him his Liberty, and paid for him what the Tax-master demanded.

But tho' these Men were incapable of having any Preferment, or bearing any Office in the Commonwealth, yet they were not wholly destitute of Encouragements to the Practice of Virtue, and the Undertaking of noble Actions, and being serviceable to the Publick. For such, as signalized themselves by any notable Exploit, were seldom passed by neglected, or unrewarded; but were taken into publick Consideration, and, by a special Edict of the People, honour'd with an Immunity from all Impositions, Taxes, and other Duties, except such as were required of the freeborn Citizens, and therefore they call'd this Honour Ιντελεχεια, and the Persons that enjoy'd it Ιντελαξι, because they did Ιντελεχεια, τοις δημοι, pay only an equal Proportion with the Citizens. This was a Sort of an Half-freedom, being the same with what we sometimes find call'd Ατελεια, of which I have spoken already, and was granted to Foreigners that had deferred well of the Publick, but not merited enough to be enroll'd amongst the true Citizens; an Instance of which we have in Perdiccas King of Macedon, and sometimes in whole Cities and Commonwealths, that had by some special Service demonstrated the Kindness and good Affection they bore to Athens; two Examples of this we have in the Thebans and Olyntians in Theophratus, as he is cited by Suidas, to whom, with Harpocratus and Hesecius, we are chiefly obliged for these Accounts.

I proceed, in the next Place, to speak of the third, and most numerous Part of the Inhabitants of Attica, I mean the Servants, of which there were two Sorts; the first was of those, that thro' Poverty were forced to serve for Wages, being otherwise freeborn Citizens, but not having any Suffrage in publick Affairs, by Reason of their Indigence, it being forbidden at some Times (for this Prohibition was not perpetual) that Persons, not having such an Estate as was mention'd in the Law, should have the Privilege of giving their Voices. These were properly call'd Θηρες, and Περιαδες (n), and were the most genteel Sort of Servants, being only in that State during their own Pleasure and Neceffities; and having Power either to change their Masters, or (if they became able to subsist by themselves) wholly to release themselves from Servitude.

The second Sorts of Servants were such as were wholly in the Power, and at the Disposal of their Lords, who had as good a Title to them, as to their Land and Estates, a considerable Part of which they were elsem'd. They were wholly at their Command, to be employ'd as they saw convenient, in the worst and most wretched Drudgeries; and to be used at their Discretion, pinch'd, starv'd, beaten, tormented, and that in most Places, without any Appeal to superior Power, and punish'd even with Death itself. And, which yet farther enhanced the Misery of their Condition, they had no Hopes of recovering their Freedom themselves, or procuring it for their Posterity, but were to continue in the same Condition as long as they lived, and all the Inheritance they could leave their Children (for their Masters not only allow'd but encouraged them to marry, that they might increase in Number) was the Possession of their Parents Miseries, and a Condition scarce any Way better than that of Beasts.

The Ancients were very sensible of the hard Usage Slaves met with; and the earnest Desire of Liberty, that reign'd in their own Breaths, and made them always forward to expose their Lives in the Defence of it, was a sufficient Cause to beget in them a Jealousy of the like in other Persons; Men being generally very apt to suspect others of the same Passions and Inclinations, which themselves have been guilty of. And we find them very industrious to prevent and suppress all such Motions, by keeping the Slaves at a very great Distance from them, by no means condescending (I speak of the Generality of them) to converse familiarly with them; by intillling into them a mean Opinion of themselves; debasing their Natures, and extinguishing in them (as much as possible) all Sparks of Generosity and Manhood, by an illiberal Education, and accustoming them to Blows and Stripes, which they thought were very disagreeable to ingenuous Natures; and subduing them with hard Labour and Want; and, in short, by using them almost in the same Manner, nay sometimes worse than we do brute Animals. A sufficient Proof whereof (were there no more) we have in the famous Roman Cato, a Man celebrated in all Ages for his exact Observance of the nicest Rules of Justice; nor doth it at all invalidate the Evidence, that this was done by a Roman, since both at Rome, and in Greece, and most other civiliz'd Countries, the Usage of Slaves seems to have been much what the same, some few Alterations excepted. This Cato (Plutarch tells us) when his Servants grew old and unfit for Labour, notwithstanding they had been very faithful and serviceable to him, and had spent their Youth and Strength in labouring for him; for all this, when Years came upon them, and their Strength fail'd them, would not be at the Charge of maintaining them, but either turn'd them away, unable to provide for themselves, or let them starve to Death in his own Family (e). It is true, this Barbarity was not practis'd in all Places, and my Author thinks the Censor blame-worthy for it, imputing it to a savage and unnatural Temper; yet hence appears the miserable Condition of Slaves, that were forced to undergo the most arbitrary and unjust Impositions of the cruellest and most barbarous Tyrants. Now the better to

(e) Plutarch, Catone.
shew you what State they were in, I will give you a Taste of the con-
stant Behaviour of their Masters towards them in a few Instances, which
were not the Effects of the Passion, Pride, or Humour of private Per-
sons, but the common and general Practice of the whole Country.

It was accounted an unsufferable Piece of Impudence, for a Servant
to imitate the Freemen in any Thing, or affect to be like them in their
Drees, or any Part of their Behaviour. In those Cities, where they let
their Hair grow long, for a Servant to have long Hair was an unpard-
odnable Offence, in somuch that the Comedian, speaking it proverbially
of one that does what becomes him not, says,

Είπε τα δίαι τοιούτων εν νόμων ἔχεις (p).
Then you, disdaining your own State, affect
To wear long Hair as Freemen.—

They had a peculiar Form, after which they cut their Hair, call’d οὐφορ
ἀνθρωποδομόντες, which they laid aside, if ever Fortune was so propiti-
ous, as to restore them their Liberty. And because Slaves were gene-

erally rude and ignorant, therefore ἔχειν τὰς ἀνθρωποδομάτικας ὄψιν τὰς
Λυκίνς τέχνες, was proverbially applied to any dull, stupid Fellow (q).
The Freemen’s Coats were ἄμφιμοιχαλοὶ, had two Sleeves; whereas
those of Slaves were ἄμφιμοιχαλοὶ, had only one Sleeve (r).

At Athens, it was common to be in Love with Boys. Socrates and
Plato’s Amours are notorious enough, and Solon himself was too weak
to reftit this Passion, but thought it neither unlawful, nor scandalous,
but on the contrary honourable, and well becoming an ingenuous Edu-
cation; therefore he forbade Slaves the Use of this Pleasure, “as it were
inviting the Worthy to Practice, when he commanded the Unworthy
not to forbear, says Plutarch (f)”. The same Lawgiver forbade them to
anoint, or perfume themselves with sweet Odours, allowing those Pieces
of Gentility only to Persons of better Birth and Quality. Slaves were
neither permitted to plead for themselves, nor to be Witnesses in any
Caufe. Thus Terence, the Scene of whose Action is laid in Athens,
expressly affirms in his Phormio (i).

Servum hominem causam orare leges non minunt,
Neque testimonii dictio est.

Yet it was customary to extort Confessions from them by Tortures,
which, because they were often so violent as to occasion the Death of the
Slave, or to disable him from being serviceable to his Master; who-
ever demanded any Slave for this End (which was call’d πρεσβαλὼν, and
the Action πρεσβαλόντας) was obliged to give his Master a sufficient Se-
curity to answer the Loss of his Slave (u). The several Ways of tortu-
ring Slaves are briefly compriz’d in the following Verfes of Aristophanes(w).
Slaves were not permitted to communicate at the Worship of some of the Deities, but were accounted unholy and profane; and thought to be offensive to the Gods, and to pollute the Worship by their Presence; as for Inflance, at the Worship of the Eumenides, or Furies, at Athens; and Hercules, at Rome. Of which I shall have Occasion to speak something more hereafter.

Their Education was quite different from that of freeborn Children; these were instructed in all the liberal Arts, the others only taught how to obey, and drudge in their Master’s Business. And whereas the common Method was, to win those of ingenuous Births, by gentle Means, into a Performance of their Duty; the Manner of tutoring Slaves was the same which they used to tame wild Beasts, namely; Stripes, and the cruellest Severity. For all this, there wanted not some, whom Nature had blest with a more happy Genius, and a larger Share of Parts than the rest, and Fortune directed to kind and gentle Masters, that, by their great Improvements in Learning and Wisdom, were a sufficient Evidence, that Nobility of Soul, and Greatness of Understanding, are not confin’d to any Rank or Quality, but that even the meanest and most abject Persons may dive into the most hidden Secrets of Nature, and be admitted to the most intimate Converse with the Muses. To prove this, we need only mention Ἀσόπ, the Author of the Fables; Ἀλκας (x) the Poet, and Ἐπίκτητος the famous Moralist, of whose Poverty and servile Condition we have Mention in this Epigram:

Διδάσκειν εὐγενῶς, ἐφιδράτοις ἀρεταῖς,
καὶ πενθώ ἠξῆς, καὶ φιλ.Θ. Ἀσόπτοις.

The Gods to me great Favours do dispence,
Tho’n Bondage, crippled, and in Indigence.

They thought it a Presumption, and a Sort of lessening the freeborn Citizens, to call Slaves by any Name that was in Use amongst them: But if any Man was so bold, as to give his Servant the Name of a Person of Quality, or Honour, it was a signal Affront. Domitian is said to have punished Metius Pomposianus, for calling his Slaves by the illustrious Names of Hannibal and Mago; and, to come nearer to our Purpose, the Athenians enacted a Law, that no Man should presume to call any of his Servants by the Names of Harmodius and Aristogiton, two famous Patriots, that with Courage and Resolution opposed the Tyranny of Pisistratus’s Sons (y). At the same Place

(x) Άλιαν, V. H. (y) Alex. ab Alex. 1. III. c. 20. there
there was a Law, whereby they were prohibited to derive the Name of their Slaves from any of the solemn Games: Whence this Question is propounded by Athenaeus (c). How came it to pass that Nemea the Minstrel derived her Name from the Nemean Games? For, the most Part, as Strabo reports, they were call’d after the Names of their native Countries, as Οὐράδης, or Συγγες, if they were born in Lydia or Syria; or, by the Names which were most used in those Nations, as Μανετ, or Μίδας in Phrygia; Τιβίας in Paphlagonia. The most common Names in Athens were Γετα and Δαυς, being taken from the Getes and Daci, who, as my Author thinks, were formerly call’d Δαυδιτ, or Δαυς (a). They seldom consisted of above two Syllables, and therefore Δημοσθένes having objected to Αέσπινεσ, that his Father was a Slave, tells him farther, as a Proof of what he affirm’d, that he had falsified his Name, calling him Ατρομέτως, whereas in Truth it was Τρομές (b). The Reason of this seems to have been, that their Names, being short, might be more easily and quickly pronounced. Upon the same Account, Οὐτει φιλιή advices to give Dogs: short Names:

Οὐνβμακα χυλάκεσσι
Βαδ τίθει, διετάναισ, διούνια λέξειν ἀρνη (b).
Let Hounds, which are design’d for Game and Sport,
Have Names impos’d that easy be, and short;
Left at the Huntsman’s Call they trace in vain,
And run with open Cry confus’dy other the Plain.

Hence it was common for Slaves, who had recover’d their Freedom, to change their servile Names for others, which had more Syllables. Thus Stephanus is said in the Epigram, to have changed that Name for Φίλοσέφαν (c):

Η δειμαρο ροχάς, χή παίς ἀμα νῦν γεροκόαις
Πλατει, χή γεγλυθ' εὐσυφιλοσέφαν.

Above all Things, especial Care was taken that Slaves should not bear Arms, which (since their Number was almost twenty Times as great as that of the Citizens) might have been dangerous to the Publick. For this Reason it was not usual for them to serve in the Wars; and therefore when Virgil speaks of a Slave’s assailing in the War of Troy, he tells us, it was contrary to Law and Custom,

Vix unus Helenor,
Et Lycus elapsi, quorum primus Helenor;
Mæonio regi quem serva Licymnia furtim
Sustulerat, vetitiisque ad Trojam miserat armis (d).
Scarce Lycus and Helenor ’scap’d away
From the sad Ruins of that dismal Day.
Against th’ enacted Law for Slaves, in Arms
Helenor had stole off to War’s Alarms.

(x) Deipnosophlib. XIII. (a) Strabo, l. VII. (b) Orest, Παλιός Στίγας.
(c) Kυρινετικ. (d) Aenid. l. IX. v. 545.
Yet sometimes we find the Slaves arm'd in the Defence of their Masters and themselves; but this was never allow'd, except in Cases of most extreme Danger, when all other Means of preserving the Commonwealth were taken away. The first Time it was practis'd, is said to have been when the Persians under Darius invaded the Athenians, and received a total Overthrow by them in Marathon (e). The like was afterwards put in Practice by other Commonwealths, but not without great Caution; Cleomenes, King of Sparta, being fore pref'd by the Macedonians and Acheans, and finding himself unable to make Head against them, arm'd two thousand of the Helotæ, or Lacedæmonian Slaves, that he might make a fit Body to oppose Antigonus's Leucaspide, or white Shields; but ventur'd not to lift any more of them, though Laconia was at that Time furnish'd with much greater Numbers (f).

And their Prudence in this Case deserves Commendation, for having exasperated them so much by their hard Usage, they had no Reason to expect any Mercy from them, if ever they should get the upper Hand. And it is very wonderful, that four hundred thousand Men should groan under the Oppression of twenty or thirty thousand, (for those, I have told you already, were the Number of the Slaves, Citizens, and Sojourners in Attica) without ever (some few Times excepted) attempting to affer their Liberty; when, it is evident, they wanted not Strength to turn the State upside down; neither could they be defitute of Opportunities, especially in Times of War, Sedition, and Turmults, in which this City was continually embroil'd, to accomplish such a Design. But this must be ascribed partly to the watchful Eye their Masters and the whole State had upon them; and partly to that Cowardice and Degeneracy, which usually debase the Minds of those, whom Fortune has placed in a servile Condition, however noble and daring they are by Nature; for it is a true Saying of Homer,

\[ Μίσστα \; αυτής \; \alphaυτήν \; \varepsilon\upsilon\upsilon\upsigma\tauα\; \Zeta\]

\[ \; \text{True Valour ne'er can animate that Mind,} \]

\[ \text{Whose inbred Seeds by Slav'ry are confin'd.} \]

But neither the Care of the State, nor the great Power, which Oppression has to debase Men's Souls, could always keep them in Subjection; but Nature sometimes would exert itself, when either a fair Opportunity invited, or some unsufferable Oppression compell'd them to endeavour the Recovery of their Liberties, that is, their Lives and Fortunes into their own Hands. Athenæus reports, that in Attica they once seized upon the Castle of Sunium, and committed Ravages throughout the Country; and at the same Time made their second Insurrection in Sicily, for in that Country they frequently rebell'd, but were at last reduced with great Slaughter, no less than a Million of them, being

(e) Paussanias. (f) Plutarch. Clemens.
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kill'd (g). Several other Efforts we find made by them in other Places, to the great Danger, and almost utter Subversion of those Countries. Sometimes in Times of War, the Slaves deserted to the Enemy, the doing which they call'd αὐτομολέιν (b), which, excepting Theft, a Crime almost peculiar to them, was the most common Offence they committed, being, in most Places, the only Way they had to deliver themselves; but if they were taken, they were made to pay dearly for their Desire of Freedom, being bound fast to a Wheel, and unmercifully beaten with Whips, as the Comedian tells us,

Η ἈλΘ αὐτομολέιν ἡμεσκελαμείν ὁ. 
Εἰ τροχεὶ ἔλκοιται μασιτεύω (η).

If wretched Slaves, harrass'd and weary'd out
Under the Thraldom of dire Servitude,
Should but anticipate sweet Freedom's Joys,
And make Revolt to their more gentle Foes,
Fast to a Wheel being bound with Cords, they're whipt.

The same Punishment was inflicted on them for Theft, as we learn from Horace (k),

Non furtum feci, nec fugi, simibi dicat 
Servus, habes pretium, loris non ureris, aio.

Suppose my Slave should say, I neither fly
Nor steal: Well, thou hast thy Reward, say I,
Thou art not scourg'd. ————

Mr. Creech.

Sometimes they were rack'd upon the Wheel, (a Cruelty never practised upon any freeborn Person) to extort a Confession from them, when they were suspected to have been accessory to any villainous Design, as Aristophanes informs us in his first Comedy, where one says to a Slave,

Εἰ τροχεὶ γοῦ δὲ ἕκει πρεβλέψον 
Εἰσεῖν ἀ πενανήγυνας. ————

We ought to rack you with incessant Pain,
To force you to reveal your Rogueries.

The common Way of correcting them for any Offence, was to scourge them with Whips; whence a Villain, that had been guilty of any Crime that deferred Punishment, was said μασιτεύω, to stand in need of, and as it were itch for a Scourge. Sometimes to prevent their shrinking, or running away, they were tied fast to a Pillar; and therefore Hyperides in Pollux faith, ξεμαδαὶ ἐν τῷ κιονῷ, ἐξεδεργεΐ. For so I think, that Place ought to be read, and not ξεμαδαὶ ἐν τῷ κιονῷ, ἐξεδεργεϊ (l), as the vulgar Editions have it.

They, who were convicted of any notorious Offence, were condemned to grind at the Mill; a Labour exceeding toilsome in those

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Days, when they were forced to beat their Grain into Meal, being unacquainted with the easy Way of grinding, which is used amongst us, and was the Invention of later Ages. And therefore when they had a Mind to express the Greatness of any Labour or Toil, it was usual to compare it to Grinding in a Mill, Tibi mecum erit, Craffus, in codem, pisírinu wividum, says Tully (m), that is, You and I, Craffus, must undergo the same troublesome Course of Life. But beside the Labour they were put to, they were beaten with Rods, or Scourges, sometimes, if their OffENCE was very great, to Death, as we learn from Terence, the Scene of whose Drama is laid in Attica,

Verberibus caefum te in pisírinum, Dave, dedam usque ad necem (n).

I'll have you flead, you villainous Cur; to Death. J. A.

Or else, as others understand this Place, they were condemned to that Punishment as long as they lived.

These Mills were call'd in general Slaves, which Word, because of the Cruelty there exercis'd upon poor Slaves, Pollux tells us was ἐφισμος, unlucky, or inauspicious, and not to be nam'd, and therefore he calls it Σιμοτινας δικας. They had several Names from the different Sorts of Grain that was ground in them, as, Χωνεοντωνια, or Χωνεοντωνιω, Ἀλκενων, Σωλοενων, Ωςεων, or Ωςεων, and Ζωενων, whence comes the Word ζωενων, to examine upon the Rack, as was usual in that Place (o).

It was likewise customary to stigmatize Slaves, which was usually done in the Forehead, as being most visible; sometimes other Parts were thus used, it being customary, as Galen observès (p), to punish the Member that had offended: If the Slave was a Glutton, his Belly must suffer; if a Tell-tale, his Tongue must be cut out, and so of the rest. The common Way of stigmatizing was, by burning the Member with a red-hot Iron marked with certain Letters, till a fair Impression was made, and then pouring Ink into the Furrows, that the Inscription might be the more conspicuous: Perions thus used were call'd Στιγματικας, and Στιγμασ, faith Pollux; or Αριστος, because that Bird was ποιηστης, of divers Colours, as Aristophanes tells us (q). Pliny calls them Inscrips (r); and others Literati, as Plautus.

si hic literatus me finat.

And what the fame Author means by Trium literarum bona, no Man can be ignorant. This Punishment was seldom or never inflicted upon any but Slaves, and with them it was so frequent, that the Samians, when they gave a great Number of Slaves their Liberty, and admitted them to Offices in the State; were branded with the infamous Name of Literati,

Σημιαν (θ) Δηλος έςι ουλυγεμματΟρ,

The Samian People (fy for Shame)

For Store of Letters have great Fame.

Dr. Littleton.

(m) De Orat. (n) Andria. (o) Pollux, lib. III. 3. c. Hesychius, Suidas, Etymolog. (p) Lib. VI. (q) Avibus, (r) Lib. XVIII, c. 3.
faith Aristophanes in Plutarch (f) ; tho' others, and amongst them Plutarch himself, assign different Reasons for this Appellation (t). This was the greatest Mark of Infamy, that could be inflicted on them, and therefore Phocylides advises to forbear it, even in Slaves.

And some relate, that the ancient Britons tenellis infantibus notas certasque figuris animalium ardentis ferro imprimebant: Imprinted upon the Bodies of their Infants the Figures of Animals, and other Marks, with hot Irons (y). The fame is likewise affirmed by Tertullian (z), who reports, that the Britons were distinguifh'd by fuch Marks or Stigmata, in the fame Manner as the Garamantes by their Feathers, the Barbarians by their Curfs, and the Athenians by their Grafhoppers. And Claudian mentions the fame Custom (a):

Membraque qui ferro gaudet pinxiffe Gelonus.

But it muft not be forgotten in this Place, that Slaves were not only branded with Stigmata for a Punishment of their Offences; but (which was the common End of these Marks) to distinguish them, in Case they shou'd defert their Masters. For which Purpofe, it was common to brand their Soldiers; only with this Difference, that whereas Slaves were commonly stigmatiz'd in their Forehead, and with the Name or some peculiar Character belonging to their Masters: Soldiers were branded in the Hand, and with the Name or Character of their General. After the fame Manner, it was likewise cuftomary to stigmatize the Worshippers and Votaries of some of the Gods. Whence, Lucian, speaking of the Votaries of the Syrian Gods, affirms, They were all branded with certain Marks, some in the Palms of their Hands, and others in their Necks. Whence it became cuftomary for all the Affyrians thus to stigmatize themselves. And Theodoret is of Opinion (b), that the Jews were forbidden to brand themselves with Stigmata, because the Idolaters, by that Cermony, us'd to confecrate themselves to their fale Deities. The Marks used on these Occasions were various. Sometimes they contained the Name of the God, fometimes his particular Ensign (παρεξημων) fuch were the Thunder-bolt of Jupiter, the Trident of Neptune, the Ivy of Bacchus: Whence Pt. fome Philologer was by fome, nick-nam'd Gallus, ∆ιδ το γυλλα κισοκ κατεςιχου, because his Body was mark'd with the Figures of Ivy-Leaves (c). Or, laflly, they marked themselves with

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Some mystical Number, whereby the God's Name was describ'd: Thus the Sun, who was signify'd by the Number DCVIII. is said to have been represented by these two Numeral Letters XH (d). These three Ways of sigmatizing are all express'd by St John, in the Book of Revelation (e); and he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their right Hand, or in their Foreheads: And that no Man might buy or sell, save he that had the Mark, or the Name of the Beast, or the Number of his Name. But to return from this Digression.

Slaves were treated with more Humanity at Athens than in most other Places, for if any of them were grievously oppress'd, they were allow'd to fly for Sanctuary to THESEUS'S Temple, whence to force them was an Act of Sacrilege (f). And those, that had been barbarously treated by their Masters, had the Privilege of commencing a Suit at Law against them, which they call'd θέσως δικέω, or Αἰνίας δικέω, the former of which was against such as had made any violent Attempts upon the Chastity of their Slaves; the latter against those that had us'd too much Severity in punishing them; and if it appear'd that the Complaint was reasonable and just, the Matter was oblig'd to fall his Slave. This is plainly prov'd by Julius Pollux (g), out of ARIostoPHANE'S Hora, whence he cites the following Verses:

Εἰ μὴ καθίσεων ἐσιν ἐς τὸ Ὀσμόν
Δίκαιων, ἐκεῖ δα' ἐσιν ἀν εὔπαιρῳ ἀφάνιν,
Μέρειν.

Unless it be most expedient to fly to the Temple of Theseus, and there remain till we are sold to another Master. The same he observes out of Eupolis's Πέλες.

Κανά τοι δέ σάρκος, ὑδὲ πράσιν
Αἰτῶν.

They endure these Evils, and do not demand to be sold. Neither did the Law secure them only from their own Masters, but if any other Citizen did them any Injury, they were allow'd to vindicate themselves by a Course of Law (h).

Besides their being deliver'd from the injurious Treatment of Tyrants, the Slaves at Athens had a great deal the Advantage of their Brethren in other Places, in many Respects; they might use their Tongues with far greater Freedom, as appears every-where from the Comedies of AriostoPHANES, Plautus, and Terence; and indulge themselves in the Enjoyment of a great many Pleasures, which in other Places they had not the smallest Taste of; infomuch that Demosthenes tells us, the Condition of a Slave in Athens was preferable to that of a free DINITON in some other Cities (i); and Plautus sufficiently testifies the Truth of what he faith,

Ἀττιχ ἀδ ἡν ὕπονησιν, ὑμῖνες σέρνεις
Ποταρε, ἀμαρέ, ἀττιχ ἀδ καναμ θεονερέζετε;
Λιτε ἤκο τοι Αθηναῖς —— (k)

(d) Conf. Martianus Capella. (e) Cap. XIII. v. 16, 17. (f) Plutarch. Theseo. (g) Lib. 7. c. 2. (b) Athenæus Deipnosoph., Lib. VI. (i) Philip. II. (k) Sicin.
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The Laws at Athens don't our Slaves restrain
From Pleasure, Mirth, and Gaiety of Life,
For they may revel, be inflam'd with Love,
And live as much at Ease, as some free Denizens. J. A.

Farther, they were permitted to get Estates for themselves, paying only a small Tribute to their Masters every Year out of them; and if they could procure as much as would pay for their Ransom, their Masters had no Power to hinder them from buying their Liberty, as may be observ'd from the same Author, who introduces a Slave speaking in this Manner,

Quid tu me vero libertate territas?
Quod si tu nolis, filiusque etiam tuus,
Vobis invitis, atque amborum ingratiis,
Una libella liber possess fieri (l).

Pray, Sir, good Words, since nor you, nor your Son,
Can me my Liberty deny, although
You pour out Threat'nings with such rigorous Awe.
For if I pleas'd, one Pound can me releas'd,
And purchase Freedom.

Sometimes, if they had been faithful and diligent in their Master's Business, they dismiss'd them of their own Accord; and upon the Performance of any remarkable Service for the Publick, the State usually took Care to reward them with Liberty. Such of them as were admitted to serve in the Wars, were seldom left in the Condition of Slaves, either for fear the Remembrance of their former Oppression might move them to revolt to the Enemy, or raise a Sedition at home, so fair an Opportunity being put into their Hands; or to animate them with greater Courage and Constancy to oppose the Invaders, when they were to receive so great a Reward for the Dangers they underwent; or because it was thought unreasonable, that such, as hazarded their Lives in Defence of their Country's Liberty, should themselves groan under the heavy Yoke of Slavery, and be deprived of even the smallest Part of that, which was in a great Measure owing to their Courage and Loyalty; for one, I say, or all these Reasons, such, as upon emergent Occasions took up Arms for the publick Safety, seldom fail'd of having their Liberty restor'd to them. An Instance whereof, to mention no more, we have in the Slaves, that behav'd themselves valiantly in the Sea-Fight at Arginusæ, where the Athenians obtain'd a signal Victory against Callicratidas, the Lacedemonian Admiral; and therefore the Slave in Aristophanes, being almost ready to faint under an heavy Burthen, accuseth his own Cowardice, that hindred him from lifting himself amongst the Marine Forces, and thereby recovering his Liberty,

Oiμοι καροδάμοι τι γρ γων γν ευμυδχεν (m);
Pox take this Heart, that durst not meet
In boisterous Seas the Spartan Fleet.

Slaves, as long as they were under the Government of a Master, were
call’d οίκεται, but, after their Freedom was granted them, they were
Δωλοί, not being, like the former, a Part of their Master's Estate, but
only oblig’d to some grateful Acknowledgments and small Services (n),
such as were required of the Μέτοικοι, to whom they were in some
few Things inferior; but seldom arrived to the Dignity of Citizens,
especially if they had received their Freedom from a private Person,
and not upon a publick Account; for such, as were advance’d for pub-
llick Services, seem to have liv’d in great Repute, and enjoy’d a larger
Share of Liberty than others, that had only merit’d their Freedom by
the Obligations they had laid upon particular Persons. These therefore
were sometimes advance’d to be Citizens, yet not without the Opposi-
tion or Dislike of many:

Kal ή διοχέν ἔσι, τες μεν ναυμαχήσωνες μίαν,
Kal Πλαταιάς ευδόκοις ἡμείς, κατ’ θυών ἐπιφώτας.

It being dishonourable to rank those, who had been in one Engagement at Sea,
with the Plataans, that is, to honour them with the Privileges of Athe-
benian Citizens, and from Slaves to make them Masters, as one affirms in
Aristophanes (o). Whence there was a Law enacted, whereby the pub-
llick Criers were forbid to proclaim the Freedom of a Slave in the
Theatre, that being a Place of publick Concourse, and frequented by
Men of other Cities, who would, on that Account, have left Value for
the Privileges of Athens (p). Lastly, the άνευδέσι, Slaves made
free, were term’d ρυθοι, Βασιάρδας; ρύθοι δο δοτοι πεζή τὸς ἐν γενετή
έλευθερός; they being under a Sort of Illegitimacy, if compar’d with the
genuine and free-born Citizens (q).

A Tribute of twelve Drachms was exacted of the Μετοικοί, and the
same with an Addition of three Oboli was required of the Freemen (r).
Also they were obliged to chuse a Πρεσβύτερος, who was to be no other
than the Master, out of whose Service they had been releas’d; upon
him they attended almost in the same Manner with the Roman Liberti,
and Clientes; but in Case they behav’d themselves stubbornly, and un-
gratefully towards him, he had Power to arrest them, and carry them
before a Judge, by whom, if they were found guilty, they were de-
priv’d of their Liberty, and reduc’d to their former miserable Conditi-
on. But if the Judge acquitted them, they became τελες έλευθεροί,
intirely free from their Master. This Action was term’d ἄτομον Νίαν,
which Name was also given to the Complaints made by Servants and
Freed-men against their Masters and Patrons, which both of them were
allow’d to prefer, if they were not treated with all the Humanity that
was due to their respective Conditions: But because all the Freed-men’s
publick Business, like that of the Μετοικοί, was to be managed chiefly
by Proxies; at their Restoration to Liberty, both of them had the
Privilege of chusing an Ἐπιτροπής, or Curator, who, in Case his Client
receive’d any Injury from his Patron, was to defend him, to appeal for
him, and plead his Cause before the Judges, who, out of Respect to the
Patron, were appointed out of his own Tribe (f).

(n) Conspissus de Concord. 1.11, (o) Ranis Aet. VII. Scen. VI, (p) Εἰσβινίς Orat. in Ge-
sepobonem. (q) Nonnen in Nazianzenis Σημειώθη. (r) Harpocrat, (f) Suidas, Harpocrat

This
This was the Condition of Slaves in Athens, which tho' in itself deplorable enough, yet, if compar'd with that of their Fellow Sufferers in other Cities, seems very easy, at least tolerable; and not to be repin'd at. I might here give you an Account of the various Conditions of Slaves in the several Countries of Greece, such as the Peneiæ in Thebaly; the Clarotæ and Mnoiæ in Cretæ; the Coryneborei at Sicyn; the Gymnites at Argos, and many others; but I shall only at present lay before you the State of the Helotæ in Sparta, which, because of the frequent Mention made of them in Authors, must not be omitted; and from their Treatment (tho' they were a more gentle Sort of Slaves, and enjoy'd more Privileges (a) than the rest) will appear the Truth of what Plutarch tells us was commonly said of Sparta, Ev λακεδαιμονι ένον ελευθερον μηδενα ελευθερον εσιαι, ην τον υπαιν μελλεσα έριον, that in Sparta, he that was free, was most so; and he, that was a Slave, was the greatest Slave in the World (b).

The Helotæ were so call'd from Helos, a Laconian Town, conquer'd by the Spartans, who made all the Inhabitants Prisoners of War, and reduced them into the Condition of Slaves (c).

The Freemen of Sparta were forbidden the Exercise of any mean or mechanical Employment; and therefore the whole Care of supplying the City with Necceffaries was devolv'd upon the Helots, the Ground was till'd, and all Sorts of Trades managed by them; whilst their Masters, Gentlemen-like, spent all their Time in Dancing, and Feasting, in their Exercises, Hunting-matches, and the λεσχεία, or Places where good Company used to meet (d).

But the being condemned to such Drudgeries, all their Lives, had been at least supportable, had they not been also treated in the most barbarous Manner, and often murder'd without committing any Fault, and without any Shew of Justice. And of this the Κρατία, or secret Law, the Invention whereof some ascribe to the Ephori, others to Lycurgus, is a sufficient Proof. " It was an Ordinance, (these are Plutarch's own Words) by which tho'fe, who had the Care of the young Men, dispatch'd privately some of the ablest of them into the Country from time to time, arm'd only with Daggers, and taking a little necessary Provision with them; these in the Day-time hid themselves in the Thickets and Clefts, and there lay close; but in the Night issued out into the Highways, and murder'd all the Helots they could light upon; sometimes they set upon them by Day, as they were at Work in the Field, and kill'd them in cool Blood, as Thucydides reports in his History of the Peloponnesian War. The same Author tells us (faith Plutarch) that a good Number of them being crown'd by Proclamation, which was a Token of their being fet free, enfranchis'd for their good Services, and led about to all the Temples in Token of Honour, disappear'd of a sudden, being about the Number of two thousand, and no Man either then, or since, could give any account how they came by their deaths. At last, adds, that the Ephori, so soon as they were entred into their Office, used to declare War against them, that they might be massacred with a Pretence of Law.

(a) Pollux. l. III. c. 8. (b) Plutarch, Lycurgus. (c) Strabo, l. VIII. Harpocrar. (d) Plutarch, Lycurgus.
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It is confessed on all Hands, proceeds my Author, that the Spartan's dealt with them very hardly; for it was a thing common to force 'em to drink to excess, and to lead them in that Condition into their publick Halls, that their Children might see, what a contemptible and beastly Sight a drunken Man is. They made them to dance uncomely Dances, and sing ridiculous Songs; forbidding them expressly to use any that was serious and manly, because they could not have them prophane'd by their Mouths. For this Reason, when the Thebans made an Incursion into Laconia, and took a great Number of the Helots Prisoners, they could by no Means persuade them to sing the Odes of Terpander, Alcman, or Spandon, Poets in Repute at Lacedaemon, for, said they, they are our Masters Songs, we dare not sing them.

Having given you a Survey of the Ufage Slaves generally met with among the Ancients, it remains that I give you an Account how they came to fall into this deplorable Condition, from that Liberty, which all Men are by Nature made Masters of. And it seems to have happen'd these three Ways. First, from Poverty, whereby Men being unable to subsist of themselves, and perhaps deeply in Debt, were forc'd to part with their Freedom, and yield themselves Slaves to such as were able to maintain them; or sell their Bodies to their Creditors, and pay them in Service, what they were not able to do in Money. Secondly, vast Numbers were reduc'd to Slavery by the Chance of War, by which the conquer'd became wholly at the Disposal of the Conquerors. Thirdly, by the Perfidiousness of those who traded in Slaves, who often stole Persons of ingenuous Birth and Education, and sold them. Aristophanes tells us, the Thespians were notorious for this Sort of Villany,

PE. Πέθεν ἦν ἔξεις ἐκδικηθηκαί; ΧΡ. Όμοσέβης ἄδειες ἅπαν. ΠΕ. Τίς δ' ἔσει προήνοι πτερόλων, Οταν ἄρτεριον κακών ἔγνυ; ΧΡ. Κερδόκεναν βαλόμυκες τις Μαυρός, ἡκόν ἐν Θεσπιάσα τοῖς οἰκείοις αὐτὸν ἀδιποτοίσαν (f).

POV. How will you, Sir, get Slaves? CHR. I'll buy with Coin.

POV. But where? Since all the Merchants leave off Sale,

Having got Wealth enough. CHR. I'll warrant you, Slave-mongers will come here from Thessaly,

Driv'n by Hopes of getting more.——— J. A.

But if any Person were convicted of having betray'd a Freeman, he was severely punish'd by Solon's Laws, except it was his Daughter, or Sister, whom the Laws permitted them to sell for Slaves, when convicted of Fornication (g).

At Athens, several Places in the Forum were appointed for the Sale of Slaves, of which I have spoken already; and upon the first Day of every Month the Merchants, call'd Λαδικαίοι, brought them into the Market, and expos'd them to Sale (b), the Crier standing upon a Stone erected for that Purpose, call'd Πεστηρ λίθος, and calling the

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People together (i) whence Cicero opprobriously calls the Tribunes, emptis de lapide, because they were suspected to have been hir'd to the Management of a certain Affair (k).

At Athens, when a Slave was first brought Home, there was an Entertainment provided to welcome him to his new Service, and certain Sweet-meats were pour'd upon his Head, which for that Reason they call'd Καθαρά κατακλαμία (l). But I do not find that this Ceremony was practis'd in other Places, tho', in all Countries, Slaves were bought and sold like other Commodities; the Thracians are particularly remarkable for purchasing them with Salt, and therefore they were call'd Πελάγια ήπερακτία; Enniathus adds, that Αλεππα ήρεδες signified those that were bought at a very low Rate. The Chians are reported to have been the first that gave Money for Slaves (m), whereas, before, they had usually been exchang'd for other Commodities, which was the ancient Way of trading before the Invention of Money. Homer's Heroes are often said to have exchang'd their Captives for Provisions, and particularly at the End of the Seventh Iliad,

Ευδεής ἐς' ὁίνικὼν παρυκομβοντες Αχαιοι,
Αλλοι μὲν καλλιώ, αλλοι δ' εἰδὼν σιδήρω,
Αλλοι δ' πινοί, ἀλλοι δ' αὐτοῖς θέσοιν,
Αλλοι δ' ἀτρεμώδους, τίθεντο δ' αὐτὰ σφετερ.

The Grecian Chiefs, by bart'ring of their Ware, Their choice Provisions and their Wine prepare; Some Brafs exchange, some Iron, some Beasts Hides. Some Slaves of War, some Cattle—

Whence it appears, that the barbarous Oppression and Cruelty, us'd towards Slaves, was not an Effect of the Pride of later Ages, but practis'd in the most primitive and simple Times; how long it continued is not certain.

Adrian is said to have been the first that took away from Maffers the Power of putting their Slaves to Death, without being call'd to Account for it. And in the Reign of Nero, and other cruel Emperors of Rome, the Maffers were forced to give them civil Treatment, for Fear they should accuse them, as Persons disaffected to the Government. But the Growth of Christianity in the World seems to have put a final Period to that unlimited Power, that Lords in former Ages claim'd over their Slaves; for the Christians behav'd themselves with Abundance of Mildness and Gentleness towards them; partly, to encourage them to embrace the Christian Religion, the propagating of which they aim'd at more than the Promotion of their own private Interests; and partly, because they thought it barbarous and unnatural, that Persons endu'd by Nature with the same Powers and Faculties, the same Tempers and Inclinations with themselves, should be treated with no [More]

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more Kindness than those Creatures, which are without Reason, and have no Power to reflect on their own Condition, nor be sensible of the Miseries they lie under.

C H A P. XI.

Of the Athenian Magistrates.

The Magistrates of Athens are divided by Αἰσχίνες (n) into three Sorts; the Ground of which Distinction is taken from the different Methods of their Election and Promotion.

1. Χαράγωντοί, were such as receiv’d their Dignity from the People, met together in lawful Assembly, which on this Occasion was held in the Πυξ, and were so called from the Manner of their Election, in which the People gave their Votes, by holding up their Hands.

2. Κληρονομοί, were those that ow’d their Promotion to Lots, which were drawn by the Θεσμοθετης, in Θεσεύς’s Temple. But it must be observ’d, that no Person was permitted to try his Fortune by the Lots, unless he had been first approv’d by the People; who likewise reserv’d to themselves a Power to appoint whom they pleas’d, without referring the Decision to Lots; and thus Αριστίδης was nominated to the Office of Αρχον. The Manner of calling Lots was thus; the Name of every Candidate, inscrib’d upon a Table of Brags, being put into an Urn, together with Beans, the Choice fell upon those Persons, whose Tablets were drawn out with white Beans. If any Man threw more than one Tablet into the Urn, he suffer’d capital Punishment (o).

3. Αἱστεροί, were extraordinary Officers, appointed by particular Tribes or Boroughs, to take Care of any Business; such were the Surveyors of the publick Works, and such like.

According to Solon’s Constitutions, no Man was capable of being a Magistrate, except he was posses’d of a considerable Estate; but, by Aristides’s Means, the poorer Sort were admitted to a Share in the Government, and every free Διενόμον render’d capable of appearing for the highest Preferments. Yet such was the Modesty of the Commons, that they left the chief Offices, and such as the Care of the Commonwealth depended upon, to Persons of superior Quality, aspiring no higher than the Management of petty and trivial Business (p). Yet they seem to have been afterwards made incapable of bearing Offices. Plutarch, in the Life of Phocion, mentions some who were ἀγανήσαντες τῷ πολιτείματος, ἀντί τινι πενίαια, incapable of the Government by reason of their Poverty. Neither is it improbable, that, as different Partitions and Interests became prevalent, sometimes the Nobility admitted the Commons to a Participation of Employments and Offices, and sometimes again excluded them.

But tho’ no Man’s Quality, or Condition, could exempt him from bearing publick Offices, yet his Course of Life and Behaviour might;
for if any Man had liv’d a vicious and scandalous Life, he was thought
unworthy of the meanest Office; it being improbable that a Person,
that could not behave himself so as to gain Reputation in a private
Capacity, should be able to demean himself prudently and wisely in
a publick Station; or that he, who had neglected his own Concerns,
or fail’d in the Management of them, should be capable of undertaking
publick Business, and providing for the Commonwealth. And there-
fore, before any Man was admitted to a publick Employment, he was
obliged to give an Account of himself, and his past Life, before certain
Judges in the Forum, which was the Place appointed for his Examina-
tion, which they call’d δοκύμας (q). Nor was this alone thought
sufficient, for tho’ at this Time they paffed the Trial with Credit, yet in
the first Ordinary (νυελα) Assembly after their Election, they were a
second Time brought to the Test, when, if any Thing scandalous was
made out against them, they were deprived of their Honours (r). And
of the Magistrates appointed by Lots, whoever had the Misfortune to be
deprived, after his Election, was prohibited from coming to the publick
Assembly, and making Orations to the People (s). But it was a capi-
tal Crime for any Man to enter upon the Magistracy, while unable to
pay his Debts. And Actions of this Nature were heard by the Θέσμο-
θετα (t). And when their Offices expired, they were obliged to give
an Account of their Management to the Notaries (γεγυμαζους) and the
Logifης, which was call’d Εθορυν, and if any Man neglected to do it, or
had not undergone the former Probation, the People were forbidden,
by an express Law, to present him with a Crown, which was the usual
Reward of such as had gain’d themselves Honour and Reputation, by
the careful and wise Management of publick Employments. Also till
their Accounts were paff’d, they were not permitted to sue (w) for any
other Office, or Place of Trust, or to travel into any foreign Coun-
try, or to dispose of their Estates, or any Part of them, whether by
Will, or confecrating them to pious Uses, or any other Way; but the
Whole was to remain entire, that, in Case they should be found to have
embezzled the publick Revenues, the City might not lose by them.
The (Αγγελακα) Logifης, who examined the Accounts, were ten. If
any Magistrate neglected to give in his Accounts, they preferr’d against
him an Action, which was termed Αγγελικα δισυ (x). If any Con-
trovertly happened, it was determined by proper Judges. If it was
concerning Money, the Logifης themselves were power’d to decide it.
If it concerned Affairs which belonged to the popular Assembly,
they referred thither. If it was about Injuries committed, it was
brought before the Judges, who use’d to have Cognizance of such
Causes (x). Every Man was permitted to offer his Complaint, Pro-
clamation being usially made by the publick Crier in this Form, Τις
Σεβασται κα άγγελος; Who will accuse (y)? The Time limited for Com-
plaints was thirty Days; which being past, no Magistrate could

(q) Λυψις Orat. in Evandr. Αέβεινις contra Timarchum. (r) Θεσβησιν. in Theser.
(s) Θεσβησιν in Arisb. (t) Θεσβησιν in Tincrotrn. (u) Σκινος, Ησ-
φινις, Αέβειν. Orat. de Ement. Legat. Αέβειν. in Crefphon. (w) Ησφινις. (x) Uli-
have any farther Trouble. If any Person, against whom a Complaint was prefer'd, refused to appear at the Time appointed, he was sum-
mon'd to defend himself before the Senate of five hundred; where, if he did not make his Appearance, he was punish'd with ἄτιμία, Infamy.
This was the Method of examining into the Behaviour of Magi-
strates after the Expiration of their Offices. Neither were they ex-
empted from being brought to Trial during their Magistracy; it be-
ing the Custom for the nine Arebhs, in every ordinary and stated (νυπία) Assembly of the People, to propound this Question, Whether the Magi-
strates were faithful in the Discharge of their several Duties? If upon that any of them was accused, the Crier made Proclamation, that such, as thought the Accusation just, should lift up their Hands; which Action was term'd καταχέεστονία. This being over, the ref of the Assembly,
to whom the Magistrate appear'd innocent, held up their Hands, which was δοκεεστονία (a). Then the Voices being number'd on both
Sides, the Majority carried it.
The Day, in which the Magistrates entred upon their Offices, was
the firt of Hecatombeon, the firt Month in the Athenian Kalendar; it was
a solemn Festival, which from the Occasion had the Name of Εἰσωρία,
and was celebrated with all the Expressions of Mirth and Joy, usual on
fuch Occasions. Also Sacrifices were offer'd to the Gods by the Senators,
and most of the other Magistrates; and Prayers made for the Prosperity
of the City, in the Chapel of Jupiter and Minerva the Counsellors (a).

CHAP. XII.

Of the nine Archons, &c.

The chief Magistrates of Athens were nine in Number, and had
all the common Name of Archontes, or Rulers. They were
elected by Lots, but were not admitted to their Offices, till they had
undergone a two fold Trial; one in the Senate-house, call'd Ἀνάκτος,
and a second in the Forum, call'd Ὁκουσία. The Questions, which the
Senate propofed to them, were fuch as these, Whether they were de-
scended from Ancestors, that had been Citizens of Athens for three
Generations? Of what Tribes and Hundred they were, and whether
they bore any Relation to Apollo Patrius and Jupiter Herceus? Wheth-
er they had been dutiful to their Parents, had served in the Wars,
and had a competent Eflate (b)? Lastly, whether they were ἀπελει,
perfect in all the Members of their Bodies? It being otherwise unlawful
for them to be Archons. And, as some are of Opinion, the fame Que-
tions were demanded of all other Magistrates (c). We must not
omit in this Place, that by the foremention'd Quelion concerning
their Relations to Apollo Patrius and Jupiter Herceus, was enquired,

(a) Suidas, ὕειος ελέγαν εῖτε ἀεί δε τρε' lεος, (a) Suidas, Ulpius, in Median. Anti-
phon. Orat. de Chorea. (b) Demosth. in Eubulid, Pollux Onom. 1. VIII. c. 9.
(c) Dicerarchus contra Aris. whether
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whether they were freeborn Citizens of Athens, (they alone being permitted to execute the Office of Archon) for all the Athenians claim'd a Sort of Relation to these Gods. Hence we are told by the Scholiast on Aristophanes (d) that the Archons honour'd Apollo Patrius as their Prote- nitor, when they were admitted into their Office; 

For they are not Barbarians who live with Apollo Patrius. But afterwards, when the Athenian Glory was in the Declension, not only Men of the Half-blood of Athens, but even Foreigners, who had been admitted into the City, were made Archons. 

And examples whereof are Hadrian, before he was advanced to be Emperor of Rome (f) ; and Plu- tarch, who relates (g), that himself was honour'd with the Freedom of Athens, made a Member of the Tribe Leontis, and afterwards bore the Office of Archon.

But what was more peculiar to these Magistrates, was the Oath required of them before their Admission, in the Portico, call'd Basićues sōd, or πεζος τῶν λιθῶν, at the Stone Tribunal in the Forum, to this Effect: that they would observe the Laws, and administer Justice without Partiality, would never be corrupted by Bribes, or, if they were, would dedicate a Statue of Gold of equal Weight with their own Bodies, to the Delphian Apollo; from thence they went into the Citadel, and there repeated the same Oath. This Custom was instituted by Solon, as we are inform'd by Plutarch in his Life of that Lawgiver. He mentions only the Thesmophoria; but that the other Archons took the same Oath, is evident from Plato, by whom Phaedrus is introduced, promising to dedicate at Delphi a Golden Statue equal to himself in Weight, ὄψις ὧν ἄγονος Άρχοντες, after the Manner of the nine Archons.

This done, they undertook their Charge, some Parts of which were to be executed by them separately, according to their respective Offices, others equally concern'd them all. They had all the Power of punishing Mafecutors with Death, were all crown'd with Garlands of Myrtle; they had a joint Commission of appointing the Διακρατεῖα, and Αθλοσκῆια, by Lots, electing out of every Tribe one; as also of constituting the Ίσωράξ, Φύλαρχοι, and Στρατηγοί, of enquiring into the Behaviour and Management of other Magistrates, and deposing such as were by the Suffrages of the People declared to be unworthy of bearing any Office, which had been committed to them (h). And as a Recompence of their Services, they were free from all Taxes and Contributions exacted of other Citizens for the Building of Ships of War, which was an Immunity never granted to any besides themselves. If any Person had the Insolence to strike, or publickly affront any of

the Archons, adorn'd with their Crowns, or any other to whom the Cit-izens had given a Crown, or other Honour or Immunity, he was to be punisht'd with Infamy, (ἀτιμία) as guilty of a Disrespect not only to the Person whom he had injur'd, but to the whole Commonwealth (i).

And thus much of the nine Archons in common, I shall now speak of them severally; only first begg'ng Leave to tell you, that concerning the first Original of their Names nothing certain is recorded; but Sigonius conjectures, that the Names of Basileus, and Agnor, were in Imitation of the chief Magistrates of former Ages, wherein the City was first govern'd by Kings, and then by Archons; and that of Polymarchos, in Memory of the General of the Army, an Officer usually created by the first Kings to assist them in Times of War. And the Ὠσιομοδήα, as their Name imports, seems to have been constituted in Behalf of the People, to protect them in the Possession of their Laws and Liberties, from the Ufurpation of the other Archons, whose Power before Solon's Regulation of the Commonwealth seems to have been far greater, and more unbounded, than afterwards; for by that Law-giver it was order'd, that their Offices should chiefly consist in these Things which follow.

Agnor, so call'd by way of Eminence, was Chief of the Nine, and is sometimes nam'd Εὐφυμος, because the Year took its Denomination from him. His Jurisdiction reach'd both Ecclesiastical and Civil Af-fairs. It was his Business to determine all Causes betwixt Men and their Wives; concerning Wives brought to Bed after the Death of their Husbands; concerning Wills and Testaments, concerning Dowries and Legacies; to take Care of Orphans, and provide Tutors and Guardians for them; to hear the Complaints of such as had been injur'd by their Neighbours, and to punish such as were addicted to Drunkenness; also to take the first Cognizance of some publick Actions, such as those call'd Εἰσαγγελία, Φάνερι, Εὐφήμες, Εὐγνώσες, of which in their Place. He kept a Court of Judicature in the Odeum, where Trials about VirtuaIs, and other Necesaries, were brought before him. It was his Duty also to appoint Curators, call'd Εὐπαθεῖα, to make Provision for the Ce-lebration of the Feasts, call'd Διονύστια, and Θαυμάλια, with some other Solemnities; to take Care for the Regulation of Stage-players, and to provide Singers, Choristers, and other Necesaries for them (k). He was to be punisht'd with Death, if convic'ted of being overcome with Drink during the Time of his Office.

Basileus, had a Court of Judicature in the Royal Portico, where he decided all Disputes which happen'd amongst the Priests, and theSacred Families, such as were the Cerys, Εἰσκομια, &c. to whom certain Offices in the Celebration of Divine Worship belong'd by Inheritance. Such also as were accuss'd of Impiety, or Prophanation of any of the Mysteries, Temples, or other Sacred Things, were brought before him. It was his Business to assist in the Celebration of the Eleusinian and Le-nean Festivals, and all those, in which they ran Races with Torches in their Hands, viz. Panathenaeas, Hephaestia, and Prometheas; and to offer publick Sacrifices for the Safety and Prosperity of the Common-

(i) Demosthenes in Midiana. (k) Pollux Onomastici. Lysias in Alciadem, Demosthenes in Macar, Suidas, Harpocrates, & ubique in his capitus.
Of the Civil Government of Athens.

I

It was required that his Wife, whom they term'd Βασιλίσσα, should be a Citizen of the whole Blood of Αθήνα, and a Virgin: Which was likewise enjoined by the Τεουρβ Law to the High Priest; otherwise neither of them was duly qualified to preside over the Mysteries and Rites of their several Religions (l). Besides this, he had some Concernment in secular Affairs, for Disputes about inanimate Things were brought before him; as also Accusations of Murder, which it was his Business to take an Account of, and then refer them to the Αρχοντες, amongst whom he had a Right of Suffrage, but was obliged to lay aside his Crown (which was one of the Badges of his Office) during the Trial (m).

Πολίταρχος; had under his Care all the Strangers and Sojourners in Athens, and exercised the same Authority over them, which was used by the Αρχον towards the Citizens. It was his Duty to offer a solemn Sacrifice to Εναλίουs, (who is by some taken for Μάρς, by others for one of his Attendants) and another to Διανα, firmam'd Αγελές, from one of the Αθηναϊκ Boroughs; to celebrate the Exequies of the famous Patriot Λαμόσ; and to take Care that the Children of those Men, that had lost their Lives in their Country's Service, should have a competent Maintenance out of the publick Exchequer.

But because these three Magistrates were often, by Reason of their Youth, not so well skill'd in the Laws and Customs of their Country, as might have been wish'd, that they might not be left wholly to themselves, it was customary for each of them to make Choice of two Persons of Age, Gravity, and Reputation to sit with them upon the Bench, and direct them as there was Occasion. These they call'd Πίστοι, or Αξίοι, and obliged them to undergo the same Probation in the Senate-house, and publick Forum, with the other Μαγίστρατος; and like them too, to give an Account how they had behav'd themselves in their respective Trusts, when their Offices expired.

The six remaining Archons were call'd by one common Name, Θεσιμοβετες. They received Complaints against Persons guilty of false Accusations, of Calumniating, of Bribery, of Impiety, which also was Part of the King's Office, but with this Difference, that the Accusers did only ἢέμεν τον σαίβι, inform against the Impious, by Word of Mouth at the King's Tribunal; whereas, before the Θεσιμοβετας, they did αείζεσθαι, deliver their Indictment in Writing, and prosecute the Criminal. Also all Causes and Disputes between the Citizens, and Strangers, Sojourners and Slaves, and Controversies about Trade and Merchandize were brought before them. Appeals to the People were preferred, the publick Examination of several of the Μαγίστρατος perform'd, and the Suffrages in publick Assemblies taken by them. They ratified all publick Contracts and Leagues, appointed the Days upon which the Judges were to sit, and hear Causes in their several Courts of Judicature, took Care that no Laws should be established, but such as were conducive to the Safety and Prosperity of the Commonwealth, and prosecuted those that endeavoured to seduce the unwary Multitude, and persuade them to give their Consent to that was contrary to the Interest of the Commonwealth.

(l) Demosthenes in Neon. (m) Demosthenes in Lucrinum & in Neon.
Of the Civil Government of Athens.

Εὐσεβεῖς, were ten Officers appointed to assist the Αρχόντες, to pass the Accounts of the Μαγιστράτους, and to set a Fine upon such as they found to have embezzled the publick Treasure, or any way injur'd the Commonwealth by their Male-administration. Αριστοτέλες (n) tells us, they were sometimes call'd Εξεστάλαι, and Συνήγαγοι, and others will have them to be the same with the Λοσίται; but these are by Αριστοτέλες said to be distinguifh'd from them.

C H A P. XIII.

Of the Athenian Magistrates.

O I Υψέσαν, the Eleven, so call'd from their Number, were elected out of the Body of the People, each of the ten Τριβές sending one; to which there was added a Γραμματέας, or Register, to make up the Number; sometimes they were call'd Νομοιδάκτες, Keepers of the Laws; which Appellation was taken from their Office, being in some Things not unlike to that of our Sheriff; for they were to see Male-factors put to Execution, and had the Charge of such as were committed to the publick Prison. They had also Power to seize Thieves, Kidnappers, and Highwaymen upon Suspicion; and, if they confess'd the Fact, to put them to Death; if not, they were obliged to prosecute them in a judicial Way.

Φυλακίοι, were Μαγιστράτους that presided over the Αθηναίαν Τριβές, one of which was allotted to each of them. Afterwards this Name became peculiar to a military Command, and the Governors of Τριβές were call'd Εξεστάλαι, Αυλάν. Their Business was to take Care of the publick Treasure, which belong'd to each Τριβάς, to manage all their Concerns, and call them together to confult as oft as any Thing happen'd, which required the Presence of the whole Body.

Φυλοκασταλείς seem to have had, in most Things, the same Office, with respect to particular Τριβές, that the Βασιλεῖς had, with respect to the Commonwealth. They were chosen out of the Ευτατείσαι, or Nobility, had the Care of publick Sacrifices, and other divine Worship peculiar to their respective Τριβές, and kept their Court in the Πορτίκοι call'd Βασιλείων, and sometimes in the Βασιλείαι.

Φεσταλείσαι, and Τετιφαγχοί, had in the several Φεσταλείσαι, and Τετιφαγχοί, the same Power that the Φυλακίοι exercised over the whole Τριβή.

Διμαχοί, had the same Offices in the Διμοί, took Care of their Revenues, out of which they paid all the Duties required of them, assembled the People in the Boroughs under their Jurisdiction, all whose Names they had written in a Register, and presided at the Election of Senators, and other Magistrates chosen by Lots. Sometimes we find them call'd Ναυγαγοί, and the Boroughs Ναυγαγειαί, because each of them was obliged, besides two Horsemen, to furnish out one Ship for the publick Service.

(n) Polit. I. VI. cap. ultimo.
Of the Civil Government of Athens.

Λυκιακε αρχη, were six in Chief, but were assisted by thirty inferior Officers, in laying Fines upon such as came not to publick Assemblies, and making Scrutiny amongst those that were present; such also, as were busy in the Market, they compell'd to leave their Buying and Selling, and attend on the publick Business, the which they did by the Help of the Τοξωτος, who were certain inferior Officers, or rather Servants, much like the Roman Lictors, and our Sheriff's Lieutenants, Bailiffs, &c. the City of Athens had a thousand of them, that liv'd in Tents, erected in the Middle of the Forum, and were afterwards removed to the Areopagus. Their Name seems to have been taken from the Arms they usually carried with them, in the same Manner that the Life-guards of Kings are call'd Δεσμοφερεις. Sometimes they are call'd Διουμισσιος Επιτηρεις, a Name which was taken from their Offices; sometimes Πολισίων, from Peusius, one of the Primitive Athenians, that either first instituted this Office, or gave Rules for the ordering of it; and sometimes Σωτερος, from the Country of Scythia; for generally Men of that Country were chosen into this Place, as being brawny, sturdy, Fellows; and therefore one of them is introduced by Aristeophanes, speaking in an uncouth and barbarous Manner (o). But to return to the Lexiciarchi. They were the Percsons that had the keeping of αυτους γεμυμελειων, or λεξεωμα, or publick Register of the whole City, in which were written the Names of all the Citizens, as soon as they came to be of Age to enter upon their paternal Inheritance, which they call'd Δικαια.

Νομοδικαι, were Officers, whose Business it was to see that neither the Magistrates, nor common People made any Innovation upon the Laws, and to punish the stubborn and disobedient (p). To this End in publick Assemblies they had Seats appointed with the Πεζεσις, that they might be ready to oppose any Man that should act contrary to the Laws, and received Customs, or promoted any Thing against the publick Good. As a Token of the honourable Station they were placed in, they always wore a white Ribband in the solemn Games, and publick Shews, and had Chairs erected for them over-against those of the nine Archons.

Νομοσκοτα, were a thousand in Number, who were commonly chosen by Lot out of such as had been judges in the Court Hellen: The Office was not (as the Name seems to imply) to enact new Laws by their own Authority, for that could not be done without the Approbation of the Senate, and the People's Ratification, but to inspect the old; and if they found any of them useless, or prejudicial, as the State of Affairs then stood, or contradictory to others, they caused them to be abrogated by an Act of the People. Besides this, they were to take Care that no Man should plough, or dig deep Ditches within the Pelasgian Wall, to apprehend the Offenders, and send them to the Archon.

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Of the Athenian Magistrates.

Of the Civil Government of Athens.

CHAP. XIV.

THE Treasurers and General Receivers of Athens were of several Sorts; but, before I proceed to give an Account of their Offices, it will be necessary to premise a Word or two concerning the publick Revenues; which are by the accurate Sigonius divided into these four following Sorts.

1. Τέλος, signify those Revenues that were brought in by Lands, Mines, Woods, and other public possessions, set apart for the use of the Commonwealth; and the Tributes paid by the Sojourners, and the Freed-Servants; as also the Customs requir'd of certain Arts, and Trades, and particularly of Merchants for the Exportation and Importation of their Goods.

2. Φέζη, were the annual Payments exacted of all their tributary Cities, which, after Xerxes's Overthrow, were first levied by the Athenians, as Contributions to enable them to carry on the War, in Case, as was fear'd, the Enemy should make a new Invasion upon them. The first Collector of this Tax was Aristides, who, (as Plutarch reports in his Life) assest'd all particular Persons, Town by Town, according to every Man's Ability; and the Sum raised by him amounted to four hundred and sixty Talents. To this Pericles added near a third Part (proceeds my Author) for Thucydides reports, that, in the Beginning of the Peloponnesian War, the Athenians had, coming in from their Confederates, six hundred Talents. After Pericles's Death, the Orators, and Men powerful amongst the People, proceeded to increase it by little and little, till it amounted to one thousand and three hundred Talents; and that not so much, because of the extraordinary Expensiveness of the Wars, as by exciting the People to LargeS, Play-house Expences, and the Erecting of Statues and Temples.

3. Εὐσπόρος, were Taxes laid upon the Citizens, as well as Sojourners, and Freed-Servants, by the Order of the Assembly and Senate, for the defraying of extraordinary Charges, occasion'd by long and unsuccessful Wars, or any other Means.

4. Τίμηματα, were Fines and Amencements, all which were carried into the Exchequer, except the tenth Part, which was given to Minerva, and the fiftieth Part which belong'd to the rest of the Gods, and the Heroes call'd Ευάνωμοι. Having said thus much of the publick Money, I shall now proceed to the Perions that had the Diplophal and Management of it.

Δικατος, was elect'd by Lot out of the Prytanes, and had in his Custody the Keys of the publick Exchequer, which Trust was thought so great, that no Man was permitted to enjoy it above once. Of the rest of the Honours and Offices of this Magistrate I shall speak in another Place.

Πολιτα, were ten in Number, and, together with those that had the Care of the Money allow'd for Shews, had the Power of letting out the Tribute Money, and other publick Revenues, and selling Estates that
that were confiscated; all which Bargains were ratified in the Name of their President. Besides this, it was their Office to convict such as had not paid the Tribute, call’d Μέτοχιον, and sell them by Auction. Under these were certain inferior Officers, call’d Εξαλοφόροι, whose Business it was to collect the publick Money, for such as had Leaves of the City’s Revenues, whom they call’d Τελωνεῖα; these were always Persons of good Credit themselves, and, besides their own Bonds, were obliged to give other Security for the Payment of the Money due according to their Leaves, in which, if they fail’d any longer than till the ninth Prytaneia, they were under a Forfeiture of twice the Principal, to be paid by themselves or their Sureties, upon Neglect of which they were all cast into Prison, and their Eilates confiscated (q). After the Expulsion of the thirty Tyrants, certain Officers, call’d κυβέρνοι, were created with Power to take Cognizance of all Complaints about the Confiscation of Goods, as appears from an Oration of Λυσία in Behalf of Νίκια.

Εὐπρεπεῖς, were Officers that rated all those of whom Taxes and Contributions were required according to every Man’s Ability, kept the publick Accounts, and prosecuted such as were behind-hand with their Contributions.

Ἀποδέχοντες, were ten general Receivers, to whom all the publick Revenues, Contribution-money, and Debts ow’d to the Publick were paid: Which done, they registred all their Receptions, and crossed out of the publick Debt-book such as had discharged their Debts in the Presence of the whole Senate. If any Controversy happen’d about the Money or Taxes, they had Power to decide it, except it was a difficult and knoty Point, or of high Concern, for such they referred to the Hearing of some of the Courts of Judicature.

Ἀμτιγραστος τῆς βαλνί, was a publick Notary, appointed at the first Institution of the Office by Election, and afterwards by Lot, to take a Counter-part of the Accounts of the Αποδέχοντα for the Prevention of all Deceit and Mistakes.

Εξαλοφόροι, or Εξαλοφόροι, had the same Offices in the tributary Cities that belonged to the Αποδέχοντα in their own Territories.

Πρόερμοι, were those that receiv’d the Money due to the City from Fines laid upon Criminals.

Ταμιάται οἱ Ὄθος, ής Ἐφ Θεσ, were those that received that Part of the Fines which was due to Μίνερβα, and the rest of the Gods, which was done before the Senate. They were ten in Number, were chosen by Lots out of the Πεντάκηναδίμου, or Nobles, and had Power of remitting any Man’s Fine, if it was made appear to them, that the Magistrates had unjustly imposed it. Pultus tells us, they were the same with those they call’d Κολαρεῖται, and thefe, as the Scholias upon Αριστοπάνων reports, used to receive not only the Money due to the Gods from Fines, but other Lucomes designd for Civil Uses, and particularly, the Τεισθενα, distributed amongst the Judges, and therefore call’d Δικαστικός μισθός. They were so nam’d (q) Κολαρεῖται, because they were a kind of Priests, and used to claim as their Due the Relicks of Sacrifices, amongst which were the Skins and the Κολαί (r).

(q) Suidas, Ulpianus in Demobhen. (r) Aristeoph, Schol. Avibus Velpis.
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Zephyrisal, were Officers appointed upon extraordinary Occasions to enquire after the publick Debts, when, thro' the Neglect of the Receivers, or by other Means, they were run up to large Sums, and began to be in Danger of being lost, if not call'd in.

The Distinction of the Officers, hitherto mention'd, has been taken chiefly from the different Receipts of the publick Money; I shall proceed in Sigionus's Method, and give you an Account in the next Place of those that were distinguished by the different Manners of disbursing it. And, to this End, you must know the publick Treasure was divided into three Sorts, according to the various Uses to which it was employ'd; the first they called,

1. Χρηματα της Διοικησεως, being such as were expended in civil Uses.

2. Στρατιωτικα, those that were required to defray the Charges of the War.

3. Θεωρικα, such as were consecrated to pious Uses; in which they included the Expences at Plays, publick Shews, and Festivals, because most of them were celebrated in Honour of some of the Gods, or in Memory of some deceased Hero; and Pollux tells us, the Money given to the Judges, and the People, that met in the publick Assemblies, was call'd by this Name. There is a Law mentioned by Demosthenes (f), whereby this Money was commanded, when the necessary Expences of War could not otherwise be provided for, to be applied to that Use. This Eubulus (to ingratiate himself with the Commonalty, who were generally more concern'd to maintain the publick Shews and Festivals, than the most necessary War) caused to be abrogated, and at the same Time to be declared a capital Crime for any Man to propound, that the Θεωρικα Χρηματα should be applied for the Service of the War (g).

Ταιους της Διοικησεως, otherwise call'd Εκευλητικος και θεωρικος, was the principal Treasurer, being far superior to all the rest in Honour and Power, created by the People, and continued in his Office for five Years; after which, if he had behaved himself with Honesty and Integrity, it was an usual Thing for him to be elected a second and third Time.

Antiparos της Διοικησεως, seems to have been one that kept a Counterpart of the chief Treasurer's Accounts to preserve them from being falsified, or corrupted.

Ταιους ιω Στρατιωτικος, was the Pay-master General of the Army.

Ταιους της Θεωρικος, or, Ο επι τη Θεωρικα, had the Disposal of the Θεωρικα Χρηματα, for the Uses abovementioned. But the greatest and most troublesome Part of his Office consisted in distributing them to the poor Citizens, to buy Seats in the Theatre; which Custom was first begun and enacted into a Law by Pericles, to ingratiate himself with the Commonalty (h); for, as Libanius observes, in the Primitive Ages of the Commonwealth, when the Theatres were composed of Wood, the People, being eager of getting Places, used to quarrel among themselves, and sometimes beat and wounded one another; to prevent which Inconvenience, it was order'd that every one, before he entered into

(f) Orat. in Negram. (g) Ulpianus in Olym. (h) Plutarch, Pericles.
the Theatre should pay two Obol, or a Drachm, according to Harpocratio, for Admittance; and, left by this Means the poorer Sort should be deprived of the Pleasure of seeing, every Man was allow'd to demand that Sum of the publick Exchequer (w).

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Συνωναί, were so call'd from their Office, which was to lay in Corn, for the Use of the City; and to this End the Ταμίας ἢ Διοικήσεως, was to furnish them with as much Money as they had Occasion for. Athens was seate'd in a barren and unfruitful Country, which was not able to furnish its own Inhabitants with necessaries Provisions, whereby they were forced to fetch Corn from foreign Nations, and supply their own Wants by the Superfluities of others: And this it was, that caus'd them to institute this Office.

Σιτωφόρακες, were fifteen in Number, ten of which offici'd in the City, and five in the Πιραῖας; their Business was to take Care, that Corn and Meal should not be sold at too dear a Price, and to appoint the Size of Bread. Nearly related to these were the Σιτωμέτρας, or Αριστοκτάων, whose Office was to see, that the Measures of Corn were just and equal.

Αγοραστόμοι, sometimes term'd Λοιποί (x), were ten in Number, five belonging to the City, and as many to the Πιραῖας. Others make them fifteen, ten whereof they give to the City, and five to the Πιραῖας, which is reckoned a third Part of Athens. To these Men a certain Toll or Tribute was paid by all those who brought any Thing to sell in the Market. Whence Dicaeopolis is introduced by Aristophanes (y), demanding an Eel of a βασιλικὸς τῆς ἀγορᾶς, Toll of the Market:

This thou shalt give me for Toll of the Market; for their Business lay in the Market where they had the Care of all Vendibles, except Corn; and were especially oblig'd to see that no Man wronged, or in any way circumveted another in Buying or Selling (z).

Μετροτόμοι, were Officers that inspected all Sorts of Measures, except thole of Corn; there were five of them in the City, and double that Number in the Πιραῖας, in which the greatest Mart in Αττικα was kept.

Οιονόμοι, were Officers who took Care of the Φίλος-Market. They were two or three in Number, and chosen by the Senate (a). Their Name is derived from οἴος, which, th'o' originally of a more general Signification, is many Times appropriated to Φίλος. Thus Plutarch (b) has inform'd us: Πολλῶν οἴων οἴων εἰκόνισκεν οἱ ΧΘΑΙΤΟΙ, ἡ μακάρια γε, οἴων καλεῖ δι' αυτοῦ. Many other Things being call'd οἴων, that Name

(w) In Olymbiac. (x) Aristophanes Schol. in Acharn. (y) Acharnens. Act. I. Scen. VI. (a) Theophrast. de Legibus. (a) Athenaeus lib. VI, Eustathius ad Iliad λ'. (b) Symposiac. lib. IV. Problem. IV.
is nevertheless now apply'd only, or chiefly to Filb. Whence ἡ Ἀκρόπολις is used in that Sense by Saint John (c).

Εὐποεῖς ἐνυμικταὶ, were Officers that belong'd to the Haven; they were ten in Number, and the chief Part of their Business was to take Care that two Parts, at least, of all the Corn which was brought into the Port, should be carried into the City, and no Silver should be export'd by any private Person, except such as design'd to trade in Corn (d).

ναυτοδίκες, or ἓναντιας, had Cognizance of Controversies that happen'd between Merchants and Mariners, and examin'd Persons, that, being the Children of Strangers both by the Father and Mother's Side, had by Fraud inserted their Names into the publick Register, thereby claiming the Privileges of freeborn Citizens; this they did upon the twenty-sixth of every Month. Not much different from these were the Ἐκατοντάς, according to Sigonius and Emmius's Account of them; only they were to hear such Causes in Matters of Trade, as required Difpatch, and could not be deferr'd to the monthly Sessions of the Nau-τοδίκες. But Pollex tells u, that, besides those Trials, they had Cognizance of Controversies about Feasts and publick Entertainments.

Ἄκρωβις, were Officers who took Care of the Streets, and several other Things, especially such as any Way concern'd the Streets, κατὰ ἑαυτὸν ἱδρυταὶ, καὶ πολιτειδήμον, κὰ ἐν τοίτον, Of the Minstrels and Singers, and Scavengers, and such-like. Aristotle, as he is cited by Harpocratie, makes ten Ασύνομοι, five in the City, and as many in the Πιραῖς: But Samuel Petitius enlarges their Number, as likewise that of the Αγορανομί, to fifteen; ten of which he would have to officiate in the City, and five in the Πιραῖς, which was never accounted more than a third Part of Athens, and therefore he thinks that the Numbers in Harpocratie have been by some Accident or other changed. But as this is no certain Way of arguing; so it is not improbable that the Πιραῖς, tho' only a third Part of Athens, yet being a very great and celebrated Mart, might find Employment for as many Αγορανομί and Ασύνομοι as the other two Parts; however that be, we are inform'd by Demosthenes (e), that no Man served in this Office oftener than once.

Ὀδοκοι, were the Surveyors of the Ways.

Ἐκτάς ἐν ὑδαίνῳ, were thoe that took Care of the Αγορακοσία, and other Conveyances of Waters. But the Fountains belong'd to other Officers, call'd Κυνογνακας. And the Officers of thefe four are by Aristotle comprehended under the Name of Ακρωβία.

Ἐπισκάπτας τῶν Ἰδρυμάτων ἐβρῶν, were Officers with whom was entrusted the Care, Contrivance, and Management of all publick Edifices, except the City Walls, for which there were peculiar Curators, call'd from their Offices Τεχνοτοί, whose Number was usually the fame with that of the Tribes, every one of which had the Choice of one Τεχνοτοί, as often as Occasion required.

Συντηροποιαὶ, were in Number ten, and, as their Name imports, took Care that the young Men behaved themselves with Sobriety and Moderation (f). For the fame End, the Τῆςμοθεται used to walk about the

(c) Evangellii cap. VI. verf. 9. (d) Demosthen. in Lacerium, Harpocr. (e) Conf. Demosthenis Proem. LXIV. (f) Σεβαίναι, in Ακτίστη. City
City in the Night-time, and correct such as they found committing any Disorder (g).

Olive|da, were three Officers, that provided Lights and Torches at the publick Entertainments, and took Care that every Man drank his due Proportion (b).

Τυκονήμοι, also had an Office at publick Feasts, Sacrifices, Marriages, and other Solemnities, and took Care that nothing should be done contrary to Custom (i).

Γυνακόσμοι, were Magistrates, whose Business it was to regulate the Women’s Apparel, according to the Rules of Modesty and Decency; and set a Fine upon such as were too nice and phantastical in their Dresses, which they exposed to publick View in the Ceramicus.

Λειστυγια, were Persons of considerable Estates, who, by their own Tribe, or the whole People, were ordered to perform some publick Duty, or supply the Commonwealth with Necessaries at their own Expenses. Of these there were divers Sorts, all which were elected out of twelve hundred of the richest Citizens, who were appointed by the People, to undergo, when they should be required, all the burdensome and chargeable Offices in the Commonwealth, every Tribe electing an hundred and twenty out of their own Body; tho’, as Sigeonius has observed, this was contrary to Solon’s Constitution, by which every Man, of what Quality soever, was obliged to serve the Publick, according to his Ability, with this Exception only, that two Offices should not be imposed on the same Person at once, as we are inform’d by Demostrhenes, in his Oration against Lepites; where he likewise mentions an ancient Law, requiring every Man to undergo some of the λειστυγια every second Year.

These twelve hundred were divided into two Parts, one of which consisted of such as were possessed of the greatest Estates, the other of Persons of meaner Abilities. Each of these were divided into ten Companies, called Συμμοιεία, which were distinct Bodies, and had distinct Governors and Officers of their own. They were again subdivided into two Parts; according to the Estates of the Persons that composed them; and thus, out of the first ten Συμμοιεία, were appointed three hundred of the most wealthy Citizens in Athens, who, upon all Exigencies, were to furnish the Commonwealth with necessary Supplies of Money, and, together with the rest of the twelve hundred, were required to perform all extraordinary Duties in their Turns (k). The Institution of these Συμμοιεία happened about the third Year of the hundredth Olympiad, Naucium being Archon. Before that Time, such, as were unable to bear the Expence of the λειστυγια assigned to them, had Relief from the αἰδισσωτες, or Exchange of Goods, which was one of Solon’s Inventions, and performed in the following Manner. If any Person appointed to undergo one of the λειστυγια, or Duties, could find another Citizen of better Substance than himself, who was free from all the Duties, then the Informer was excused. But in Case the Person, thus substituted in the other’s Place, denied himself to be the richest, then they exchanged Estates in this Manner:

(g) Ulpian, in Orat. advers. Mediam. (b) Athenæus. lib. X. (i) Idem, lib. VI. (k) Ulpian, in Olynbias, II. & Apob. I. G 3 The
The Doors of their Houses were close shut up and seal'd, left any thing should be carried thence. Then both the Men took the following Oath; 

\[ \text{Ἀσφαλῶν τὴν ἡσυχίαν τὴν ἔμνεσιν ὑπὲρ τῶν συμμετεχόντων, πλὴν ἵνα καὶ τοῖς ἰδίοις τοῖς ἀριθμοῖς, ὅσα καὶ νόμοι αὐτοῦ πεποίηκαν.} \]

I will truly and faithfully disclose all my Substance, except that which lies in the Silver Mines, which the Laws have excused from all Imposits and Taxes. Then within three Days, a full Discovery was made of their whole Estates, and this was term'd ἀπόσασις. Neither was this Custom wholly laid aside upon the Institution of the formentioned σύμμετρες; but then, and afterwards, if any one of the 300 Citizens could give Information of any other Person more wealthy than himself, who had been pass'd by in the Nomination, the Informer was excused (l). This whole Controversy was termed διάσινασία, the Sense of which Word is so much enlarg'd by some, as to be equivalent to the general Terms, κείσις and ἐμπορίσεως (m); and by others (n) is restrain'd to the Controversies happening between the χρησί, tho' perhaps these may be taken in general for the λέγοντος, one remarkable Part being put for the Whole. This must be observed farther, that, if any Controversy happen'd between such as were appointed τεθαράκτω, it was to be brought before the ἐπίσημοι, who had the Care of all warlike Preparations, and by him to be refer'd to the customary Judges; the rest of the διάσινασία seem to have belonged to other Magistrates.

Of the Duties to be undergone in the formentioned Manners, some concern'd the Affairs of Peace, others related to those of War. The Duties of Peace were chiefly three, χρησία, γυμνασία, and ἔσιας. Tho'se of War were two, τεθαρακτία and ἐσάποι. 

Χρησί, were at the Expence of Players, Singers, Dancers, and Musicians, as oft as there was Occasion for them at the Celebration of their publick Festivals and Solemnities (o).

Γυμνασία, were at the Charge of the Oil, and such like Neceffaries, for the Wrestlers and other Combatants (p).

Εσάποι, ἔσαποι, were such as, upon publick Festivals, made an Entertainment for their whole Tribe (q). Besides those who were appointed by Lots to this Office, others voluntarily undertook it to ingratiate themselves (r). It may be further observed, that the μεθοίματι, Sojourners, had also their ἔσαποι, by whom they were entertained.

Τεθαρακτία, were obliged to provide all Sorts of Neceffaries for the Fleet (s), and to build Ships. To this Office no certain Number of Men was nominated; but their Number was increased or diminished according to the Value of their Estates, and the Exigencies of the Commonwealth.

Εσάπωνες, were required, according to their Abilities, to supply the Publick with Money for the Payment of the Army, and other Occasions (t).

Besides these, upon extraordinary Occasions, when the usual Supplies were not sufficient, as in Times of long and dangerous Wars, the rich Citizens used generously to contribute as much as they were able.


fas Orat.de Muneribus.
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to the publick necessities, besides what was required of them, and could not be avoided. These are by Pollux calld τοίς ἀριστοπάλοις ἐπὶ καὶ ἀριστοπάλοις, εἰς-καὶ ἀριστοπάλοις, ἐκτὸς ἀριστοπάλοις, ἐκεῖνοι, ἐδείξατο, &c.

Others there were, that were not properly Magistrates; yet, because they were employ'd in publick Business, must not be omitted in this Place.

Such were the Σύντακτοι, or Orators, appointed by the People, to plead in Behalf of any Law, which was to be abrogated, or enacted, of whom I have spoken in another Place. These Men, tho' differing from those who are next to be mentioned, were sometimes call'd Πρόστατοι, and σωματοφυσικοὶ, and their Fee ῥὴ σωματοφυσικὸν. Left this Office, which was created for the Benefit of the Commonwealth, should be abused, to the private Advantage of particular Men, there was a Law enacted, whereby the People were prohibited from conferring it twice upon the same Person (u).

Πρόστατοι, were ten in Number, elected by Lots, to plead public Causes in the Senate-house or Assembly, and, for every Cause wherein they were retain'd, they receiv'd a Drachm out of the publick Exchequer. They were sometimes call'd Σωματοφυσικοὶ, and their Fee ῥὴ σωματοφυσικὸν (w) No Man was admitted to this Office under the Age of forty Years (x). Tho' others think it was lawful to plead both in the Senate-house, and before the publick Assembly, at the Age of thirty. Neither were they permitted to execute this Office till their Valour in War, Piety to their Parents, Prudence in the Management of Affairs, Frugality and Temperance had been examined into. The Heads of which Examination are set down amongst the Laws of Athens.

Πράσιες, were Ἀμβασδόροι chosen by the Senate, or most commonly by the Suffrages of the People to treat with foreign States. Sometimes they were sent with full Power to act according as themselves should judge most conducive to the Safety and Honour of the Commonwealth, and then they were Πράσιες ἀντοκεφάλοι, or Plenipotentiaires, and were not obliged, at their Return Home, to render an Account of their Proceedings; but their Power was usually limited, and they liable to be called in Question, if they exceeded their Commission, by concluding any Business besides what they were sent about, or in any other Manner than what was prescribed them. During the Time of their Employment, they receiv'd a Salary out of the Exchequer. Whether that was always the same, does not certainly appear; but it is more probable that, like the Pay of Soldiers, and other Salaries, it was first very small, and afterwards, when the Commonwealth flourisht'd with Trade and Riches, raised to a greater Value. When Euthymenes was Archon, they receiv'd every Day two Drachms, as we are inform'd by, Aristophanes (y).

Ἐπιτόκιοι, ιμαὶς ἡ βασιλεία τὸν μέσαν,
Μικτὰν χειροτονὶ ἦν διαχείμας τὴν ημέρας,
Ετ' Εὐθυμηνὸς Ἀρχοντές.


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We were sent to the Great King of Persia, with an Allowance of two Drachms a Day, Euthymenes being Archon. Those who faithfully discharged their Ambassadors were publickly entertained by the Senate in the Prytanenum (a); tho' he, who had been wanting in Care and Diligence, were fin'd (d). But such, as undertook any Ambaffy without the Designation of the Senate or People, were punished with Death (b).

The Προστάτες were usually attended by a Κύριος, or Herald; and sometimes the Κύριοι were sent upon Ambassadors by themselves, as Sigeonius observes, especially in the Primitive Times, when all Ambassadors were performed by these Men, who were accounted sacred and inviolable, not only as being defended from Mercury, and employ'd in his Office, but because they were publick Mediators, without whom all Intercourse and Hopes of Reconciliation between Enemies must be at an End. Therefore, as Euflathius observes (c), whenever Ulphes, in his Travels dispatched his Scouts to discover what Sort of Country and People the Winds and Seas had brought them to, he always sent a Κύριος along with them, whereby they were secured from receiving any Harm in all Parts of the World whither they were driven, except in the Countries of the Λαέστρυγονες, Cyclopes, and such Savages, as were altogether void of Honesty.

Γραμματείς, Notaries were of several Sorts, and employed by several Magistrates; concerning whom this may be observed in general, that, for the Prevention of Fraud and Deceit, a Law was enacted, μὴ τις δίκαιος ἔγειραι μακαρείαν τῷ αὐτῷ ἀρχαίον, That no Man should serve the same Magistrate in the Quality of a Notary above once. Besides these, there were other γραμματείς, Notaries, who, had the Custody of the Laws and the publick Records, which it was their Bufines to write, and to repeat to the People and Senate, when so required. These were three in Number; one chosen by the popular Assemblies, whose Bufines was to recite before the People or Senate; and two appointed by the Senate; one whereof was Keeper of the Laws, another of other publick Records (d). The Custom was for a Notary to be appointed by every Prytanæa, who laid down his Office at the End of thirty Days, and then underwent the accustom'd (εὐθύνη) Examination (e) It may not be improper to add in this Place, that at Syracuse the Office of Notaries was very honourable, but at Athens reputed σύνταγμα ἡφασσεία, a mean Employment (f), and executed by those who are call'd by the Greeks Δυνασται, by the Roman Lawyers, Vulgares, or, as that Word is explain'd, Calones. These were commonly Slaves, who had learned to read and write, that they might thereby become the more serviceable to their Masters (g). One of these was that Nicomachus, against whom Lysias wrote his Oration.

Beside the forementioned Magistrates and Officers, there were several others, as the Προστάτες, Προδεσιτα, &c. But of these, and such as had military Commands, or were employed in the Divine Service, I shall give an Account in their own Places.

CHAP. XVI.
Of the Council of the Amphictyones.

BEING in the next Place to speak of the Athenian Councils, and Courts of Justice, I cannot omit the famous Council of the Amphictyones; which tho' it sat not at Athens, nor was peculiar to that City, yet the Athenians, and almost all the rest of the Grecians, were concerned in it.

It is commonly thought to have been first instituted, and received its Name from Amphictyon, the Son of Deucalion (g); but Strabo is of Opinion, that Acrisius, King of the Argives, was the first that founded and gave Laws for the Conduct and Management of it (b); and then it must have its Name from Αμφικτύωνες, because the Inhabitants of the Countries round about met in that Council (i); and Androtion in Pausanias tells us, that the primitive Name of those Senators was Amphictiones, however of later Ages it hath been changed into Amphictyones. But the former Opinion receives Confirmation from what Herodotus reports of the Place where this Council was assembled, viz. that it was a Temple dedicated to Amphictyon and Ceres Amphictyones (h); and Strabo also reports, that this Goddess was worshipped by the Amphictyones.

The Place in which they assembled was call'd Thermopylae, and sometimes Pylæ, because it was a strait narrow Passage, and, as it were, a Gate or Inlet into the Country. Hence these Counsellors are often called Πυλαγόραι, and the Council Πυλατα (i): But the Scholia upon Sophocles tells us, that this Name was given them from Pylades, the Friend of Orfeis, who was the first that was arraign'd in this Court, having affisted in the Murder of Chrysemnestra. Sometimes they met at Delphi, where they were intrusted with the Care of Apollo's Temple, and the Pythian Games, which were celebrated in that Place (m), the Situation of which rendered it very commodious for them to assemble in, for it was seated in the Midst of Greece, as the Geographers tell us.

The Persons that first compos'd this Assembly, by the Appointment of Amphictyon, were, according to Pausanias, the Representatives of the Ionians, amongst whom the Athenians were included, Dolopians, Thebians, Æolianians, Magnesians, Melians, Phthians, Dorians, Phocians, and the Locrians, that inhabited near Mount Cnemis, and were call'd upon that Account Epicenidii. Strabo reports, that, at their first Institution, they were twelve in Number, and were delegated by so many Cities. Harpocrature also and Suidas reckon up twelve Nations of which this Council consist'd, viz. Ionians, Dorians, Perraebians, Bocotians, Magnesians, Æchaeans, Phthians, Melians, Dolopians, Æonianians, Delphians, Phocians. Æschines reckons only 11, instead of the Æchaeans.

(g) Pausanias Phociis, Suidas, &c. (b) Geogr. I. IX. (i) Suidas. (t) Lib. VII. cap. 200. (f) Herodot, Hefychius, Suidas, Harpocrature, Strabo, Pausanias Æchaicus. (m) Pausan, Phociis, & Æchaicus, alique.
The citizens of Athens, known as Athenians, Delphilians, and Dolopians, placed these three together, viz., Thessalians, Oetacans, Locrians (n). Afterwards in the time of Philip, King of Macedon, and Father of Alexander the Great, the Phocians, having ranfack'd and spoil'd the Delphian Temple, were by a Decree of the Amphictyones invaded by the rest of the Greeks, as a sacrilegious and impious Nation, and, after a ten Years War, depriv'd of the Privilege of sitting amongst them, together with their Allies the Lacedaemonians, who were one Part of the Dorians, and, under that Name, had formerly sat in this Assembly; and their vacant Places were supplied by the Macedonians, who were admitted, in Return of their good Services they had done in the Phocian War. But about 68 Years after, when the Gauls, under the Command of Brennus, made a terrible Invasion upon Greece, ravaging and destroying all before them, sparing nothing sacred or profane, and, with a barbarous and sacrilegious Fury, robb'd and spoil'd the Delphian Temple, the Phocians behav'd themselves with so much Gallantry, signalizing themselves in the Battle above the rest of the Greeks, that they were thought to have made a sufficient Atonement for their former Offence, and restored to their ancient Privilege and Dignity (o).

In the Reign of Augustus Caesar they suffer'd another Alteration; for that Emperor having worl'd Antony in a Sea-fight at Actium, and, in Memory of that Victory, founded the City Nicopolis, was desirous that its Inhabitants should be admitted into this Assembly; and, to make Way for them, order'd that the Magnesians, Meleans, Pthians, and Athenians, who, till that Time, had distinct Voices, should be number'd with the Thessalians, and send no Representatives, but such as were common to them all; and that the Right of Suffrage, which formerly belonged to those Nations, and the Dolopians (a People whose State and Name were extinct long before) should be given to the Nicopolitans (p).

Strabo, who flourish'd in the Reign of Augustus and Tiberius, reports, that this Council, as also the general Assembly of the Acheans, was at that Time diffolv'd; but Pausanias, who liv'd many Years after, under Antoninus Pius, assures us, that in his Time it remain'd intire, and that the Number of the Amphictyones was then thirty, being delegated by the following Nations, viz., the Nicopolitans, Macedonians, Thessalians, Barotians, (who, in former Times, were call'd Eolians, and inhabited some Parts of Thesaly) Phocians, Delphians, Locrians, call'd Ozolae, with those that lie opposite to Euboea, Dorians, Albaniens, and Euboeans.

This Assembly had every Year only two set Meetings, one in the Beginning of Spring, the other in Autumn (q), except some extraordinary Occasion called them together. The Design of their Meetings was to determine publick Quarrels, and decide the Differences that happen'd between any of the Cities of Greece, when no other Means were left to compose them. Before they entered upon Buses, they jointly sacrificed an Ox cut into small Pieces to Delphian Apollo, thereby fig-

(n) Orat. Περὶ Πανεπιστομία. (o) Pausanias Phociciis. (p) Idem ibid. (q) Strabo loc. edit.
nifying the Union or Agreement of the Cities, which they represented. Their Determinations were always receiv'd with a great deal of Respect and Veneration; and held inviolable, the Grecians being always ready to join against those that rejected them, as common Enemies.

An Assembly of neighbouring Cities, met to consult about the common Good, seems usually to have been call'd Arμικτηονια; and, beside the famous one already spoken of, Strabo mentions another held in the Temple of Neptune at Træzen, at which the Delegates of the seven following States were present, viz. Hermione, Epidaurus, Ægina, Athens, the Persians, Nauplians, and the Orchomenians of Bæstia (r).

C H A P. XVII.

Of the Athenian Exαλνοιας. or Publick Assemblies.

Εκ ΚΛΑΗΣΙΑ, was an Assembly of the People met together according to Law, to consult about the Good of the Commonwealth. It consisted of all such as were Freemen of Athens, of what Quality ever, as has been elsewhere mentioned. But such as had been punished with Infamy (ατιμία), Slaves, Foreigners, Women, and Children, were excluded. In the Reign of Cecrops, Women are said to have been allow'd Voices in the popular Assembly: Where Minerva contending with Neptune, which of them two should be declared Protector of Athens, and gaining the Women to her Party, is reported by their Voices, which were more numerous than those of the Men, to have obtain'd the Victory (f). It was of two Sorts, the first of which they call'd Κυελαι, the other Ξυγανθοτ Ι. Κυελαι, were so call'd, πω τη Κυελαι τα Ισιμαλα, because in them the People confirmed and ratified the Decrees of the Senate; or rather because they were held upon ημεραι Κυελαι, or ημισίμινα η νομίμοι, Days stated and appointed by Law (t).

They were held four Times in five and thirty Days, which was the Time that each Προμενευς, or Company of Prystanes, presided in the Senate. The first Assembly was employ'd in approving and rejecting Μαγιστρατες, in hearing Actions call'd Εισαγγελ Ion, and Proposals concerning the publick Good; as also in hearing the Catalogue of such Possessions, as were confiscated for the Service of the Commonwealth, and several other Things. The second made Provisions both for the Community and private Persons; and it was permitted every Man to prefer any Petition, or speak his Judgment concerning either of them. In the third, Audience was given to the Ambassadors of foreign States. The fourth was wholly taken up with Religion, and Matters relating to the Divine Worship (u). At this Time the Prystanes, who were obliged Εκ νυμισίη ην ηνιν, every Day to offer Sacrifices for

(r) Geogr. lib. VII. (f) Varro apud Sanctum Augustinum de Civitate De', l. XVIII. cap. 9. (t) Suidas, Aristoph. Sibul. Aetbaro, (u) Pollux. l. VII. c. 3.
Of the Civil Government of Athens.

The publick Safety, seem to have acquainted the Assembly with the Success of their Devotions after this Manner: "It is just and meet, O Athenians, as has been customary with you, that we should take Care that the Gods be religiously worshipped. We have therefore faithfully discharged this Duty for you. We have sacrificed to Jupiter the Saviour, to Minerva, to Victory; all which Oblations have been accepted for your Safety. We have likewise offered Sacrifices to Persuasion (Theia), to the Mother of Gods, to Apollo, which have met with the like good Success. Also the Sacrifices, offered to the rest of the Gods, have been all secure, and acceptable, and fuliif erous: Receive therefore the Happines, which the Gods have vouchsafed to grant you." The first Assembly was upon the eleventh Day of the Prytanea; the second, upon the twentieth; the third, upon the thirtieth; the fourth, upon the thirty-third. Some there are, that reckon by the Month, and tell us, that they had three Assemblies every Month, upon the first, tenth, and thirtieth Days; or upon the tenth, twentieth, and thirtieth (v). But the former Computation seems to be more agreeable to the Custom of the ancient Athenians, amongst whom were ten Prytaneis, according to the Number of their Tribes, each of which ruled thirty-five Days, in which they had four Assemblies. Afterwards the Number of the Tribes being increased by an Accession of two new ones, the Prytaneis were also twelve in Number, each of which ruled a Month, and then perhaps the later Computation might take Place.

\[ \Sigma \nu \gamma k \lambda i o i \, \varepsilon x k l a i o i, \] were so call'd, \( \psi v v \oim \nu \gamma k \lambda i o i, \) because the People were summoned together, whereas in the Kvela, they met of their own Accord, without receiving any Notice from the Magistrates, as Ulpian observes (\( y \)). The Persons that summoned the People were commonly the \( \Sigma \tau \tau \alpha n u \gamma o i, \) the Polephyras, or the Kuneis in their Names, because the Occasion of these extraordinary Assemblies was, for the most part, the coming on of some sudden, unexpected, and dangerous War; sometimes the Prytanes, if the Senate so order'd it, as they usually did, when any civil Affairs, in which the \( \Sigma \tau \tau \alpha n u \gamma o i \) were not concerned, required a quicker Dispatch than could be given them in Kvela. The Crier (\( \kappa h p o x \)) seems to have summon'd them twice at the least. Whence, in Aristophanes, it is said to be full Time to go to the Assembly, because the Crier had given the second Call:

\[ \Omega \varepsilon \, \beta \alpha \epsilon i \xi \varepsilon, \, \delta \zeta \, \kappa h p o x \, \alpha r t i o x, \]

\[ \Pi \mu \nu \, \varepsilon \sigma i o i \nu \xi, \, \delta \varepsilon \iota i \nu \, \kappa e k u k k u n e n \, (\zeta). \]

Kalexiouas, as Pollux, kalexioues, as Ammonius, or Kalakhia, as Hesychius calls them, were Assemblies held upon some very weighty and momentous Affair, to which they summoned not only those Citizens that resided in the City, but all that lived in the Country, or were in the Ships then at Anchor in the Haven.

The Places, where the Exekiai were assembled, were several; as if,

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\( (w) \) Demoph. Proem. LXIII. (\( x \)) Ulpian. in Demoph. Aristoph. Schol. (\( y \)) in Orat. de falla Legat. (\( z \)) Concisonatibus, p. 685. Ed. Amstelod.
Of the Civil Government of Athens.

'Aγορά, or the Market-place; and there, not the Athenians only, but most other Cities, had their publick Meetings, because it was usually very capacious. Hence the Assemblies themselves came to be call'd 'Aγορα, and to make a Speech, ἄγοραν, as Harpocratin observes.

Πυνξ, was a Place near the Citadel, so call'd, τιν νυμ Πυνξ τοίς λίθοις, καταθέναις, κατὰ τιν ἐπικυρίας, because it was fill'd with Stones, or Seats set close together, or from the Crowds of Men in the Assemblies, and therefore πυνξ is by the Comedians taken for the thronging and press of a Multitude (a). It was remarkable for nothing more, than the Meaness of its Buildings and Furniture, whereby in Ages that most affected Gaiety and Splendor, it remain'd a Monument of the ancient Simplicity (b).

The Theatre of Bacchus, in later Times, was the usual Place, in which the Assemblies were held (c), but even then Πυνξ was not wholly forsworn, being against Law to decree any Man a Crown, or elect any of the Magistrates in any other Place, as Pollux; or at least, the Ξειδηνοὶ or Hysychius reports.

The stately Assemblies were held in the foremention'd Places, but such, as were call'd upon extraordinary Occasions, were not confined to any certain Place, being sometimes held in the Pyrrhus, where there was a Forum call'd Πυρρήδαμες Αγορά, in the Munychia, or any other Place capacious enough to contain the People.

The Magistrates, that had the Care and Management of these Assemblies, were the Prytanes, Ἐπίσημοι, and Proedri.

The Prytanes sometimes call'd the People together, and always, before their Meeting, set up a Πεσευδαμα in some Place of general Concurrence, in which were contained the Matters to be consult'd upon in the following Assembly, to the End that every Man might have Time to consider of them, before he gave his Judgment (d).

Πεσευδαμα, were so call'd from the first Places, which they had in the Assemblies. Whilst the Tribes of Athens were no more than ten, the Proedri were nine in Number, being appointed by Lots out of the nine Tribes, which at that Time were exempted from being Prytanes. Their Business was to propose to the People the Things they were to deliberate upon, and determine in that Meeting (e), at the End of which their Offices expired. For the greater Security of the Laws and Commonwealth from the Attempts of ambitious and designing Men, it was customary for the Νομοφαναξε in all Assemblies συζήτειν τοίς ἀφελείς, εἰπεῖν διακαθιστάναι ἐπί τιν ἐπικυρίαις, to fit with the Proedri, and to hinder the People from decreeing any thing contrary to the public Interest (f).

Of the Civil Government of Athens.

Eisaias, the President of the Assembly, was chosen by Lots out of the Proedri; the chief Part of his Office seems to have consisted, in granting the People Liberty to give their Voices, which they were not permitted to do, till he had given the Signal (b).

If the People were remiss in coming to the Assemblies, the Magistrates used their utmost Endeavours to compel them; they shut up all the Gates, that only excepted, thro' which they were to pass to the Assembly; they took Care that all Vendors should be carried out of the Market, that there might be nothing to divert them from appearing; and if this was not sufficient, the Logistae (whose Business this was) took a Cord dy'd with Vermilion, with which they detach'd two of the To|o|ou into the Market, where one of them standing on one Side, and another on that which was opposite, pursued all they found there, and mark'd with the Cord as many as they caught; all which had a certain Fine set upon them, as the Scholia upon Aristophanes observes at this Verse,

Oid' εν α|σ|ο|ω|κα|κ|ο|σι, κα|νω γυ κα|λω
Το σχοινίων φεύ|σινε το μεμιλα|ω|διν (i).

They in the Forum chat, and up and down Scamper t'avoid the Cord Vermilion-dy'd. J. A.

Lastly, For an Encouragement to the Commonalty to frequent the Assemblies, it was decreed, at the Instance of Callistratus, that an Obolus should be given out of the Exchequer to all such as came early to the Place appointed for the Assembly. This was afterwards increased to three Oboli, at the Instance of Agyrrhius. The Expectation of this Reward drew many of the poorer Sort, who would otherwise have abstained themselves. Whence that Saying of Aristophanes (k), where he speaks of Platus, the God of Money;

Εκκλησία δ' εύχι διέ τότον γίγνεσι; Is not the Assembly frequented for his Sake? They who came late to the Assembly received nothing; which is evident from the following Verses of the same Author (l):

BAE. Αλεξοσερ νής ετέων; XP. Εξ ηκκλησίας.

BAE. Μην λείπατε χρεί; XP. Νη Δι' οφθείον μεν ένυ.

Καί τινα πολυν η μιλιατ', ο Ζεύς φιλάτε.

Τέλων παρέσκεν ην σερφραμιν ην κύκλω.

BAE. Τεσσαλον δητ' ελάβες; XP. Ει ζη δικελον.

Αλλα οσερ χρεί νήν ηλιθιον, αε' αλεκυρίμαι,

Μα των Δι', εδειν άλλον η τον Σύλακον.

If boisterous and tempestuous Weather, or a sudden Storm, which they call’d Δαισμένα (m), or Earthquake happen’d, or any inauspicious Men appear’d, the Assembly was immediately adjourned. But, if all Things continu’d in their usual Courte, they proceeded in this Manner.

First, the Place, where they were appointed to meet, was purified by killing young Pigs, which, as was usual in such Lucrations, they carried round about the utmost Bounds of it; on the Outside of which no Man was permitted to stand, because those Places were accounted profane and unsanctified, and therefore unfit for the transacting of Business of so great Consequence, as that in which the Welfare and Safety of the State was nearly concern’d; this we learn from Aristoophanes, in whom the publick Crier warns the People to stand on the Inside of the καθάρμα, for so they call’d the Sacrifices offer’d at Expiations,

Παρεταις ἄκαλπτας καθαρματος.
The Person, that officiated in the Lucration, was call’d Καθαρματικος, and Περίπετης, from Περίπετα, another Name for Καθαρματα (n), and Είσαις, according to Pollux.

The Expiatory Rites being ended, the publick Crier made a solemn Prayer for the Prosperity of the Commonwealth, and the good Success of their Counsels and Undertakings (o). For, amongst the primitive Greeks, all Things were carried on with a great Shew of Piety and Devotion; and so great a Share they thought their Gods had in the Management of human Affairs, that they never undertook any Thing of Weight or Moment, especially of publick Business, without having first invoked their Direction and Assistance.

Then he pronounced a bitter Execration against such as should endeavour any thing in that Assembly to the Prejudice of the Commonwealth, praying, that he and his whole Family might be made remarkable Examples of the Divine Vengeance (p).

Then the Crier, the Proedri giving the Command, repeated the Περίπετα, or Decree of the Senate, upon which the Assembly was then to deliberate. That being done, the Crier proclaimed with a loud Voice, τις δοριθαμβευται και υπερ τεσσαρων εν τεσσαρων; which of the Men above 50 Years old will make an Oration? Then the old Men pronounced whatever they thought convenient. After which, the Crier by a second Proclamation gave them to understand, λέγων Ὑδα Αθηναίων τῶν μνημο- σύνων οίς εἴς τοι ὑπερ τεσσαρων, that every Athenian might then speak, whom the Laws allowed so to do. For as they judged it unreasonable, that any Man’s Qua- lity or Age (so he were not under 30) should debar him from uttering what he had conceiv’d for the Good of the Commonwealth; so, on the other Hand, it was thought very indecent and unbecoming for young Men to give their Opinions, before they had heard the Sentiments of such, as Years and Experience had render’d more fit and able to judge.

Of the Civil Government of Athens.

But the Wisdom of the Law-giver thought it not expedient to permit every Man, without Distinction, to deliver his Opinion; for such as were convicted of any heinous Crime, of Impiety, Prophaneness, or Debauchery, had fled from their Colours, or were deeply indebted to the Commonwealth, he excluded from having any thing to do in such Consultations: it being scarce probable that Persons of wicked Lives, or desperate Fortunes, should endeavour any thing conducing to the Peace and Prosperity of the State, but rather that they should design the Confusion and Ruin of it, that themselves might be enrich'd with the Spoils of honest Men, and be at Liberty to take their full Career in their unlawful Pleasures, without the Restraint of Laws, and Fear of Punishments. Wherefore, if any Man was thought by the Prytanes to be unfit to make an Oration to the People, they enjoined him Silence. Thus in the Assembly of Women in Aristophanes, Praxagora, who is there one of the Prytanes, commands an impertinent Woman to hold her Peace:

Σὺ μὴ βασίλεις, καὶ μὴ μοῖρα, ὑπὲρ ναὸς.

Go you, and sit down, for you are no Body. They who refuse Obedience to the Prytanes, were pull'd down from the Suggestion by the Licitors, as appears from another Place of the same Author.

When the Debates were ended, the Crier, by the Command of the Epifatai, or Proedri, as others report, ask'd the People, whether they would consent to the Decree? Permitting them to give Voices, and thereby either establish or reject it, the doing which they call'd Παραςηςίζων τὸ ξυσίσμα, or Διοίκων παρασηςίζων τὸ ξύσμο. The Manner of giving their Suffrages, was by holding up their Hands, and therefore they call'd it χεισόλονια, and χεισόλονείν signifies to ordain, or establish any thing; αὐτοχεισόλονείν, to disannul by Suffrage. This was the common Method of voting, but in some Cases, as particularly when they depriv'd Magistrates of their Offices for Male-administration, they gave their Votes in private, left the Power and Greatness of the Persons accus'd should lay a Restraint upon them, and caufe them to act contrary to their Judgments and Inclinations. The Manner of voting privately was by casting Pebbles (ὤνος) into Vessels (κἀδιάς), which the Prytanes were obliged to place in the Assembly for this Purpose. Before the Use of Pebbles, they voted with (κυταλοί) Beans.

As soon as the People had done voting, the Proedri, having carefully examin'd the Number of the Suffrages, pronounc'd the Decree ratified, or thrown out, according as the major Part had approv'd, or rejected it. It is observable in the last Place, that it was unlawful for the Prytanes to propose any thing twice in the same Assembly; before the Usury being over, the Prytanes dismiss'd the Assembly, as we read in Aristophanes.
Of the Senate of the five hundred.

BY Solon's Constitution, the whole Power and Management of Affairs were placed in the People; it was their Prerogative to receive Appeals from the Courts of Justice, to abrogate old Laws, and enact new, to make what Alterations in the State they judged convenient; and, in short, all Matters, whether publick or private, foreign or domestic, civil, military, or religious, were determin'd by them.

But because it was dangerous, that Things of such vast Moment and Concern should be, without any farther Care, committed to the Disposal and Management of a giddy and unthinking Multitude, who, by eloquent Men, would be persuaded to enact Things contrary to their own Interests, and destructive to the Commonwealth; the wise Law-giver, to prevent such pernicious Consequences, judged it absolutely necessary for the Preservation of the State, to institute a great Council, consisting only of Men of the best Credit and Reputation in the City, whose Business it should be to inspect all Matters before they were propounded to the People; and to take Care that nothing, but what had been diligently examined, should be brought before the general Assembly (z). At the same Time he instituted, at least regulated another Council, I mean that of the Areopagites, which, tho' inferior to the former in Order and Power, yet was superior to it in Dignity and Esteem, and therefore was call'd ὧ ἀνω Βασιλ, or, the upper Council; to this he gave the Inspection and Custody of the Laws, supposing that the Commonwealth being held by these two, as it were by firm Anchors, would be less liable to be tost by Tumults, and made a Prey to such as had Knavery enough to design, and Cunning and Eloquence to entice the People to their own Destruction (a).

At the first Institution of the former Council, it consisted only of four hundred Senators, one hundred of which were appointed out of each Tribe, for the Tribes in Solon's Time were only four in Number (b).

They were elected by Lots, in drawing of which they made Use of Beans, and therefore Thucydides calls them Βασιλείας ἀρχηγός, and the Senate, Ἀθηνῶν ἔδωκεν κυρία, The Manner of their Election was thus; on a certain Day, before the Beginning of the Month Hecatombæon, the President of every Tribe gave in the Names of all the Persons within his District, that were capable of this Dignity, and had a Mind to appear for it; these were engraven upon Tables of Brass, call'd Πίνακας (c),

(y) P. 783. Ed. Aurel. Allobrog. (z) Plutarch, Solone. (a) Idem. (b) Idem. (c) Harpocrat.
and cast into a Vessel yet there for that Purpofe; into another Vessel were cast the fame Number of Beans, an hundred of which were white, and all the reft black. Then the Names of the Candidates, and the Beans were drawn, one by one, and thofe, whose Names were drawn out together with the white Beans, were received into the Senate (c).

About eighty-fix Years after Solon's Regulation of the Common-wealth, the Number of Tribes being increafed by Clyfthenes from four to ten; the Senate also received an Addition of one hundred, which, being added to the former, made it to confift of five hundred, and from that Time it was call'd Beans. ϊπάρξεις.

Afterwards two new Tribes were added to the former in Honour of Antigonus, and his Son Demetrius, from whom they received their Names, and then the Number of the Senators were augmented by the Accaffion of another hundred (f); for, in both these laft Alterations, it was or-der'd, that out of every Tribe fifty should be elected into the Senate. As to the Manner of Election, that continued the fame, excepting only, that, instead of an hundred white Beans drawn by each Tribe, they had now only fifty, according to the Number of their Senators.

After the Election of Senators, they proceeded in the next Place to appoint Officers to preside in the Senate, and thofe they call'd Περιαναίας. The Manner of their Election was thus; the Names of the Tribes being thrown into one Vessel with nine black Beans, and a white Bean cast into another, the Tribe, whose Fortune it was to be drawn out to-gether with the white Bean, prefided first, and the reft in the Order in which they were drawn out of the Vessel; for every Tribe prefided in its Turn, and therefore, according to the Number of Tribes, the Attick Year was divided into ten Parts, each of which confifted of thirty-five Days; only the four first Parts contained thirty-fix, thereby to make the Lunar Year compleat, which, according to their Computation, confifted of one hundred and fifty-four Days (g). Others are of Opinion, that those four supernumerary Days were employed in the Creation of Magiftrates, and that, during that Time, the Athenians had no Magif-trates at all (b), and therefore they call'd them Αναγκαία ημείς, and Αποκριέσιοι. Afterwards, when the Tribes were increafed to twelve, every one of them prefided a full Month in the Senate, as we learn from Pollux (i). The Time that every Company of Prytanes continued in their Office, was termed Περιάνας, during which they were ex-cluded from all other publick Duties.

For the avoiding of Confuion, every Περιαναίας was divided into five Weeks of Days, by which the fifty Prytanes were rank'd into five Decuriae, each Decuria being to govern their Week, during which Time they were call'd Πρεβανες; out of these, one, whom they elected by Lots, prefided, over the reft, of the seven Days; so that, of the ten Proedri, three were excluded from prefiding.

The President of the Proedri was term'd 'Exisâròs. To his Custody was committed the publick Seal, and the Keys of the Citadel, and the publick Exchequer. This therefore being an Office of so great Trust and Power, no Man was permitted, by the Laws, to continue in it above one Day, nor to be elected into it a second Time (6).

There are said to have been nine Proedri distinct from the former, and chosen by the Epiftata at every Convention of the Senate, out of all the Tribes, except that of which the Prytanes were Members (f). Both of these were different from the 'Exisâròs, and Πòòkòpèi, in the popular Assemblies.

One thing more there is remarkable in the Election of Senators, that, besides those who were immediately admitted into the Senate, they chose Subsidaries, who, in Case any of the Senators were depoased for Male-Administration, or died before the Expiration of their Offices, should, without any farther Trouble, supply their Places; and these they call'd 'Exîlaxòntes (m).

The Authority of the Prytanes consisted chiefly in assemblies the Senate, which, for the most Part, was done once every Day (Festivals only excepted) and oftener if Occasion required. And that they might be ready to give Audience to all such as had any Thing to propofe, that concern'd the Commonwealth, they constantly resorted to a common Hall, near the Senate-house, call'd Prytaneum, in which they offer'd Sacrifices, and had their Diet together (n).

Every Time the Senate was assembled, they offer'd Sacrifices to Jupiter, Βολαίπ, and Minerva Βολαία, the Counfellors, who had a Chapel near the Senate-house (o). This they term'd ἐοιείνα Σεβευ (p).

If any Man offer'd any Thing, that deferred to be taken into Consideration, they engraved it upon Tablets, that all the Senators might beforehand be acquainted with what was to be discus'd at their next Meeting, in which, after the Prytanes, or Epiftata, had propounded the Matter, every Man had Liberty to declare his Opinion, and give his Reasons either for, or against it. Thisthey did standing, for it is every where observable in ancient Authors, that no Person, of what Rank or Quality soever, presumed to speak sitting; and therefore, whenever a poetical Hero makes an Oration, he is always first said to rise:

Τοισὶ δ' ἐνεάδιμωθυ μετέφω καθάς ὀφως Ἀχὶλλευς, faith Homer; and Ovid, to trouble you with no more Instances, mentions the same-Custom,

Surgit ad hos clypei Dominus septemplices Ajax.

When all had done speaking, the Business, design'd to be pass'd into a Decree, was drawn up in Writing by any of the Prytanes, or other Senators, and repeated openly in the House (q); after which, Leave being given by the Epiftata, or Prytanes, the Senators proceeded to vote, which they did in private, by calling Beans into a Vesel placed there for that

Purpofe. The Beans were of two Sorts, black and white, and if the Number of the former was found to be the greatest, the Proposal was rejected; if of the latter, it was enacted into a Decree (r), which they call'd "

Number of Commiffions, or entrufted with the Management of all Affairs, as well publick as private, it was the peculiar Charge of the Senate to keep them within due Bounds, and to take Cognizance of every Thing before it was refer'd to them, and to be careful that nothing should be propounded to them, but what they, upon mature Deliberation, had found to be conducive to the publick Good. And beside the Care of the Assembly, there were a great many Things that fell under the Cognizance of this Court, as the Accounts of Mafirates at the Expiration of their Offices (f), and the Care of poor Persons, that were maintain'd by an Allowance out of the publick Exchequer (t). It was their Business to appoint Gaolers for the publick Prisons, and to examine and punish Persons accused of such Crimes as were not forbidden by any positive Law (u), to take Care of the Fleet, and to look after the Building of new Men of War (w), with several other Things of great Consequence.

Now, because these were Places of great Trust, no Man could be admitted to them till he had undergone a striæ δικαιοσύνα, or Probation, whereby the whole Course of his Life was enquired into, and found to have been managed with Credit and Reputation, else he was rejected (x).

And to lay the greater Obligation upon them, they were required to take a solemn Oath, the Substance whereof was this: "That they "would in all their Councils endeavour to promote the publick Good; "and not advise any Thing contrary to the Laws. That they would fit "as Judges in what Court soever they were elected to by Lots, (for several of the Courts of Justice were supply'd with Judges out of the Senate,) "That they would never keep an Athenian in Bonds, that "could give three Sureties of the fame Quality, except such as had "bought or collected, or been engaged as a Surety for the publick "Revenues, and did not pay the Commonwealth, and such as were "guilty of treasonable Practices against the Government." But this (as Demofthenes interprets it) must be understood only of Criminals before their Condemnation (y), for to put them in Fetters, after Sentence pass'd upon them, was no Breach of the Laws. But the highest Punishment, which the Senate was allow'd to inflict upon Cri-

minals, was a Fine of five hundred Drachmas. When this was thought not enough, they transmitted the Criminal to the Themistocles, by whom he was arraign’d in the usual Method *. It must not be omitted, that, after the Expulsion of the thirty Tyrants, they took an Oath to observe τίνι α’μνισίαν, the Act of Obligation, whereby all the Disorders, committed during the Government of the Tyrants, were remitted.

After the Expiration of their Trust, the Senators gave an Account of their Management: And therefore, to prevent their being exposed to the Rage and Malice of the Multitude, they severely punished what-ever Offences were committed by any of their own Members. If any of the Senators was convicted of breaking his Oath, committing any Injustice, or behaving himself otherwise than as became his Order, the rest of his Brethren expell’d him, and substituted one of the Ἀντιλαξώσεως in his Place. This they call’d Ἐκφυλλοροφία, from the Leaves which they made Use of in giving their Suffrages, in the same Manner that the Οὐζακα were used by the Commonalty in decreeing the Ofiracism. But this Custom was not very ancient, being invented upon the Account of one Xenotimus, an Officer, that, by changing the Beans (which till that Time were always made Use of) was found to have corrupted the Suffrages (z). It was lawful τῆς ἐκφυλλοροφίας ἐπὶ τὸ δίκαιoν πάσιν παραδέχεσθαι, to admit those Men to be Judges, who had been expell’d out of the Senate. Whence we may conclude, that it was customary to deprive Senators of their Office for very small Offences.

On the contrary, such, as had behaved themselves with Justice and Integrity, were rewarded with an Allowance of Money out of the publick Exchequer (a). Every Senator receiv’d a Drachm by the Day for his Maintenance. Whence ἔλησα λαβέων, to be elected by Lots into the Senate, is all one, according to Hesychius’s Explication, with δραχμῆν τῆς ὑμείας λαχέων, to obtain a Drachm every Day. And if any Men of War had been built during their Regency, the People, in their publick Assembly, decreed them the Honour of wearing a Crown; if not, the Law prohibited them from suing for this Privilege, as having been wanting to the Commonwealth, whose Safety and Interest depended upon nothing so much, as the Strength and Number of their Ships (b). This seems to have been enacted after the Fight near Salamis, that being the first Occasion that moved the Athenians to think of increasing their Fleet.
Of the Civil Government of Athens.

Mars, the God of War and Blood, because all wilful Murders came under the Cognizance of this Court (d); or, as Fables tell us, from the Arraignment of Mars, who was the first Criminal that was try'd in it (e); or, lastly, because the Amazons, whom the Poets feign to have been the Daughters of Mars, when they besieged Athens, pitched their Camps, and offer'd Sacrifices to the God of War in this Place (f).

When this Court was first instituted is uncertain. Some make it as ancient as Cecrops, the first Founder of Athens; others think it was begun in the Reign of Cranous; and, lastly, others bring it down as low as the Times of Solon. But this Opinion, tho' defended by Authors of no less Credit than Plutarch (g), and Cicero (b), is, in express Terms, contradicted by Aristoilc(i), and one of Solon's Laws cited by Plutarch himself, wherein there is Mention of Judgments made in this Court, before Solon had reform'd the Commonwealth. What seems most probable is, that the Senate of Areopagus was first instituted a long Time before Solon, but was continued, regulated, and augmented by him; was by him made superior to the Ephetae, another Court instituted by Draco (k), and invested with greater Power, Authority, and larger Privileges, than ever it had enjoy'd before.

The Number of the Persons that composed this venerable Assembly is not agreed upon; by some it is restrain'd to nine, by others enlarged to thirty-one, by others to fifty-one, and by some to no more. Maximus tells us it consist'd of fifty-one, πλῶν ἕκαστος Ἧσον ὑπερήφανος, besides such of the Nobility as were eminent for their Virtue and Riches; by which Words he seems to mean the nine Archons, who were the constant Seminary of this great Assembly, and, having discharged their several Offices, pass'd every Year into it (l); others affirm, that not all the nine Archons, but only the Thebmosbete were admitted into the Areopagus (m). This was the Reason why their Number was not always the same, but more, or less, according as those Persons happen'd to continue a greater, or lesser Time in the Senate. Therefore when Socrates was condemn'd by this Court, (as the Nature of his Crime makes it evident he was) we find no less than two hundred fourscore and one giving their Votes against him, besides those who voted for his Absolution: And in an ancient Inscription upon a Column in the Citadel at Athens, erected to the Memory of Rufus Fetus, Proconsul of Greece, the Senate of Areopagus is said to consist of three hundred.

All, that had undergone the Office of an Archon, were not taken into this Senate, but only such of them, as had behaved themselves well in the Discharge of their Trust; and not they neither, till they had given an Account of their Administration before the Logisfe, and obtain'd their Approbation, after an Enquiry into their Behaviour, which was not mere Formality, and a Thing of Course, but extremely severe, rigorous, and particular (n). This being done, after the Performance

of certain Sacrifices at Limnae, a Place in Athens dedicated to Bacchus, they were admitted upon set Days (a). Thus it was ordered by Solon's Constitutions, which were nicely and punctually observed for many Ages; but towards the Declination of the Athenian Grandeur, together with many other useful and excellent Ordinances, were either wholly laid aside and abrogated, or, which was all one, neglected and not observed. And then not the Archons only, but others, as well those of loofe Lives and mean Fortunes, as Persons of high Quality, and strict Virtue, nay, and even Foreigners were taken into this Assembly; as appears by several Instances produced by the learned Meursius, and particularly that of Rufus Festus, mentioned in the aforesaid Inscription, as a Member of it.

Aristides tells us, this Court was ἐν τοῖς Ἐλληνικοῖς ἱεραμείνων ἐπισκόπος.  
the most sacred and venerable Tribunal in all Greece; and if we consider the Justice of their Sentences and judicial Determinations, the Unblameableness of their Manners, their wise and prudent Behaviour, and their high Quality and Station in the Commonwealth, it will easily appear that this Character was not unreasonable or undervalued. To have been sitting in a Tavern or publick House, was a sufficient Reason to deny an Archon's Admission into it (p); and though their Dignity was usually continued to them as long at they liv'd, yet, if any of the Senators was convicted of any Immorality, he was, without Mercy or Favour, presently expell'd. Nor was it enough that their Lives were strictly innocent and unblameable, but something more was required of them, their Countenances, Words, Actions, and all their Behaviour must be composed, serious, and grave to a Degree beyond what was expected from other (the most virtuous) Men. To laugh in their Assembly was an unpardonable Act of Levity (q); and for any of them to write a Comedy, was forbidden by a particular Precept of the Law (r).

Nay, so great an Awe and Reverence did this solemn Assembly strike into those that sat in it, that Icbocrates (f) tells us, that in his Days, when they were somewhat degenerated from their primitive Virtue, however otherwise Men were irregular and exorbitant, yet, once chosen into this Senate, they presently ceased from their vicious Inclinations, and chose rather to conform to the Laws and Manners of that Court, τὰς ἰσοτιμίας κακιῶν ἐμπλήσεις, than to continue in their loose and debauch'd Course of Life: And so exactly upright and impartial were their Proceedings, that Demosthenes (t) tells us, that to his Time there had never been so much as one of their Determinations, that either Plaintiff or Defendant had any just Reason to complain of. This was so eminently remarkable in all Parts of Greece, that even foreign States, when any Controversies happened among them, would voluntarily submit to their Decision: Παυσανίας (u) reports in particular of the Messenians, that, before their first Wars with the Spartans, they were very defirous that their Quarrel should be referred to the Areopagites, and both Parties stand to their Determination.

It is reported, that this Court was the first that sat upon Life and Death*; and in later Ages, a great many capital Causes came under its Cognizance; before it were brought all Incendiaries, all such as deserted their Country, against whom they proceeded with no less Severity, than was used to those that were convicted of Treason, both being punish’d with Death (w); such also as had laid wait for any Person’s Life, whether their wicked Contrivances were successful or not; for the very designing to murder a Man was thought to deserve no less than capital Punishment; others are of Opinion, that such Causes were try’d at the Tribunal of the Palladium (x). However that be, it is certain, that all Wounds given out of Malice, all wilful Murders, and particularly such as were effected by Poison, came under the Cognizance of this Court (y). Some say that there was no Appeal from the Areopagites to the People; but others, amongst whom is Meursius, are of a contrary Opinion, and assure us, that not only their Determinations might be call’d in Question, and, if need was, retracted by an Assembly of the People (z), but that themselves too, if they exceeded the due Bounds of Moderation in inflicting Punishments, were liable to account for it to the Logiæ (a). The fame Author tells us afterwards, that this Court had Power to cancel the Sentence of an Assembly, if the People had acquitted any Criminal that deserved Punishment (b); and to refuse out of their Hands such innocent Persons, as were, by Prejudice or Mis-information, condemned by them. Perhaps in both these Opinions there is something of Truth, if you understand the former of the Areopagus in its primitive State; and the other, when its Power was retrench’d by Pericles.

Their Power in the Commonwealth was very great, for, by Solon’s Constitution, the Injunction and Custody of the Laws were committed to them (c), the publick Fund was disposed of and managed according to their Discretion (d), the Care of all young Men in the City belong’d to them, and it was their Business to appoint them Tutors and Governors (e), and see that they were educated suitably to their several Qualities (f). Nor did they only superintend the Youth, but their Power was extended to Persons of all Ages and Sexes; such as lived disorderly, or were guilty of any Impiety, or Immorality, they punish’d according to the Merit of their Offences; and such as were eminent for a virtuous Course of Life, they had Power to reward. To this End, they went about with the Gymnaconomy to all publick Meetings, such as were Marriages, and solemn Sacrifices, which were usually concluded with a Banquet, to see that all Things were carried on with Decency and Sobriety (g). Idleness was a Crime that came more especially under their Cognizance, and (which seem’d to have been an Injunction peculiar to Solon) they were obliged to enquire strictly after every Man’s Course of Life, and to examine by what Means he maintain’d himself in the Sta-

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tion he was in, that so there might be no Room for such as liv’d by unlawful Arts, by Cheating and Cowzenage, or Theft or Rapine (b). Beside this, Matters of Religion, Blasphemy against the Gods, Contempt of the holy Mysteries; and all Sorts of Impiety, the Consecration also of new Gods, Ereception of Temples and Altars, and Introduction of new Ceremonies into Divine Worship, were referr’d to the Judgment of this Court; therefore Plute, having been instructed in the Knowledge of one God in Egypt, was forc’d to dissemble or conceal his Opinion, for Fear of being called to an Account for it by the Areopagites (i); and St. Paul was arraign’d before them, as a Setter forth of strange Gods, when he preached unto them Jesus, and Aras aris, or the Resurrection (k). These were the chief Burinefles that this Senate was employed about; for they seldom intermeddled in the Management of public Affairs, except in Cases of great and imminent Danger, and in these the Commonwealth usually had Recourfe to them, as the laft and faireft Refuge (l).

They had three Meetings in the Areopagus every Month, upon the twenty-seventh, twenty-eighth, and twenty-ninth Days (m). But if any Burinefs happened that requir’d Dispatch, it was usual for them to assemble in the Basili of the Senate, or Royal Portico, which they encompass’d with a Rope, to prevent the Multitude from thronging in upon them (n), as was usual also in other Courts of Justice.

Two Things are very remarkable in their Judgments: First, that they sat in the open Air (o), a Custom practis’d in all the Courts of Justice, that had Cognizance of Murder; partly, because it was unlawful for the Accuser and Criminal in such Cases to be under the fame Roof; and partly, that the Judges, whose Persons are esteem’d sacred, might contract no Pollution from conversing with Men profane and unhallowed, for such they were accounted, that had been guilty of fo black and heinous a Crime (p). Secondly, they heard and determined all Caufes at Night, and in the Dark, to the End that having neither seen the Plaintiff, nor Defendant, they might lie under no Temptation of being influenced by either of them (q). And of what Confequence this was, may be learn’d from the Example of the Harlot Phryne, who being accus’d of Impiety for feigning herself to be Minerva, the Protectors of Athens, when Sentence was going to pass against her, fo changed the Minds of her Judges, by uncovering her Breasts, that she was immediately acquitted.

Actions about Murder were usher’d into the Areopagus by the Basileus, who was allow’d to fit as Judge amongst them, laying aside the Crown, which was one of the Ornaments of his Office (r).

The common Method they proceeded in, was this; the Court being met, and the People excluded, they divided themselves into several Committees, each of which had their Caufes assigned to be heard and determin’d by them severally, if the Multitude of Burinefs was fo

great, that the whole Senate could not take Cognizance of them togeth
er. Both these Designations were performed by Lots, to the End that,
eyery Man coming into the Court before it was determined what Cause
es would fall to his Share, none of them might lie under any Tempt
ation of having his Honesty corrupted with Bribes (/).

Before the Trial began, the Plaintiff and Defendant took solemn Oaths
upon the Testicles of a Goat, a Ram, and a Bull, by the Σχιβες, or Faries. The Plaintiff, in Case of Murder, swore that he was related
to the deceased Person, (for none but near Relations, at the farthest a
Counf, were permitted to prosecute the Murderer) and that the Prif
oner was the Cause of his Death. The Prifoner swore that he was
innocent of the Crime laid to his Charge. Both of them confirmed
their Oaths with direful Imprecations, wishing, that, if they swore
fallly, themselves, their Houses, and their whole Families, might be ut
terly deftoyn'd and extirpated by the Divine Vengeance (/); which they
look'd upon to be fo dreadful and certain, that the Law inflicted no
Penalty upon those that at such a Time were guilty of Perjury, remit
ning them, as it were, to be punished by an higher Tribunal.

Then the two Parties were placed upon two Silver Stools; the Accus
fer was placed upon the Stool of Αναστήσα, or Injury; the Prifoner upon
the Stool of Αναστίσα, or Impudence; or, according to Adrian Junius's
Correction, of Αναστία, or Innocence; these were two Godfesses, to
which Alters, and afterwards Temples, were erected in the Areopagus (u.)
The Accuser in this Place propos'd three Questions to the Prifoner, cal
led by Ασιβὸς, τρία παλαίσματα (w), to each of which he was to give
da definite Answer. The first was, Αι κακίσχοιοι, Are you guilty of this
Murder? To which he made Answer, λυτογ, or οὐν ιτονα, Guilty, or
Not Guilty? Secondly, Ολοκροτοι κακίσχοιοι, How did you commit this
Murder? Thirdly, Τιν περιτατοι κακίσχοιοι, Who were your
Partners and Accomplices in the Fact?

In the next Place, the two Parties impleaded each other, and the Prif
oner was allow'd to make his Defence in two Orations, the first of
which being ended, he was permitted to secure himself by Flight, and
go into voluntary Banishment, if he suspected the Goodness of his
Cause; which Privilege if he made use of, all his Estate was confis
crated, and expos'd to Sale by the Παλαστία (x). In the primitive Times
both Parties spoke for themselves (y), but in later Ages they were per
mitted to have Council to plead for them. But, whoever it was that
spoke, he was to repreffent the bare and naked Truth, without any Pre
face or Epilogue, without any Ornament, Figures of Rhetoric, or
other infinuating Means to win the Favour, or move the Affections of
the Judges (z).

Both Parties being heard, if the Prifoner was resolved to fland the
Trial, they proceeded to give Sentence, which they did with the most

(f) Lucian. Bis accufato. (t) Demofthen. Aristocrates, Dinarchus in Demofthen. Lyfias
in Theoemosum; Pollux, l. VIII. c. 10. (u) Pausanias. Cicero de Legibus, l. II.
(w) Eumenidibus. (x) Demofthen, in Aristocrates, Pollux, l. VIII. (y) Sextus Empi
ricus adv. Mathemat. l. II. (z) Arifotelis Rhetoric. l. I. Lucianus Anacharside,
Demofthen, Quintilian, aliique innumeti.
profound Gravity and Silence; hence Ἀφοσεπληγίται σιωπὴλοιςΓ, and Ἀποσεκπληγίται σεγηνηλοτερΓ came to be proverbial Sayings; tho' some derive them from the Refervedness and severe Gravity of their Manners; whence also Ἀφοσεπληγίται is usually taken for a grave, majestic, rigid Perfon; and others, from the great Care they took to conceal the Transactions of the Senate, of which the Poet speaks,

Ergo occulta tages, ut Curia Martis Athenis (a).

The Manner of giving Sentence was thus; there were plac'd in the Courts two Urns; one of which was of Bræs, and call'd σμύρεδεσ, from the Place it stood in; χυτηςΓ, because the Votes call it into its pronunc'd the Accufation valid; and Ἰνατα, because they decreed the Death of the Prifoner. The second Urn was of Wood, being plac'd behind the former; into it they, that acquitted the Prifoner, were to cast their Suffrages; for which Reafon it was call'd ὅ ῥησεςΓ, or ὅ ὁδιασιο, ὅ ὁμηχθ, and ὅ ἐπικράτεσ (b). Afterwards the 30 Tyrants, having made themselves Masters of the City, order'd them to give their Voices in a Man; nor more publick and open, by casting their Calculi upon two Tables; the former of which contain'd the Suffrages which acquitted, the latter those which condemn'd the Prifoner: To the End that it might be known, which Way every Man gave his Voice, and how he stood affected to their Interet and Proceedings (c).

Besides the Crimes that came peculiarly under their Cognizance, there were sometimes others brought before them, in which their Sentence was not final or deceretary, for there lay an Appeal to the Courts to which they properly belong'd, as Sigonius observes.

The Senators of Areopagus were never rewarded with Crowns for their Services, being not permitted to wear them (d); but receiv'd a Sort of Maintenance from the Publick, which they call'd Κείμας (e); and Meurjus has observ'd out of Lucian (f), that they had the same Pension that was allotted to some other Judges, viz. three Oboli for every Cause they gave Judgment upon.

Their Authority was preserv'd entire, till the Time of Pericles, who, because he could not be admitted amongst them, as never having borne the Office of an Archon, employ'd all his Power and Cunning against them; and, having gain'd a great Interet with the Commonalty, fo embroil'd and routed their Senate by the Affiftance of Ephialtes, that most of the Causes and Matters, which had been formerly tried there, were discharg'd from their Cognizance (g). From this Time the Athenians, being, in a great Measure, freed from the Restraint that had been laid upon them, began sensibly to degenerate from their ancient Virtue, and in a short Time let loose the Reins to all Manner of Liciencyouless (h); whence they are compar'd by Plutarch to a wild unruly Horse, that, having flung his Rider, would be govern'd and kept in no longer. The fame Vices and Excesses, that were practis'd in the City, crept in by Degrees among the Areopagites themselves: and

(a) Iuvenal, Sat. IX. (b) Arifiphan. Sebol. Vesp. Equit. (c) Lyons in Agoras. (d) Εφεκεκτε σεσχοβομεν. (e) Hesychius in Kpewατι. (f) Bia accusat. (g) Plu- tarch, Pericle. (b) Iocrates Areopagit.
Of the Civil Government of Athens.

therefore Demetrius, one of the Family of the Phalerean, being censor'd by them as a loose Liver, told them plainly that, if they design'd to make a Reformation in the City, they must begin at Home, for that even amongst them there were several Persons of as bad, and worse Lives, than himself, and, which was a more unpardonable Crime, than any that he had been guilty of, several, that debauch'd and corrupted other Mens Wives, and were themselves corrupted and seduc'd by Bribes.

C H A P. XX.

Of some other Courts of Justice.

SOLON intending to make the Athenians a free People, and wisely considering that nothing would more conduce to secure the Commonalty from the Oppression of the Nobility, than to make them final Judges of Right and Wrong; enacted, that the nine Archons, who till that Time had been the supreme and last Judges in most Causes, should thence have little farther Power than to examine the Causes brought before them, which they were oblig'd to refer to the Determination of other Judges in the several Courts hereafter to be mention'd.

The Judges were chosen out of the Citizens without Dilimction of Quality, the very meanest being by Solon admitted to give their Voices in the popular Assembly, and to determine Causes, provided they were arriv'd at the Age of thirty Years, and had never been convicted of any notorious Crime.

The Courts of Justice were ten, beside that in Areopagus. Four had Cognizance εν ταυτικοιν περας ματων, of Actions concerning Blood. The remaining εν τω νομοταυυων, of Civil Matters. These ten Courts were all painted with Colours, from which Names were given them; whence we read of Βατεργιαων, Φωικων, and others. And on each of them was engraven one of the ten following Letters, A, B, Τ, Δ, Ε, Ζ, Η, Θ, Ι, Κ: Whence they are likewise call'd Alpha, Beta, &c. Such therefore of the Athenians, as were at Leisure to hear and determine Causes deliver'd in their Names, together with the Names of their Father and Borough subscrib'd upon a Tablet, to the Θεσνοθητεα: who return'd it to them with another Tablet, whereon was inscrib'd the Letter of one of the Courts, as the Lots had directed. These Tablets they carried to the Crier of the several Courts, signify'd by the Letters, who thereupon gave to every Man a Tablet subscrib'd with his own Name, and the Name of the Court, which fell to his Lot, and a Staff or Scepter. Having receiv'd these, they were all admitted to fit in the Court (i). If any Person fat among the Judges, who had not obtain'd one of the foremention'd Letters, he was fin'd. It may not be improper to mention in this Place, that σημαων, the Scepter, or Staff, was always the Ensign of Judicial and Sovereign Power:

* Athenaeus Δευνυσος. (i) Aristophanes Scholastes in Plato.
whence in Homer it is accounted sacred, and the most solemn Oaths are sworn by it:

"All' en τον ἑρω, Χρηστίων ἡμών, Ναὶ μετά τὸς σκυθήθην, τὸ μὲν ὑπὸ τὸν ὕππη χρῆς Φύσει, ἐπεβίβαστα τοιαῦτα τοιάντα ἐν ὑπέρτω κόσμῳ, Ὄνης ἁγαλητὸς, περὶ ὅσα ἐν Χαλκῷ ἐλεγεῖ γυῖλλα στὶ, Χρῆς φλοίων ἐνάντιον ἔργῳ Ἀχαίων ἐν ταλάνθως φορέσσαν γίνεσαν, οἱ τῇ Δέμητῃ

Πρὸς Δίδα εἰράται.(k)

But this I do with solemn Oath declare,
An Oath, which I’ll by this fame Scepter swear,
Which in the Wood hath left its native Root,
And sapless ne’er shall boast a tender Shoot,
Since from its Sides relentless Steel has torn

The Bark, but now by Grecian Chiefs is born.

Chiefs that maintain the Laws of mighty Jove,
Committed to their Charge.

Mr. Hugh Hutchin, of Linc. Coll.

Sometimes we find the Scepters of Kings, and great Persons adorn’d with Studs of Silver, or Gold:

—— Ποτὶ ἐν σφιτεροῦ βάλε γάιν
Χρυσοίς ἥλθοι πεταρχόν ——— (l).

—— He cast his Scepter on the Ground
Emboss’d with Studs of Gold.———

To return, the Athenian Judges, having heard the Causes they were appointed to take Cognizance of, went immediately and deliver’d back the Scepter to the Prytanes, from whom they receiv’d the Reward due to them. This was term’d Δικαστικόν (m), or μιᾶς Δικαστικός. Sometimes it was an Obolus for every Cause they decided; sometimes three Oboli, being sometimes raised higher than at others, by the Influence of Men, who endeavour’d by that Means to become popular (n). No Man was permitted to sit as Judge in two Courts upon the same Day(o), that looking like the Effect of Covetounfes. And if any of the Judges was convicted of Bribery, he was fin’d (p).

Ἐπὶ Παλλαδίῳ was a Court of Judicature instituted in the Reign of Demophoon, the Son of Theseus, upon this Account; some of the Argives under the Conduct of Diomedes, or, as others say, of Agamemnon, being driven in the Night upon the Coasts of Attica, landed at the Haven of Phalerus, and, supposing it to be an Enemy’s Country, went out to spoil and plunder it. The Athenians presently took the Alarm, having united themselves into one Body, under the

Conduct of Demophoon, repuls'd the Invaders with great Loss, killing a great many of them upon the Place, and forcing the rest to retire into their Ships; but, upon the Approach of Day, Acamas, the Brother of Demophoon, finding amongst the dead Bodies the Palladium, or Statue of Minerva brought from Troy, discover'd that the Persons they had kill'd were their Friends and Allies; whereupon (having first advis'd with an Oracle) they gave them an honourable Burial in the Place where they were slain, consecrated the Goddess's Statue, erected in a Temple to her, and instituted a Court of Justice, in which Cognizance was taken of such as were indicted for involuntary Murders. The first, that was arraign'd in it, was Demophoon, who, in his Return from the fore-mention'd Conflict, kill'd one of his own Subjects by a sudden Turn of his Horse. Others report, that Agamemnon was enrag'd at the Loss of his Men, and dissatisfied at Demophoon's rash and hasty Attempt upon them, refer'd the Quarrel to the Decision of fifty Athenians, and as many Argians, whom they call'd 'Ερήσια, ήται το παρόν εφιστόμενον ἐρήσιον αὐτός τὰ τίμη οὖσα, because both Parties committed the Determination of their Cause to them.

Afterwards, the Argians were excluded, and the Number of the Ephetae reduc'd to fifty one by Draco, whom some affirm to have been the first Initor of them; but others, with more Probability, report, that he regulated and reform'd them, augmented their Power, honour'd them with many important Privileges, and made them superior to the Senate of Areopagus. In this State they continu'd till Solon's Time, by whom their Power was lessen'd, and their Authority restrain'd; the Causes, which had formerly been try'd by them, were discharg'd from their Cognizance, and only those about Man-slaughter, and Chance-medley, and, as some say, Conspiracies against the Lives of the Citizens, that were discover'd before they took Effect, left to them.

Fifty of them were appointed by Election, five being chose out of every Tribe, but the odd Man was appointed by Lots; all of them were Men of good Characters, and virtuous Lives, of severe Manners, and a settled Gravity, and no Person under the Age of fifty Years was admitted into their Number.

Causes were entered in this Court by the Basileus; and the Proceedings were in some things agreeable to those of the Areopagus, for both Parties, the Plaintiff and Defendant, were oblig'd to confirm their Allegations by solemn Oaths and Curfes, and then, the Orators having perform'd their Parts, the Judges proceeded to give Sentence (g).

'Εξί Δακρίνου was a Court of Justice in the Temple of Apollo Delpbinius, and Diana Delphina. Under its Cognizance came all Murders wherein the Prisoner confess'd the Fact, but pleaded that it was committed by Permission of the Laws, as in the Case of Self-preservation, or Adultery, for it was allow'd any one to kill an Adulterer, if he caught him in the Act (r). The first Person, that was try'd in this Court, was Thesius, who, in his Journey to Athens, had slain the Rob-

(g) Paufanias, Harpocr. Suidas, Pollux, lib. VIII. cap. 10. (r) Plutarch, Solon, Hesychius, c. Δικαστυρία.
bers that infested the Ways between Trazen and that Place; and afterwards the Sons of Pallæs, that rais’d a Rebellion against him ({f}).

Ev’ri Tægławew, was a Court of Judicature, which had Cognizance of Murders committed by Things, without Life, or Sense, as Stones, Iron, Timber, &c. which, if they kill’d a Man by Accident, or by the Direction of an unknown Hand, or of a Person that had escaped; had Judgment pass’d upon them in this Place, and were ordered to be cast out of the Territories of Athens by the Φυλασσιλεῖασ. This Court was as ancient as Erechtheus, and the first Thing, that was brought to Trial in it, was an Ax, wherewith one of Jupiter’s Priests kill’d an Ox, (an Animal accounted very sacred in those Days) that had eaten one of the confecket Cakes, and, as soon as they committed the Fact, secured himself by Flight ({t}). This Place also was the Common-Hall, in which publick Entertainments were made, and the sacred Lamp, that burn’d with a perpetual Fire, was kept by Widows, who, having passed the Years and Desires of Marriage, were devoted to the Mother of the Gods; which Lamp, as Plutarch, in the Life of Numa, tells us, was exact under the Tyranny of Aristion; it was always managed with the same Rites and Ceremonies that were used at Rome, about the Vestal Fire, which, he saith, was ordained and instituted after the Pattern of this, and another holy Fire of the same Nature amongst the Delphianins.

Εν ψεῦτοι, Εν ψεῦται, was seated upon the Sea-shore in the Pyre-εις, and receiv’d its Name δύνατίς ψεῦδος, because it stood in a Pit, and therefore Pollux calls it Εν ψεῦται, or, as is more probable, from the Hero Phreatus. The Causes, heard in this Court, were such as concern’d Persons that had fled out of their own Country for Murder; or those that fled for involuntary Murder, and had afterwards committ’d a wilful and deliberate Murder. The first Person that was tried in this Place, was Teucer, who, as Lycophron, reports, was banish’d out of Salamis by his Father Telamon, upon a groundless Suspicion, that he had been accessory to Ajax’s Death. The Criminal was not permitted to come to Land, or so much as to cast Anchor, but pleaded his Cause in his Bark, and, if found guilty, was committed to the Mercy of the Winds and Waves; or, as some say, suffered there condign Punishment; if innocent, was only clear’d of the second Fact, and (as ’twas customary) underwent a Twelve-month’s Banishment for the former (u).

And thus much may suffice concerning the Courts for capital Offences; it remains that I give you an Account of those, which had the Cognizance of Civil Affairs.

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(f) Pollux loc. cit. Pausanius. (t) Idem Βιοιαν. V. H. lib. VIII. cap. 3. Harpo-

Of some other Courts of Justice, their Judicial Process, &c.


The Magistrates, min'd by Sedition, rejected the Mon by the Courts, and Judges of the latter of these, were the i Magistrates, call'd "Ephes. (w). On which Account, it is, by some, not placed among the ten Courts, the Commons of Athens being all permitted to judge in them; and instead hereof, another Court is reck'd into the ten, called Tó Kainov, the new Court, which is mentioned by Aristophanes:*

--- O δ' αυτώ τυμπάνω
Aίζες, ἔΝηκαζεν εἰς τὸ Καινόν ἐμπεσων.

Telovent, was, in all Probability, so call'd, because it was triangular (x). Tó ἐνὶ Δυσα, received its Name from the Temple of the Hero Lycus, in which it was erected. The same Person had a Statue in all the Courts of Justice, by which he was represented with a Wolf's Face, and therefore Δυσα Πεξας, signifies Sycophants, and τῆς Σωφάκτων, those who took Bribes, who, by Tens, that is, in great Numbers, frequented those Places (y).

Τὸ Μνιχό, was called from one Metitchus, an Architect, by whom it was built (z).

The Judges in all these Courts were obliged to take a solemn Oath, by the Paternal Apollo, Ceres, and Jupiter the King, that they would give Sentence uprightly, and according to Law, if the Law had determin'd the Point debated; or, where the Law was silent, according to the best of their Judgments. Which Oath, as also that which was taken by those that judged in the Helicea, was given in a Place near the River Ilissus, called Ardetus, from a Hero of that Name, who, in a publick Sedition, united the contesting Parties, and engaged them to confirm their Treaties of Peace by mutual Oaths in this Place. Hence common and prophane Swearers came to be call'd 'Ἀπονήτας (a).

Of all the Judicial Courts that handled Civil Affairs, Ἡαιαπας was far the greatest, and most frequented, being so call'd ἔν τὸ αἱλίζον, from the People's thronging together (b), or rather ἔν τῷ Ἡαιαπας, because it was an open Place, and expos'd to the Sun (c).
The Judges, that sat in this Court, were at least fifty, but the more usual Number was two or five hundred. When Causes of great Consequence were to be try'd, it was customary to call in all the Judges of other Courts. Sometimes a thousand were call'd in, and then two Courts are said to have been join'd: Sometimes fifteen hundred or two thousand, and then three or four Courts met together (a). Whence it appears, that the Judges were sometimes five hundred in other Courts. They had Cognizance of civil Affairs of the greatest Weight and Importance, and were not permitted to give Judgment till they had taken a solemn Oath, the Form whereof was this, as we find it in Demofthenes (b): "I will give Sentence according to the Laws, and the Decrees of the People of Athens, and the Council of five hundred; I will not consent to place the supreme Power in the Hands of a single Person or a few; nor permit any Man to dissolve the Commonwealth, or to much as to give his Vote, or make an Oration in Defence of such a Revolution: I will not endeavour to discharge private Debts, nor to make any Division of Lands or Houses: I will not restore Papers sent into Banishment, nor pardon those that are condemned to die, nor expel any Man out of the City, contrary to the Laws and Decrees of the People, and Council of five hundred, nor permit any other Person to do it. I will not elect any Person into any publick Employ, and particularly I will not create any Man Archon, Hieromnemon, Ambassador, publick Herald, or Synedrus, nor consent that he shall be admitted into any of those Offices, which are elected by Lots upon the fame Day with the Archons, who has undergone any former Office, and not given in his Accounts; nor that any Person shall bear two Offices, or be twice elected into the same Office in one Year. I will not receive Gifts myself, nor shall any other for me; nor will I permit any other Person to do the like by any Means, whether direct or indirect, to pervert Justice in the Court of Helicea. I am not under thirty Years of Age. I will hear both the Plaintiff and Defendant without Partiality, and give Sentence in all the Causes brought before me. I swear by Jupiter, Neptune, and Ceres, if I violate this Oath, or any Part of it, may I perish with my whole Family; but, if I religiously observe it, may we live and prosper." These were the ten publick Courts at Athens. There were others of less Note, where particular Magistrates, or the Διανησαον, or the Τεσσαρακων, took Cognizance of Causes belonging to their several Offices; such were the Courts at Cynosarges, Odeum, Thejeus's Temple, Bucoleum, and some others.

The Method of judicial Process was thus: First of all, the Plaintiff deliver'd in the Name of the Person against whom he brought his Action, together with an Account of his Offence, to the Magistrate, whose Concern it was (εισοδεν) to introduce it into the Court, where Causes of that Nature were heard. The Magistrate then examin'd, whether the Cause was one of those which belong'd to his Cognizance,

(b) Orat. in Timocrit.
and then άνήλες ελάδες χρίν whether it be deferv’d to be try’d in a Court of Justice? This Enquiry was term’d ανάκρισις. Then by the Magistrates Permission, the Plaintiff summon’d his Adversary to appear before the Magistrate, which was term’d καλπεσθεν (c). This was sometimes done by Apparitors or Bailiffs, whom they call’d καλόρως, or καλπηρες (d); sometimes by the Plaintiff himself, who always carry’d with him sufficient Witnesses to attest the giving of the Summons, and these were also term’d καλόρως or καλπηρες (c). An Example of this Method we find in the Vesper of Aristophanes (f);

Περσκαλύμες σ’ άτοι πάντες τίς τάς
Παραγανίμας ελαθές τών φορτιάν,
Καληρες έχων Χαιρέαντα λαλέιν.

I summon thee, whoever thou art, to answer before the Agoranomi for the Damage done to my Goods; this Cherephon is Witness. This therefore was the Form, in which the Plaintiff himself summon’d his Adversary: Περσκαλύμες σ’ άτοι πάντες τίς τάς, καλίρης εχων φορτιαν. I summon such a Person to answer for this Injury before this Magistrate, having such a one for my Witness (g). When the Plaintiff employ’d an Apparitor, the Form was thus vary’d; Καληρες σ’ άτοι πάντες τίς, γράγοντο καλεσμένον. I accuse such a Person of this Injury, and summon him by such an one to answer before this Magistrate. For it was necessary to mention the Name of the κανιτης in the Summons. Lastly, When a marry’d Woman was cited to appear before a Magistrate, her Husband was also summon’d in this Form, Τίνι σεβάσται εγω Κυριον, Ψευδά Κυριον, Συνα Φωναι καινα Κυριον, Such a Woman and her Lord, &c. because Wives, being under the Government of their Husbands, were not permitted to appear in any Court without them. If the Criminal refus’d to appear before the Magistrate, he was carried thither by force: Whence the following Dialogue in Terence’s Phormio (b).

DE. Ποι γενεσίμος τά τών καίγοντα τινα; it quid lubet.
DE. Ασφειρε, αν δετειν, αυτόν εχω μεν τεραν ευνοει.
CH. Ενιμ λαξιμαν οσπευς ουκ εχοντα τινα; PH. Una injuria est Tecum).
CH. Λεγε αγιτο ερεει PH. Altera est tecum Chreme.
DE. Roped bunc.

Afterwards Demipho speaks these Words,

Ni sequitur, πυγνας in ventrem ingere,
Vel. oculum exclude—

Sometimes the Criminal was not summon’d to appear immediately, but upon a certain Day, which was always mention’d in the Form of his Citation. This Custom is mention’d by Aristophanes (l).

Καληματινες Πειδετατεν τίβης
Eis tov Μνυχίαν άνω.

(c) Ulpianus in Demosthenis Orat. de Corona. (d) Aristophanes Scholia fest ad Aves.
A summon Plitheterus to answer the next Month of Munchion for the Injury done me. When the Plaintiff and Defendant were both come before the Magistrate, he enquired of the Plaintiff, whether all his Evidence was ready, or whether he needed any other Witnesses to be summon'd? This was the second deposite, to which the Plaintiff was oblig'd to offer himself under the Penalty of (αἵμα) Infamy. If any of his Witnesses were not ready, or any other Neccessaries were wanting, he desired farther Time to make his Prosecution, swearing, that this Delay was not on his Part voluntary; to do which was term'd ἀμύνω, and the Thing itself ἡμοσία (k). The same Excuse was likewise admitted in Behalf of the Defendant, who had also another Plea term'd ἀμάτρυεια, or ἀματρυεία, when he alleged'd by sufficient Witnesses, that the Action brought against him was not ὁμιεία, a Cause which could then lawfully be try'd: Which happen'd on several Accounts; When the Injury had been committed five Years before the Accusation; for, that Time being expir'd, the Laws permitted no Action to be prefer'd. When the Controversy had been formerly compos'd before credible Witnesses. For any voluntary Agreement before Witnesses was valid, provided it was not about Things unlawful. When the Defendant had been formerly either punish'd for, or legally try'd and acquitt'd of the Fact. Lastly, It was a just Exception, that the Cause was not one of thofe, whereof that Magistrate was impower'd to take Cognizance. To this ἀματρυεία, the Plaintiff was oblig'd to give his Answer prov'd by sufficient Evidence: And both the Exception and the Answer together, as sworn by the Witnesses, were term'd ἐματρυείεια(l). But if the Defendant, without alleging any Plea or Excuse, was willing to proceed to a speedy Trial, he was said ὑσυνικευεῖν, and the Trial was term'd ὑσυνικευα. Then an Oath was requir'd of both Parties. The Plaintiff swor'd, that he would ἀμήν, καὶ ἧς ὑς ὑσυνικευεῖν, prefer no Accusation that was untrue; And if the Crime was of a publick Nature, he farther swor'd, that he would not be preval'd with, either by Bribes or Promises, or any other Temptation, to desist from the Prosecution. The Defendant swor'd, ἀληθινὸν λογισμεῖν, that his Answer should be just and true: Or ἀληθινὸν, that he had not injur'd the Plaintiff. The Plaintiff's Oath was term'd προσομοσία, the Defendant's ἡμοσία, and, as some think, ἡμοσία, and both together ἐπομοσία. These Oaths, together with those of the Witnesses, and all other Matters relating to the Action, being wrote upon Tablets, were put into a Vessel term'd ἀθυρώνεις, and deliver'd afterwards to the Judges(m).

This being done, the Magistrate proceeded to the Election of Judges, which was perform'd by Lots; and they upon the νυεια ὑμέρα, or appointed Day, came to the Tribunal and took their Places; the publick Crier having before commanded all thofe that had no Bufiness, to depart, in the Words, Μη ὑμεῖς ἐξ. Then, to keep the Crowds from thronging in upon them, the Court was surrounded with a Rope, by the Command of the Magistrate, and Serjeants appointed to keep the

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Doors, which they call’d Κύλιδες, being the same with those which the Romans call’d Cancellae (n). Now left any of the Judges should be wanting, Proclamation was made in this Manner, Εἴτις τῶν Ἐπισημών Ἡλιαστῆς, εἰσίν, If any Judge be without Doors, let him enter; for if any Man came, after the Cause began to be discussed, he could not have Admussion, as not being capable of giving Sentence, because he had not heard all that both Parties could say for themselves (o).

Then the Magistrate proposed the Cause to the Judges, and gave them Power to determine it: the doing which they call’d ἑράκεν τιν χίλιον εἰκὸς τὸ δικασθεῖν, the Cause itself Δίκαιον ἀφαγωγίμο.εἰ., and the Person that enter’d it Εἰσαγωγής. For, by the Laws of Athens, there were certain Causes brought before several of the Magistrates, who had no Power to determine ‘em by a final Decision, but were only to examine into the Matter, and, if it deferred to be heard in the Court, refer it to the Cognizance of the Judges appointed for that Purpose, upon a Day fix’d by himself; and this is what they call’d Ἡσυμνία δικασθεῖν.

Then the Indictment was read by the publick Crier, in which were contain’d the Reasons of the Accusation, with an Account of the Injury said to be received, the Manner also of it, and the Damage suffer’d by the Plaintiff; the Heads of which the Judges took in Writing (p).

If the Person accused did not make his Appearance, Sentence was given against him without any farther Trouble, and this they call’d Ἔξ ἐρήμου καταδίκα δίκαιον ἢ ἐρήμου δικασθεῖν. But if, in the Space of ten Days, he came and presented himself, proving, that he had been detain’d by Sickness, or any other extraordinary and unavoidable Necessity, the former Sentence was disannul’d, and therefore this Proceeding they call’d Δίκαιον μὴ δίκαιον. Then the Trial was to be brought on again within the Space of two Months by the Defendant, and this they call’d Αντιδίκης, and the doing it ἀντιδίκα ἔριξαν δικασθεῖν; but if he neglect’d to have the Cause decided in that Time, the former Sentence was to stand good, and be put in Execution upon him (q). And hence appears the Reason for which they were always obliged to insert the Name of the Person, who was Witness to the Citation of the Criminal. But if any Man falsely pretended that his Adversary was legally cited, and could not produce any εἰλικροτεῖς, who were present at the Citation, he was prosecuted by an Action term’d γραπάν ἴδε τινάπλατείς (r).

Before the Trial began, both Parties were obliged to deposit a certain Sum of Money, which they call’d Πεντάκες, into the Hands of the Magistrate that enter’d their Cause into the Court, who, upon Failure of the Payment, immediately expunged the Cause out of the Roll. If the Cause in Debate was concerning the Value of an hundred Drachms, or upwards, to a thousand, they deposited three Drachms; if its Value was more than a thousand, and not above ten thousand, they deposited thirty, which, after the Decision of the Cause, were divided among the Judges, and the Person that was call’d was oblige’d, beside the Payment of other Charges, to restore the Money to his Adversary (f).

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Παρακάταβολα, was a Sum of Money deposited by those that sued the Commonwealth for confiscated Goods, or any others that were claimed by the publick Exchequer, or by private Persons for the Inheritances of Heiresses; the former deposited the fifth, the latter the tenth Part of the Estates contended for (t).

Παρακάταβολα, was a Drachm deposited in Law-suits about small and private Matters, which were decided by the Διεύθυνσι (v).

Εκτιθυνσια, was a Fine laid upon those that could not prove the Indictment they had brought against their Adversaries; so call'd, because they were oblig'd to pay the sixth Part of the Value of the Thing they contended for, from δβολας, because out of every Drachm, they deposited one Obolus, which is the sixth Part of a Drachm (w). Some of these Sums were deposited in all Law-suits, a very few excepted, before the Trial could proceed.

Then the Witnesses were produc'd, and if any of them refus'd to make his Appearance, he was summon'd by a Serjeant, whom they call'd Κατηγηρ, and, if he seem'd unwilling to be an Evidence, had three Things propos'd to him, viz. to swear the Fact; to abjure it, or deny that he was privy to it; or lastly, to pay a Mutil of a thousand Drachms. He that was fin'd for refusing the Oath, or that took it out of Fear, was said εκκατηγησευτε; he that was only summon'd, and took it voluntarily, κατηγησευτε (x). The Oath was taken at the Altar with all the Solemnity imaginable, to which End they erected Altars in all the Courts of Judicature.

The Persons that gave Evidence were to be Men of Credit, free-born, and disinterested; for no Man's Oath was taken in his own Cause, and such as by their ill Behaviour had forfeited their Privileges, and were ατιμοι, infamous, were not thought to deserve Belief; the Slaves were not permitted to have any Concern in publick Business, and therefore could not be Evidences, except they were examin'd upon the Rack, nor plead in any Court of Justice (y). Nevertheless the Testimony of the ματικοι and απελευθεροι, Sojourners and Freed-Men, seems to have been receiv'd in all Causes, except the Εκκατηγησευτεια, in the Actions call'd διευθυνσιαι δικαι, as the Grammarians inform us from Hyperides.

There were two Sorts of Evidences; the first of which they call'd Εκκατηγησία, when the Person that swore was an Eye-witnes of the Fact. The other Εκκατηγησία, when the Juror receiv'd what he testified from another Person that had been an Eye-witnes of it, but was at this Time either dead, or in a foreign Country, or detain'd by Sickness, or hinder'd by some other unavoidable Accident from making his Appearance; for, except in such Cases, the Allegations of absent Persons were never taken for lawful Evidence (z). The Witnesses were requir'd by the Laws to deliver their Testimony in Writing; whereby it became impossible to recede from what they had once sworn, and such as had borne false Witnesses were convicted with less Difficulty. But the Tables of those Witnesses, who, upon a Citation before given, came from Home with an Intention to give their Testimonies, were different from the Tables of

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such as casually came into the Court. The latter being only composed of Wax; and order'd in such a Manner, as gave the Witnesses Opportunity to make such Alterations in the Matter of his Evidence, as afterwards, upon better Considerations, appear'd to be necessary (a).

When the Witnesses were sworn, the Plaintiff being plac'd upon the left Hand of the Tribunal, and the Defendant on the Right (b), both of them spoke for Orations in their own Behalf. These were, for the most Part, composed by some of the Orators, which Custom was first introduced by Antiphan, a Rhannusian (c). Sometimes, if they desire'd it, the Judges granted them Συνήγογοι, or Advocates, to plead for them, the doing which they call'd εμ μετω συνηγογεων, to plead for a Friend. And left by the Length of their Orations they should weary the Judges Patience, and hinder them from proceeding to other Business, they were limited to a certain Time, call'd ιδιοομεγερημονήμερα, which was measured by a Κλίμοντας, or Hour-glass, differing from ours in this, that, instead of Sand, they made use of Water; and to prevent all Fraud and Deceit, there was an Officer appointed to distribute the Water equally to both Sides, whom, from his Business, they call'd Ευρως, or Εύρος. When the Glass was run out, they were permitted to speak no farther, and therefore we find them very careful, not to lose or mispend one Drop of their Water, and whilst the Laws quoted by them were reciting, or if any other Business happen'd to intervene, they gave Order that the Glass should be stopp'd (f). Yet if any Person had made an End of speaking, before the Time allotted him was expir'd, he was permitted to resign the remaining Part of his Water to any other that had Occasion, and this is meant by the Orator, when he saith, τοί δύοντες το ἔμεν ἀπαντήσεως, let him speak till what remains of my Water be run out.

When both Parties had made an End of speaking, the publick Crier, by the Command of the Magistrate that presid'd in the Court, order'd the Judges to bring in their Verdict; and in such Cases as the Laws had made Provison, and appointed Penalties for, (which were call'd Αγώνες οικίαν) a single Verdict, whereby the Person was declar'd guilty, or, not guilty, was sufficient; but in those Cases that the Laws were silent in, (which they call'd Αγώνες τιμωτοί) a second Sentence was required, if the accus'd Person was brought in guilty, to determine what Punishment was due to his Offence (g). And here before they proceeded to give Sentence, the condemn'd Person was ask'd, what Damage he thought his Adversary had receive'd from him, and what Recompence he ought in Justice to make him? And the Plaintiff's Account, which, together with the Indictment he had deliver'd in before, was taken into Consideration; and then the Circumstances on both Sides being duly weigh'd, the decretory Sentence was given. Sometimes the Judges limited the Punishment in criminal, as well as civil Causes, where the Laws were silent. This happen'd in the Case of Socrates, "who, to apply the Words of Cicero (b), was not only condemn'd by the first Sen-

(a) Pollex, Harpocrate. (b) Arisfotel. Problem. (c) Idem. Rhetor. lib. I. cap. 32. (d) Clemens Alexandrin. (e) Harpocrate. (f) Demofthene. (g) Harpocrate. (h) De Oratore, lib. I.
tence of the Judges, which determin'd, whether the Criminal should
be condemn'd, or acquitted; but by that also, which the Laws ob-
lig'd 'em to pronounce afterwards. For at Athens, when the Crime
was not capital, the Judges were empower'd to value the Offence:
And it was enquired of the Criminal, to what Value he thought his
Offence amounted. Which Question being propos'd to Socrates,
he reply'd, that he had merited very great Honours and Rewards, and
to have a daily Maintenance in the Prytanum; which the Grecians
counted one of the highest Honours. By which Answer the
Judges were incens'd to such a Degree, that they condemn'd that
most innocent Man to Death.
The most ancient Way of giving Sentence, was by black and white
Sea-shells, call'd Χαρίνας; or Pebbles, call'd Ψηφοί. Ovid has taken
Notice of this Custom,

Mos erat antiquis, niveis atrisque Lapillis,
His damnare reos, illis absolvere culpa (i).

Black and white Stones were us'd in Ages past,
These to acquit the Pris'ner, those to caft.

H. H.

After them, 
which were Pellets of Beans, came into Use;
which, when laid aside, Νησύς, or Beans, succeeded; they were of two
Sorts; White and Black; the White were whole, and were made use
of to absolve; the Black were bord through, and were the Instruments
of Condemnation (k).
Hence it is, that in Aristophanes (l), Judges that liv'd upon the Gifts
they receiv'd for doing Justice, are call'd Κυμοτρώγες, Eaters of
Beans; and λευκός, έκδοτος is a Proverb not much different from ατζ
δεσβίον, or Amalthea capra, being usually apply'd to Things that bring
in large Gains, and are a Maintenance to their Masters (m).
These Beans the Judges took from the Altar, and two Urns, which
they call'd Καθά, or Καθανα, being plac'd, they cast in their Beans
through a little Tunnel call'd Κηφύς, holding them only with three Fin-
gers, viz. the Fore finger, Middle, and Thumb, that it might be impos-
sible for them to cast in above one at a Time. The rest of their cus-
tomary Rites are much what the same with those I have already describ-
ed in the Judgments of the Court of Areopagus, except that in private
Causes there were four Urns plac'd in the Court, as Sigeuus has ob-
serv'd out of Demosthenes (n).
But this, perhaps, was occasion'd by the Number of the Persons con-
cern'd in the Trial; for if there were more than two Competitors that
laid Claim to an Estate, each of them had a distinct Urn, into which
thos' that pass'd Sentence on his Side, were to cast their Beans, and he
that had the greatest Number obtain'd the Victory, which Sigeuus
seems not to have observed.

Edit. Basil. (n) Orat. in Macart.
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When all had given over Voting, left any Man, out of Favour, should suspend his Suffrage, the Crier made Proclamation in this Manner, *Εἰ τις ἄνθρωπος, διὰ γὰρ τακτίαν. If there be any that has not given his Voice, let him now arise and give it.

Then the Urns were open'd, and the Suffrages number'd in Presence of the Magistrate, who stood with a Rod in his Hand, which he laid over the Beans as they were number'd, left any Person should, thro' Treachery or Mistake, omit any of them, or count the same twice. If the Number of the black Beans were greatest, he pronounce'd the Person guilty; and, as a Mark to denote his Condemnation, drew a long Line, whence et-s-ti/τάς τις ἱερόται, in the Comedies, signifies to condemn all; on the contrary, he drew a short Line in Token of Absolution, if the white Beans exceeded, or only equall'd the Number of the black Beans; for such was the Clemency of the Athenian Laws, that, when the Case seem'd equally disputable on both Sides, the severe and rigorous Commands of Justice gave Place to the milder Laws of Mercy and Compassion; and this Rule seems to have been constantly observed in all the Courts of Athens. Euripides, to omit a great many others, has mention'd this Custom in several Places:

That Lots, if equal, shall the Prisoner free, H. H.

And again to the same Purpose in another Tragedy,

Since you with equal Suffrages I freed, When Justice ample Vengeance had decreed, And once before, when we debating fate At Areopagus on your dubious Fate, And there the dooming Sentence must have pass'd, Had I not you with equal Lots releas'd: On this Account shall After-Ages save Such Criminals, as equal Voices have.

(o) Aristophan. ejusque Schol. Ran. & Vesp. (p) Eletra v. 1265. (g) Iphigenia Tauroica v. 1469.
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The Plaintiff was call'd Διοκατος; the whole Suit Διοκατος; and the Defendant διοκες. The Indictment, before Conviction, was named Αιτία; after Conviction Εξήγησις; and after Condemnation Ανίμησις. All the Time the Cause was in Sulpenfe, and undetermin'd, it was exposed to publick View, being engraved in a Tablet, together with the Name of the Perfon accused, and hung up at the Statue of the Heroes, sign'd διομυσυ, than which there was not a more publick Place in the whole City; this they call'd Εκκεντρικος, and it seems to have been done with a Design that all Persons, who could give any Information to the Court, having sufficient Notice of the Trial, should come and present themselves.

If the convicted Perfon was guilty of a capital Crime, he was deliver'd into the Hands of the Ἔκτακτος, to receive the Punishment due to his Offence: But if a pecuniary Mulct was laid upon him, the Ταπινα κα τικί took Care to see it paid; but in Case his Estate was not able to make Payment, they confin'd him to perpetual Imprisonment (f).

If, on the contrary, the Plaintiff had accused his Adversary unjustly, and produced false Evidence against him, he was in some Places obliged to undergo the Punishment due by Law to the Crime, of which he had falsely accused an innocent Person; but at Athens had only a Fine laid upon him. And both the Villain that had forsworn himself, and he that suborn'd him, were severely prosecuted; the former by an Action of Υπομαρτυρία, the latter of Κανονικία. Of these, and the Punishment due to such Offenders, I shall speak farther in another Place.

When the Trials were over, the Judges went to Ὑκεύς Temple, where they return'd their Παρίσις, Staffs, or Scepters, which were Ensigns of their Office, and receiv'd from certain Officers, call'd Καναις, a Piece of Money for their Service, which at the first was only one Οβολος, afterwards it was increased to two, then to three, and at length to a Ὑράχθο, which was fix Οβολι, as we have before observe'd from the Scholasts upon Αρίστοφάνης (r). And tho' these Rewards may seem trifling and considerable Expenses, yet the troublesome Temper of the Athenians, and their nice Exactness of every little Duty, or Privilege, occasion'd so great a Number of Law-suits, that the frequent Payment of these small Sums by Degrees so exhausted the Exchequer, that they became a Burden to the Commonwealth, and are particularly reflect'd upon by Αρίστοφάνης(u), who takes Occasion every-where to ridicule this litigious Humour, which was then grown to such a Height, that every Corner of the Streets was fill'd with Swarms of turbulent Rascals, that made it their constant Business to pick up Stories, and catch at every Occasion to accuse Persons of Credit and Reputation; these they call'd Συμφωνία, which Word sometimes signifies false Witnesses, but is more properly taken for what we call common Barretons, being derived αὐτὸ τὸ οὐκ εἰλικρινές, from indicting Persons that exported Figs; for amongst the primitive Athenians, when the Use of that Fruit was first found out, or in the Time of a Dearth, when all Sorts of Provisions were exceeding scarce, it was enacted, that

no Figs should be exported out of Attica; and this Law not being actually repeal'd, when a plentiful Harvest had rendered it useless, by taking away its Reason, gave Occasion to ill-natur'd and malicious Men, to accuse all Persona they caught transgressing the Letter of it; and from them all busy Informers have ever since been branded with the Name of Sycophants (w). Others will have the Stealing of Figs to have been prohibited by a particular Law, and that thence Informations grew to numerous, that all vexatious Informers were afterwards term'd Sycophants.

C H A P. XXII.

Of the Τεσσαράκτων, and Διαστήματι.

O Τεσσαράκτων, were forty Men, that went their Circuits round the several Boroughs, and had Cognizance of all Controversies about Money, when the Sum exceeded not ten Drachms; also, as Demosthenes reports (x), had Δικictions of Assault and Battery brought to their Hearing. Pollux tells us, that, at their first Institution, they were no more than thirty in Number; but Hesychius reports, the Magistrates or Judges call'd Oi Τεσσαράκτων, were thofe that merced the People for absenting themselves from the publick Assemblies. 

Διαστήματι, or Arbitrators, were of two Sorts.

1. Καμπαναί, were forty-four Men in each Tribe, above the Age of fixty, as Pollux, or fifty, as Suidas reports, drawn by Lots, to determine Controversies in their own Tribe about Money, when the Sum was above ten Drachms. Their Sentence was not final, so that, if either of the contending Parties thought himself injur'd by it, he might appeal to the superior Court of Justice (y). At their first Institution, all Causes whatsoever that exceeded ten Drachms were heard by them, before they could be received into the other Courts (z). They pass'd Sentence without obliging themselves by any Oath, but in other Things acted in the same Manner with the rest of the Judges; they received a Drachm of the Plaintiff, which was call'd Παρατάσις, or Πένθαντας, and another of the Defendant when they adminiftr'd the Oath to him, which was term'd ἀνήμοσία. And in Café the Parties did not appear at the appointed Time and Place, they flaid expecting till the Evening, and then determin'd the Cause in Favour of the Party there present. Their Office continued a whole Year, at the End of which they gave up their Accounts, and if they were proved to have refused to give Judgment, or to have been corrupted (a), they were punish'd with ἀνήμοσία Infamy. Under them were certain Officers call'd Εἰσαγωγεῖς, whole Business it was, εἰσαγωγέω τὰς Νίκαις, to receive the Complaints that fell under the Cognizance of the Διαστήματι, and enter them into their Court (b).


2. Διαστήματι-
The Athenian judgments were of two sorts, δημοτικά and ἱδιωτικά, Publick and private; the former were about such Crimes as tended to the Prejudice of the State, and these Actions were call'd Ἰστινείαι; the latter comprehended all Controversies that happen'd between private Persons, and were call'd ἄδικαι (c). Nor did they only differ as to their Matter, but in their Process and Management, and particularly in this, that in private Actions no Man could prosecute the Offender, beside the Party injur'd, or some of his near Relations; whereas in the Publick, the Laws encouraged all the Citizens to revenge the publick Wrong, by bringing the Criminal to condign Punishment (f).

The publick Judgments were these.

1. Εγκεφαλία, was an Action laid upon such as had been guilty of any of the following Crimes (g),

φόνος, Murder.

Τραυμα, ἡ περιολα, a Wound given out of Malice.

Πυρκαία, Firing the City.

Φάσμα, Poison.

Βολώσις, a Conspiracy against any Person's Life; or the Crime of the City-Treasurers, that enter'd into the publick Debt-book Persons not indebted to the City (b). Wherein it differs from Παρευφραζη, whereby the Treasurers charged Men with Debts, which were already discharged (i).

Ἰερολαία, Sacrilege.

Ἄσεβεία, Impiety.

Περιολαία, Treason.

Εὐαίσωμα, Fornication.

Μοίρεσσα, Whoredom; this was punish'd with a Μαλα (k).

Ἀγάμος, Caëlibacy.

Ἀσπασία, Refusing to serve in the Wars. They, who were convicted of this Crime, were punish'd with (ἀτιμία) Infamy.

(c) Demosthen. (d) Pollux. (e) Iphocrates. (f) Plutarchus, Solone. (g) Pollux, lib. 111. cap. 6. Sigerus de Rep. Athen. (h) Harpocrat. (i) Suidas v. Ἰουδαίας ὑπεραι. (k) Thucyd, Siceliaset, lib. VI.

CHAP. XXIII.

Of the Publick Judgments, Actions, &c.
Of the Civil Government of Athens.

Λευτορεδίων, Defertion of the Army. This drew only a Fine on the Criminal (I).

Λευτοράξιων, Defertion of a Man’s Station, as when any Person refused to serve on Foot, and lifted himself amongst the Horsemen, which by Solon’s Laws was esteem’d as great a Crime as a total Defertion of the Army.

Δειλία, Cowardice. The convicted were punished with Infamy.

Λευτοναίων, Defertion of the Fleet. The Punishment was only a Fine.

Αναποδίων, Refusing to serve in the Fleet. The Punishment was (άτιμα) Infamy.

Τῇ μηλα τὴν αὐτίδα, Losing a Man’s Shield. This was likewise punished with Infamy.

Ψευδογραφία, Ψευδογραφί, or Ψευδής ἐγραφή, was the Crime of those that falsely charged others, and sued them for publick Debts, which Harpocraton calls Ψευδοκληπεία; but this seems rather to have been an Action for false Arrefts, according to Pollux. The Punishment was only a Multa.

Συνοχαυτία, Barrety or frivolous Accusatión. This was punished also with a Multa. It differ’d from Ψευδομαρτυρεία, or false Witness, the third Act whereof was punish’d with (άτιμα) Infamy.

Δωξεία or Δωξενοσία, taking Bribes to manage any publick Affair, or pervert Justice; it was not thought enough to punish the Receiver, but the Person also that offer’d Bribes was prosecuted, and the Action against him call’d Δικασμός. The same Action, in Causes about Freedom of the City, was, by a peculiar Name, term’d Δωξενία. All, who had been guilty of receiving Bribes, were fin’d ten Times the Value of what they had gain’d, and punish’d with the highest Degree of (άτιμα) Infamy.

Τήβεις, Beating a Freeman, or binding him as they used to do Slaves.

Αγράφιον, Erasing a Name out of the publick Debt-book, before the Debt was discharged.

Αγραφον μέλαλον, Digging a Mine without acquainting the publick Officers; for, before any Person could dig a Mine, he was obliged to inform certain Officers appointed by the People, of his Design, to the End that the twenty-fourth Part of the Metal might be reserved for the publick Use.

Αλβιον, was against Magistrates that had neglected to give up their Accounts.

Παρανόμου γραφή, against such as, proposing a new Law, acted contrary to the old and established Laws.

Ευθύνη, was against Magistrates, Ambassadors, or other Officers that had mis-employ’d the publick Money, or committed any other Offence in the Discharge of their several Trufts. That against Ambassadors was sometimes, by a peculiar Name, call’d Παρασφεία.
Of the Civil Government of Athens.

Δοκιμασία, was a Probation of the Magistrates, and Persons emplo'd in publick Business.

Πέβολαί, was an Action against Persons disaffected to the Government, and such as imposed upon the People; against Sycophants, and such as, at the Celebration of any Festival, had caufed an Uproar, or committed any Thing undue and unuitable to the Solemnity.

Ἀγοραπ, was when any Person, being sued for Debts laid to be due to the Publick, pleaded that they were falsly charged upon him, withal producing all the Money he was possess'd of, and declaring by what Means it came into his Hands. Suidas adds, that Ἀγοραπ is sometimes taken for an Action against such as neither paid the Fines laid upon them, before the ninth Prytanea following their Sentence, nor were able to give sufficient Security to the City.

1. Ἀμφεσία, was sometimes the fame with Ἀγοραπ, as we learn from Suidas; but was also usually taken for the Account of Estates given at the Exchange of them for the avoiding of publick Employment. For when any Man would excuse himself from any troublesome and chargeable Trust, by casting it upon another richer than himself, the Person produc'd by him had Power to challenge him to make an Exchange of Estates, and thereby compel him to serve the Office he had before refus'd.

2. Φασίς, was commonly taken for the Discovery of any hidden and conceal'd Injury, but more peculiarly signified an Action laid against such as exported Corn out of Attica, embezzled the publick Revenues, and converted them to their own private Use, or appropriated to themselves any of the Lands, or other Things that of Right belong'd to the Commonwealth. It is sometimes taken for an Action against those that were Guardians to Orphans, and either wholly neglected to provide Tenants for their Houfes and Lands, or let them at too easy a Rate.

3. Ενδεξία, was against such as committed any Action, or affected any Place of which they were uncapable by Law; as, when a Person disfranchis'd, or indebted to the Publick, sued for Offices in the State, or took upon him to determine Controversies in a judicial Way. Also against those that confess'd the Crimes laid to their Charge, without standing the Trial.

4. Ἀτασώγι, was the carrying a Criminal taken in the Fact, to the Magistrate. If the Accus'r was not able to bring him to the Magistrate, it was usual to take the Magistrate along with him to the House where the Criminal lay conceal'd, or defended himself, and this they call'd Ἐμσέες, and the Action Ἐψήμυσις.

5. Ἀρδέσθαι οὖσα or Ἀρδέσθαι λία, was an Action against such as protected Persons guilty of Murder, by which the Relations of the deceased were impow'er'd to seize three Men in the City or House, whither the Malefactor had fled, till he were either surrend'red, or Satisfaction made some other Way for the Murder.

6. Εἰγαντία, was of three Sorts; the first was about great and publick Offences, whereby the State was brought into Danger; such Actions were not refer'd to any Court of Justice, but immediately brought before the Senate of five hundred, or the popular Assembly, before whom it was introduced by the TheÃ¡mòthea at the first Convention in the Prytanea,
Prytaneia, where the Delinquent was severely punish'd, but the Plaintiff underwent no Danger, altho' he could not prove his Indictment, except he fail'd of having the fift Part of the Suffrages, and then he was fin'd a thousand Drachms. The second Sort of Eσαγγελια, was an Action of Κακωσις, of which I shall speak in another Place: it was brought before the Archon, to whom the Plaintiff gave in his Accusation, but was not liable to have any Fine laid upon him, tho' Sentence was given against him. The third was an Action against the Διαφθεια, prefer'd by Persons that thought themselves unjustly dealt with by them, who ran the Hazard of being disfranchised, and forfeiting their Freedom, if they were not able to make good their Accusation. Indeed in all the foremention'd Accusations, the Eσαγγελια only excepted, this Penalty, together with a Fine of a thousand Drachms, was inflicted upon the Plaintiff, if he had not the fift Part of the Suffrages.

CHAP. XXIV.

Of the Private Judgments, Actions, &c.

Aνιαδίκην, an Action κατά τὸ κόσμον ειδεκτων, against such as had done any Sort of Injury (m). A Fine was laid on the Delinquent, which was to be doubled, if not paid within the Prytaneia (n).

Κακωσις δίκην, was an Action of Slander, by which the Criminal was fin'd five hundred Drachms.

Ακιαδίκην, was an Action of Battery, in which Cave there was no set Penalty inflicted by the Laws, but the Judges took an Account of the Damages suffer'd by the Plaintiff, and compelled the Delinquent to make sufficient Retribution.

Βιοκαταστα, or Βιασ δίκην, was an Action against such as ravish'd Women, or had used Violence towards any Man's Person.

Βλαχεις δίκην, was an Action of Trespass, being against those that had endamaged another Man's Estate, Lands, Houses, Cloaths, &c.

Κακωσεος δίκην, γρατι, or εισαγγελία, was an Action entered by Heireffes against their Husbands, by Parents against their Children and Orphans against their Guardians, when they were ill used, or injured by them.

Αποτομησ δίκην, was an Action of Divorce, when the Husband had put away his Wife. On the contrary, when the Woman fled from her Husband, the Action was call'd Ασωκολέως δίκην.

Καταθήκης δίκην, was against Thieves. Demofthenes (o), reports, that if any Man had stolen above fifty Drachms in the Day-time, he was to be indicted at the Tribunal of the Eleven. But if any Theft was committed in the Night, it was lawful to kill the Criminal, if he was caught in the Fact, or to pursue him, and if he made any Resistance to wound him, and so hale him to the Eleven, and this Action was term'd ἐπασφαγν. He was not permitted to give Security for Restitution, but suffer'd Death.

(m) Etymologici Auctor. (n) Harpocratin. (o) Timocrates.
If any Person surreptitiously convey'd any Thing of the smallest Value out of the Lyceum, Academy, Gymnarges, or any of the Gymnasia, or out of Havens above the Value of ten Drachms, he was adjudged to die. If any Man was convicted of Theft from a private Person, he was to make Retribution to the Person he had injur'd, by paying him double the Value of what he had deprived him of; nor was this Punishment alone thought sufficient to expiate his Offence, but it lay in the Judges Power to keep him in Bonds five Days, and as many Nights, and expose him in that Condition to the View of all the People. And we are farther inform'd by Andocides (p), that (ἀτιμία) Infamy was the Punishment of this Crime.

Παρακαταβαίνεις Πίπα, was against such as refused to restore any Thing committed to their Charge.

χρίσεις Νίκη, was a Suit betwixt Debtors and Usurers.

Συμβολαί Νίκη, was an Action against those that would not stand to their Contracts or Bargains. Not much different from this was Σωθηκὼν Νίκη, only Συμβολαι are distinguished from Σωθηκών in this, that these chiefly imply private Contracts about the Loan of Money, Division of Inheritances, and References to the Διαμητέρι, whereas the other are extended as well to publick Negotiations between publick Bodies, as to Bargains made by private Persons. Others there are, that acknowledge no such Difference betwixt them.

Εἰς Ἀδίκητων αἵρεσιν Νίκη, was an Action against such Persons as would not consent to make a Division of Goods or Estates, wherein other Men were Sharers with them.

Διαδίκαιος Νίκη, was an Action πείραμαν ὅ λεικανδρον concerning Money or Possessions, as it is defined by Ulpian (q), and seems to be a Term of equal Extent with ἀμφισβήτησις, or κείσις, which are general Names for all Law-suits. But it was sometimes taken in a more limited Sense, for the Controversies of those, who being appointed to undergo some of the publick Duties (λειτουργία), executed themselves by informing against others more wealthy, as has been elsewhere shewn.

Εὐδικαι Νίκη, when Daughters inherited the Estates of their Parents, they were obliged by Law to marry their nearest Relation. This was the Occasion of this Suit, which was commenced by Persons of the same Family, each of which pretended to be more nearly ally'd to the Heires than the rest. The Virgin, about whom the Relations contended, was call'd Εὐδική. Εὐδίκη was a Daughter, that had no Brothers lawfully begotten, and therefore inherited her Father's whole Estate. Εὐδική was one that had Brothers, and shared the Estate with them.

Ἀμφισβήτησις, was a Suit commenced by one that made Pretensions to the Estate of a deceased Person, as being his Son either by Nature or Adoption. This Term is sometimes taken in a larger Sense.

Παρακαταβαλλα, was an Action entered by the Relations of the deceased, whereby they claim'd a Right to his Estate, as belonging to them by reason of their Confanguinity, or bequeathed by Will. It was so called ἀποτελεσματικῶς, because the Plaintiff deposited the tenth
Part of the Inheritance, if the Cause was private, and the fifth, if it was a publick Estate he contended for; this he was to forfeit if he could not make his Plea good.

_Antlvyegon_, was a Law-suite about Kindred, whereby any Person claim’d a Relation to such or such a Family, and therefore it seems to have been of the same Nature with _παρακαταβολή_.

_Diamaqtveta_, was a Proteftation that the deceased Perfon had left an Heir, made to hinder the Relations from entering upon the Estate.

_Eπικανις_, was an Action whereby the _diamaqveta_ was proved be false and groundles.

_Eυελοννμα_, was when any Person claim’d some Part of another Man’s Goods, which he confiscated, and sold by Auction.

_Sίτη δίκη_, when a Husband divorced his Wife, the Law obliged him to restore her Portion; or, in Cafe he refufed that, to pay her for each Pound nine _Oboli_ every Month, upon Failure of which, he was liable to have his Action enter’d against him in the _Odeum_ by his Wife’s _Eπιτεσωθ’,_ or Guardian, whereby he was forced to allow her a separate Maintenance.

_Mαδσωσ; _ὁκς, &c. _δίκη_, sometimes call’d _φασίς_, was an Action against Guardians that were negligent in the Management of the Affairs of their Pupils, and either let out their Houfes or Estates at too small a Price, or suffer’d them to lie void of Tenants. When any Houfe was vacant, it was customary to signify so much by fixing an Inscription upon the Door, or other Part of it, as appears from these Words of Terence,

_scription illico_  
Ædes mercede (r) _——_
Over the Door I wrote,
This House is to be let.

_Eπιτεσωθ_ _δίκη_, was an Action against Guardians that had defrauded their Pupils. It was to be commenced within five Years after the Pupil was come to Age, otherwise it was of no Force.

_Eνοικία _δίκη_, when any Man laid Claim to an Houfe, he enter’d an Action against the Person that inhabited it, whereby he demanded the Rent of the Houfe. If he claim’d an Estate of Land, the Action was call’d _Καρπω _δίκη_, or _Χαρέω _δίκη_, because the Fruits of the Ground were demanded. If the Plaintiff call his Adversary in either of the former Suits, he enter’d a second Action against him, whereby he laid claim to the Houfe or Land, as being Part of his Estate, for which Reason it was call’d _Ουσίας _δίκη_. After this, if the Perfon in Posseffion continu’d obstinate, and would not deliver up the Estate to the lawful Owner, there was a third Action commenced, which was nam’d _Εξέλω _δίκη_, from _ἐξέλλω_, to _exel_; because the Plaintiff was _ἐξελέπωθ’,_ rejected, or hinder’d from entering upon his Estate. The fame Term was ufed when any other Thing was unjustly detain’d from its Owner, ἴδε δι _ἐξελέπωθ’, _παντός, ὃ _ενι η _τις _άυτῶ _μετείναις_ concerning a Slave, and every other Thing which any Person calls his own; as we are inform’d by Suidas.

(r) _Hecat._ Act I. Scen. I.
Beautolas \textit{Nixn}, was an Action whereby the Buyer compell’d the Seller to confirm, or stand to the Bargains, which he before had given a Pledge to ratify.

Eis ἐμπασίων καθάσασιν \textit{Nixn}, was design’d as an Enquiry about something that was conceal’d, as about stolen Goods.

Beautolas \textit{Nixn}, was against a Freeman that endeavour’d to give a Slave his Liberty, without his Master’s Consent.

Aeospas \textit{Nixn}, was an Action against Sojourners that neglected to choose a Patron, of which Custom I have spoken in another Place.

Aesopus \textit{Nixn}, was an Action commenced by a Master, or Patron, against his Clients, such as were the freed Slaves, when they refused to perform those Services, they were bound to pay to him.

Aeospis \textit{Nixn}, was a Suit about Money put into the Banker’s Hands, which the ancient Athenians call’d Aeospis, and the modern Erb sign.

Aepasis, was when a Person, deeply indebted, desired the People to remit Part of his Debt, upon Pretence that he was unable to make Payment.

Ψαδσμαρφειῶν \textit{Nixn}, was against false Witnesses.

Κακοσεφων \textit{Nixn}, was against those that suborn’d false Witnesses.

∆εσμαρφειῶν \textit{Nixn}, was against such as, having promised to give Evidence in a Cause, disappointed the Person that rely’d upon them.

Several other Judgments we meet with in ancient Authors, some of which I have already spoken of in other Places, and the Names of the rest are so well known, that I need not give you any Explication of them; such were \textit{Bolites Nixn}, \textit{Aeages Nixn}, and some others (f).

C H A P. XXV.

Of the Athenian Punishments and Rewards.

The most common and remarkable Punishments inflicted at Athens, on Malefactors, were these:

Zυμία, which, tho’ sometimes it be used, in a large and general Sense, for any Punishments, yet has often a more limited and restrained Signification, being taken for a pecuniary \textit{Multa} or Fine, laid upon the Criminal, according to the Merit of his Offence.

\textit{Atimia}, Insanity, or publick Disgrace. Of this there were three Degrees. 1. When the Criminal retain’d his Possessions, but was deprived of some Privilege, which was enjoy’d by other Citizens. Thus, under the Reigns of Tyrants, some were commanded to depart out of the City, others forbidden to make an Oration to the People, to fail to Ionia, or to some other particular Country. 2. When he was for the present deprived of the Privileges of free Citizens, and had his Goods confiscate’d. This happen’d to those who were indebted to the publick Exchequer, till their Debts were discharged. 3. When the Criminal, with all

(f) Helechius, Harpocraton, Suidas, Pollux, Ulpianus in Demostrken Sigionis de Rep. Athen. & Roumanis in Arch. Attic. Idemque ubique in his capitibus sunt consulendi.
Of the Civil Government of Athens.

Of the Children and Posterity, were for ever deprived of all Rights of free Citizens, both sacred and civil. This was inflicted on such as had been convicted of Theft, Perjury, or other notorious Villainies (*). Out of these Men, the Scholiast upon Aristophanes (t) tells us, they appointed whom they pleased to labour at the Oars; to which Drudgery, Plutarch reports, it was usual also to put their Prisoners of War (w).

Δεσμος, Servitude, was a Punishment by which the Criminal was reduced into the Condition of a Slave. It was never inflicted on any beside the *Aτιμοι, Sojourners and freed Servants, because it was forbidden by one of Solon's Laws, that any free-born Citizen should be treated as a Slave.

Στυλατα, was a Severity seldom exercised upon any but Slaves, or some very notorious Malefactors, of which I have spoken more at large in another Place.

Στίλας, was, as the Word imports, a Pillar, wherein was ingraven, in legible Characters, an Account of the Offender's Crime. The Persons, thus exposed to the Laughter and Reproaches of the People, were call'd Στυλατα: Hence σηλατωτιδος λογος is taken for any adverse or defamatory Oration.

Δεσμος, was a Punishment by which the Criminal was condemn'd to Imprisonment or Fetters. " The Prison was call'd by a lenitive Name " Οικημα, or House; for the Athenians used to mitigate and take off " from the Badness of Things, by giving them good and innocent Appellations: as, a Whore, they would call a Miftrres; Taxes, Rates; " Garrisons, Guards; and this (faith Plutarch) seem'd at first to be So " Ion's Contrivance, who call'd the Releafing of the People from their " Debts Σεοδαχθεια, a Throwing off a Burden (x)." Plato tells us, the Athenians had three Sorts of Prisons: the first was near the Forum; and was only design'd to secure Debtors, or other Persons from running away. The second was call'd Σεφεςθειαν, or a House of Correction, such as our Bridewell. The third was seated in an uninhabited and lonesome Place, and was design'd for Malefactors guilty of capital Crimes (x). One of their most remarkable Prisons was call'd Νομοφυλακιον, and the Gate, thro' which Criminals were led to Execution, Χαρακτειον, from Charon, the infernal Ferryman. At the Prison Door was erected the Image of Mercury, the tutelar Deity of the Place, call'd Σεφεςθειας, from Σεφεςθειαν, the Hinge of a Door.

Of Fetters there were divers Sorts, the most remarkable are these: Κυφος, a Collar usually made of Wood, so call'd from κυφης, because it constrains the Criminal to bow down his Head. This Punishment was call'd Κυφοκιομος, and hence pernicious Fellows or Things are sometimes nam'd Κυφωτες (y). Ηφεσθιοι will have it apply'd σει πανου ουκεσθαι ιδαλαθειαν τοι oll Things hurtful and destructive. Others call it κλοιος, or κολαιος, from κλαιω, because the Criminal's Neck was bent or inclined within it. Some Grammarians tell us, the Neck, Hands, and Feet were made fast in it; and therefore it is probable, it was the same with the ξυλον πενετσακυρων, or Fetters with five Holes, mention'd by

Of the Civil Government of Athens.

Pollux, and seems to re semble the Punishment of binding Neck and Heels, used amongst our Soldiers. Aristophanes calls it Ἕυλον τετρημόθον, as his Schedias informs us in his Comment upon these Words in Lysistrate,

—τὰς δ’ Ἀμελένας σκότων ἂν Ἰακείας σεβάσαι. Ας Μίκαν Ἕπαρτόν ἐφ' ἵππων μαχημάτα ποὺς ἀπεδέικνυ, Ἀλλὰ τοὺς χείραν ἀπετάσας ἐς τετρημόθον Ἕυλον Ἐκαβαρμόσαι λαβομαί τετορί τὸν εὐχένα.

Women must have their stiff and haughty Necks With Fetters cramp'd, left they grow insolent, And us of our Authority divest. For see here, in this Canvas-pourtrature

By skilful Micon drawn, how the Amazons, Mounted on prancing Steeds, with burnish'd Spears engage.

F. A.

παυσιάζων, a round Engine put about the Neck in such a Manner, that the Sufferer could not lift his Hand to his Head.

χοινιάζει, signifies the Fetters, in which the Feet or Legs were made fast, as we are inform'd by Aristophanes in his Plutus; where, speaking of an insolent Slave, he faith, he deserves to be set in the Stocks,

—αἱ κυμαί δὲ σε βοῶσιν ἢ, εἰ τὰς χοινιάς, ἢ τὰς πεδίς στο ὄσαι.

You're ripe, you Rogue, for Fetters, the Stocks groan for you.

Not much unlike this seems to have been the ποδόκαυσιν ποδόκαυσιν, ποδογαζαθι, or ποδογράζη, sometimes call'd ξυλογ, from the Matter it was made of (a). But ποδόκαυσιν and ποδογαζαθι seem to have differ'd in this, that in ποδογράζη, the Feet were tortur'd; whereas in ποδόκαυσιν, they were only made fast without Pain, or Distention of Joints. Tho' perhaps this Distinction will not be found constant and perpetual (a). Σανίς, was a Piece of Wood to which the Malefactor was bound fast, as the same Poet reports (b),

—ņίτων αὐτῶν εἰσάγων, Ω τοξότ', ἐω τῇ σανίδι.

Hère, Lieftor, bring him in, and bind him to the Rack.

And a little after,

—γυμνὸν ποδόσαλα με 
Κέλδε πεδα τῇ σανίδι δέν τὸν τοξότων.

Order the Executioner to strip

Me naked, and to cord me to the Rack. 

F. A.

Beside these, many others occur in Authors, which, barely to mention, would be both tedious and unnecessary.

Of a perpetual Banishment, whereby the condemned Persons were deprived of their Estates, which were publickly exposed to Sale, and compell'd to leave their Country without any Possibility of returning, except they were recall'd (which sometimes happen'd) by the same Power that expell'd 'em; wherein it differ'd from ὁσακος, which only commanded a ten Years' Absence, at the End of which, the banish'd Persons were permitted to return, and enjoy their Estates, which were all that Time preserved entire to 'em.(e) And the latter was inflicted not so much with a Design to punish the Offender, as to mitigate and pacify the Fury of the Envious, that delighted to depress those who were eminent for their Virtues and glorious Actions, and by fixing this Disgrace upon them, to exhale Part of the venomous Rancour of their Minds. The first that underwent this Condemnation was, as Plutarch reports, Hipparchus the Choalarqian, a Kinsman to the Tyrant of the same Name. Enslavish makes it much ancients, and carries it as high as Thesuses's Time, who, he tells us out of Theophrastus and Paulusianus, was the first that suffer'd it.(d) Heracleides will have it to have been first instituted by Hippias the Tyrant, a Son of Pisistratus(∅); Photius, by one Achilles, the Son of Lyco(∅); and Aelian, by Clishtones, who also, as he tells us, was the first that underwent it.(g). It was never inflicted upon any but great Persons; Demetius the Phalerus (as Plutarch reports) will have it to have happen'd to none but Men of great Estates, and therefore, as an Argument to prove the plentiful Condition of Aristides, (whom he maintains to have been possess'd of a large Fortune, contrary to the Opinion of most other Writers) he alleged that, he was banish'd by Ostracism. But my Author is of another Opinion, and not without Reason, for all Persons were liable to the Ostracism, who for Reputation, Quality, Riches, or Eloquence, were esteem'd above the common Level, and exposed to the Envy of the People, insomuch that even Damon, Preceptor to Pericles, was banish'd thereby, because he seem'd a Man of more than ordinary Sense. Afterwards, when base, mean, and villainous Fellows became subject to it, they quite left it off, Hyperbolus being the last whom they banish'd by Ostracism. This Hyperbolus was a very rascally Fellow, who furnish'd all the Writers of Comedy in that Age with Matter for their Satirical Invectives; but he was wholly unconcern'd at the worst Things they could say, and, being careless of Glory, was also insensible of Shame; he was neither lov'd nor esteem'd by any body, but was a necessary Tool to the People, and frequently made use of by them, when they had a Mind to disgrace or calumniate any Person of Authority or Reputation. The Cause of his Banishment was this; Alcibiades, Nicias, and Phæax, at that Time, were of different Factions, and each of them, bearing a great Swy in the City, lay open to the Envy of the inferior Citizens, who, at Hyperbolus's Persuasion, were very eager to decree the Banishment of some one of them. Alcibiades, perceiving the Danger they were in, consulted with Nicias, or Phæax (for it is not agreed

whether) and so contrived Matters, that, by uniting their several Parties, the Ophra Ism fell upon Hyperbolus, when he expected nothing of it. Hereupon the People being offended, as if some Contempt or Affront had been put upon the Thing, left off, and quite aboli shed it. It was perform'd, to be short, in this Manner; every one taking an Ospaxa, or TyLe, carried it to a certain Part of the Market-place, surrounded with wooden Rails, for that Purposc, in which were ten Gates appointed for the ten Tribes, every one of which enter'd at a different Gate. That being done, the Arcbons number'd all the Tyles in gros, for if there were fewer than six thousand, the Ophraism was void; then laying every Name by itself, they pronounced him, whose Name was written by the major Part, banish'd for ten Years, enjoying his Estate (b). This Punishment was sometimes call'd Kegumew, ροις, from Kegum, because the Ospaxa, by which the People gave their Suffrages, were earthen Tyles, or Pieces of broken Pots (l). The like was used at Argoi, Me- gara, and Miletus (k); and the Syracusian Πελαγίσμος, was instituted upon the same Account, in the third Year of the eighty-sixth Olympiad, but dffer'd from it in this, that this Banishment was but for five Years, and instead of Ospaxa, the People made Use of Πελαγα, or Leaus, usually those of the Olive-tree, in giving their Voices (l).

Ωάνερς, Death, was inflicted on Malefactors several Ways, the chief of which were these:

Είδίς, with which the Criminal was beheaded.

Βοόχθ, with which he was either strangled after the Turkish Fashion, or hang'd in the Manner usual amongst us; for that this was a very ancient, but withal a very ignominious Punishment, appears from Ho- mer, in whom Υδής and Telemachus punish the Men, that took Part with the young Gentlemen, who made Love to Penelope, only with a common and ordinary Death; but the Maid-servants that had submitted to their Lust, and behav'd themselves with Scorn and Contempt towards their Masters, as being guilty of a more notorious Crime, they order'd to be hang'd; the Manner of it the Poet has describ'd in these Words (m),

--- Πνεμανα νεος κυνοπρώεος.

Κιονις εξακερα μεγάλης, πειλελαλας Υλίος,

Τυλεστεραμας, μιτ της δοσιν εδας ικτασ.

Ως ας οι αι νι κικλα ταυσιττεςι, οι τελες

Ερξαε εσηληζωσι, το, ος εςικε ει φαρμα

Αυλιν εςιμυναι, ευφρος δ' υπεδεκατω κοιτος.

Ως οι γ' εςιν εκφανας έχων, αμει ε τάσαις

Δενειν τροει τον, εως σκιτικα θανειν,

Ησανερευ η τοδιωτοι μιμωθα xor, οι μωλα διν.

Then young Telemachus a Cable ty'd

Harden'd with Pitch t'a lofty Pillar's Side,
Of the Civil Government of Athens.

That he might there make Swings above the Floor
For all his nafty Queans, who'd play'd the Whore;
In hempen Twists they all hung in a Row,
Tossing their Legs and moving to and fro.
So have I seen the warbling Larks befet
With knotty Mazes of the Fowler's Net,
How they do make a Flutter and a Rout
With Wings expanded, tho' they can't go out.

J. A.

*φάρμακον, Poison; of which there were divers Sorts; but what they
most commonly made Use of, was the Juice of the Herb, *νάινειον, Κιντ-ja, not much unlike Hemlock, which, thro' its extreme Coldness, is poi-
fonous. A Draught of this gave Socrates his Death:

Rem populi trañias, barbatum hoc crede Magistrum
Dicer, forbitio tollit quem dira cicuta.

You who sustain the Weight of Government,
To thefe prudential Maxims be attend,
Maxims, not mine, but that grave Sir's; whose Fate
A Draught of Hemlock did precipitate.

J. A.

Saith Persius, meaning Socrates *.

Κηλυφος, a Precipice, from which the Malefañtor was tumbledheadlong.
Τυμπάνα or Τύμπανα, were Cudgels of Wood, with which Malefa-
tors were beaten to Death (v), being hang'd upon a Pole, which was alfo
call'd Τυμπάνον, and therefore Τυμπάνια(ε) is by Suidas and the Ety-
mologis expounded κηλυφος, and ἕκτατοςαν, ἑκατόμηθαν by He-
lychius; for their Conceit is vain and ridiculous, that would thence
infer it to have been a Kind of Gallows or Crosses. No lefs groundlefis
is their Opinion, that imagine it to have been an Instrument, on which
Criminals were diñted, like the Covering of a Drum, which the
Greeks call'd Τύμπανον, and to have been of the fame Nature with the
Roman Fidiculae, which were little Cords, by which Men were stretched
upon the Rack, and seem to have resembed the Greek ᾠκίνου, used
in the Punishment call'd Σχανσιός.

Σταυρός, the Cross mention'd in Thucydides (o), was used in Greece, but
not fo frequently as at Rome. It confited of two Beams, one of which
was placed cros the other; the Figure of it was muchwhat the
fame with that of the Letter T, as Lucian tells us (p), differing only
from it, because the tranferfe Beam was fix'd a little below the Top
of the ftrait one. The Malefañtor was hang'd upon the Beam that was
erect, his Feet being fix'd to it with Nails, and his Hands to each Side
of that which was tranferfe.

Βαζελόν, was a deep Pit belonging to the Tribe Hippothoontis, into
which condemn'd Persons were cast headlong. It is sometimes call'd
*Oπυμα, whence the publick Executioner received the Appellation of

& ubique in hoc capite. (p) Lib. i. (p) Δίκη φωνητων.
Many Signs; deter lar Difpenfation thereby inflicted which Arifloines the Messenian being caft, made his Escape after a wonderful Manner, as Pausanius reports (r).

Ladofelicia, or Lapidation, was a common Punishment, and usually inflicted by the primitive Greeks upon fuch as were taken in Adultery, as we learn from Homer's third Iliad, where Hector tells Paris, he deserves to die this Death:

\[
\text{\La} \text{\textalpha} \text{\nu} \text{\nu} \text{\varepsilon} \text{\sigma} \text{\omicron} \text{\omicron} \text{\omicron} \text{\omicron} \chi \text{\tau} \text{\iota} \text{\omicron} \text{\omega} \text{\nu} \text{\kappa} \text{\alpha} \kappa \text{\iota} \nu \text{\epsilon} \nu \text{\epsilon} \nu \text{\varepsilon} \text{\omicron} \text{\omicron} \text{\omicron}
\]

For all your Villainies you shall be fion'd to Death,

Many other Punishments there were, which they inflicted for particular Crimes, some of which I shall treat of in their proper Places.

As the Laws inflicted severe Penalties upon Offenders, thereby to deter Men from Vice and Wickednes, and from base difhonourable Designs; so again they confer'd ample Rewards upon fuch as merited them, thereby to incite others to the Practice of Virtue and Honesty, and the Performance of good and glorious Actions; and upon the juft and equal Dispensation of these two Things, it was Solon's Opinion, that the Safety of the Commonwealth chiefly depended (u). Now not to mention publick Honours and State Preferments, to which even thofe of the inferior Sort might not despair of advancing themselves in a popular State, if, by their eminent Services, they approved themselves to the People; besides these, I fay, there were several publick Rewards and Honours confer'd upon fuch as were thought worthy of them; the chief of which were these;

Προσφελα, or the Privilege of having the firft Place at all Shows, Sports, Banquets, and publick Meetings (w).

Εἰναὶ, or the Honour of having a Pithure, or Statue erected in the Citadel, Forum, or other publick Places of the City (x). With such Monuments of Virtue, Athens seems to have abounded more than any City in the World, as will evidently appear to any, that will be at the Pains to perufe Pausanias's accurate Description of them.

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(u) Cicero, Epift. ad M. Brutum. (w) Arifoph, Equit. ejufque Scholaiifes & Suidas.
(x) Demofthen. Orat. de falsa Legat. aliquae.
Of the Civil Government of Athens.

Στίτονος, or Crowns, were conferred in the publick Assemblies by the Suffrages of the People, or by the Senators in their Council, or the Tribes to their own Members, or by the Δημος in their own (δημοτικό) Borough. The People were not allowed to present Crowns in any Place beside their Assembly, nor the Senators out of the Senate-house; it being the Law-giver’s Intention, that the Athenians should δυναται εστι αυτη τη έποιης τιμαίον καθό δήμος acquiesce in the Honours paid them by their own People, and not court the Favour and Esteem of other Cities. For this Reason the Athenians never rewarded any Man with Crowns in the Theatre, and at the solemn Games, where there was commonly a great Concourse of People from all the Parts of Greece: And if any of the Criers there proclaim’d the Crowns, which any Man’s Tribe or Borough had presented him with, he was punish’d with (ατίμια) Infamy. Nevertheless εξαντλήσεις Φερεικα, Coronae hospitales, were sometimes presented by foreign Cities to particular Citizens of Athens. But that could not be done, till the Ambassadors of those Cities had first obtain’d Leave from the People of Athens, and the Men, for whom that Honour was intended, had undergone a publick Examination, wherein their Course of Life was enquir’d into. Lately, whereas the Crowns presented by the Athenians themselves, to any of their own Citizens, were kept in the Families of those who had obtain’d them, as Monuments of Honour; those, which were sent from other Cities, were dedicated to Minerva the Protectors of Athens (γ). But of these, because they were, for the most Part, bestowed upon those that had signalized themselves by their Valour, as also of other military Rewards, I shall give you a farther Account in another Place.

Ατίμεια, was an Immunity from all publick Duties, Taxes, and Contributions, except such as were requir’d for carrying on the Wars, and building Ships, which no Man was execuc’d from, except the nine Archons. This Honour was very rare, but yet there want not Instances of it, as particularly those of Hermodius and Aristogiton’s whole Families, which enjoy’d it for many Generations (δ).

Στίτεια, ταρασσεία, αἵτινς εις Πρυτανείον, was an Entertainment allow’d to such as were beloved well of the Commonwealth, in particular to those who had been Ambassadors in the Common-hall, call’d Prytanæum. Solon made a Law, that no Man should be entertain’d in this Place oftener than once (ε). But this being afterwards abolished, some were ἐκτος, constantly maintain’d in the Prytanæum (β). Whence Socrates being ask’d by the Court, what Punishment he thought himself to deserve? Reply’d, ὅτι νους quotidianus in Prytanæo publice praebetur; that they should allow him a constant Maintenance in the Prytanæum, qui honos apud Græcos maximus habetur, which is reputed one of the greatest Honours amongst the Græcians, as we are inform’d by Cicero (γ). And sometimes we find the Privilege granted to whole Families for the Services of their Ancestors, as particularly to those of Hippocrates, Harmodius, and Aristogiton. Their common Fare was a Sort of Cakes, or Puddings, call’d Μαξα. Upon Holidays they had an Allowance of

(y) Ασφίνιος in Creophilomen. (w) Demosthen. Orat. in Leptinem. Ejusque Interpretr. (a) Plutarchus in Solone. (b) Pollux, (c) Lib. J. de Oratore.
Of the Civil Government of Athens.

Bread (d); which Solon appointed μετά τοῦ Ὀμήρου, in Imitation of Homer, whose Heroes us'd to feast in that Manner. Beside other Provisions, the Tenth's of all the Bellies of Animals, offer'd in Sacrifice, were always refer'd for them, which, if any Man neglected to send, he was liable to be punisht by the Prytanes, as we learn from Aristophanes (e).

Καὶ τοῦτο πρὸς Πρύτανες,
Ἀριστοφάνης τά πέντε
πρὸς ἔργον καλλίας.

Your Frauds I'll to the Prytanes disclose,
Since you with sacrilegious Stealth keep back
The Tithes of sacred Victims Bellies.

It must not be omitted in this Place, that such, as had receiv'd any Honour or Privilege from the City, were under its more particular Care and Protection; and the Injuries, done to them, were refent'd as publick Affronts to the whole Commonwealth: Insomuch that whoever did ὑπελεγμένον, παράδειγμα, κακότητι, αφοσίωσι, ανίπτει, or speak ill of any such Person, was by the Law declared ἀτιμωδὸς infamous (f). More might be said about the Honours confer'd after Death upon such, as had been eminently serviceable to the Commonwealth, in the Celebration of their Funerals, and the pious Care of their Memories; but this I shall leave to be spoken of in another Place, and shall only add, that not themselves only, but their Pollarity, reap'd the Fruits of their Virtues; for if any of their Children were left in a poor Condition, they feldom fail'd of obtaining a plentiful Provision from the Publick: Thus Aristides's two Daughters were publickly marry'd out of the Prytaneum, the City decreeing each of them three hundred Drachms for her Portion. Nor is it to be wonder'd, faith Plutarch, that the People of Athens should take Care of those that liv'd in the City, since hearing that Aristogiton's Grand-daughter was in a low Condition in the Isle of Lemnos, and, by Means of her Poverty, like to want a Husband, they sent for her to Athens, marry'd her to a Person of considerable Quality, and bestow'd upon her a large Farm, as a Dowry. Of which Bounty and Humanity (faith he) this City of Athens, even in this Age, hath given divers Demonstrations; for which she is deservedly had in great Honour and Admiration (g).

It will not be improper to add, in the last Place, that, whilst the ancient Virtue and Glory of the Athenians lastd, it was exceeding difficult to obtain any of the publick Honours: Insomuch that when Miltiades petition'd for a Crown, after he had deliver'd Greece from the Persian Army at Marathon, he receiv'd this Answer from one of the People, that, when he conquer'd alone, he should be crown'd alone. But in Aristophanes's Age, Honours were become more common. Thus he complains (b),

(d) Demosthen. loc. cit. Pollux, lib. IX. cap. 5. Athenæus, lib. IV. &c. (e) Equitibus. (f) Demosthenes in Midiana. (g) Plutarch, Aristides. (b) Equitibus, Ad. I. Sect. III. 

Kæ
Not one of the Generals in former Ages desir'd a publick Maintenance; but now unless the Privilege of having the first Seats, and a Maintenance is given to them, they say, they'll not fight. In latter Ages, how lavish the Athenians grew of their publick Honours, may be easily known from the Stories of Demetrius Poliorcetes, and Demetrius the Phaleran (i), which have been already mention'd in another Place.

CHAP. XXVI.

Of the Athenian Laws.

T was Tully's Observation, that most of the Arts and Inventions, which are necessary to the Management of human Life, owe their first Original to the Athenians, from whom they were derived into the other Parts of Greece, and thence carried into foreign Countries, for the common Benefit of Mankind. But of all the Inventions commonly ascrib'd to them, none has been of greater or more general Use to the World, than that of Laws, which, as Αelian (k), and others report, were first establish'd in Athens. Tho' some ascribe the first Invention of Laws to Zaleucus the Locrian, or to Minos, King of Crete (l). Most other ingenious Contrivances respect the Conveniences of human Life, but upon this depends the very Foundation of all Civil Government, and of all mutual Society amongst Men; for by them the Magistrate is directed how to govern, and the People how far to obey; the Magistrate by them is settled in the Poffeッション of his Authority over the People, and the People too by them are secure'd from the arbitrary Power, and unreasonable Demands of the Magistrate, as well as from the Fraud, Violence, and Oppression of each other.

The Poets tell us, that Ceres was the first that taught the Athenians the Use of Laws; in Memory of which Benefit they celebrated the Festival call'd Θεσμοφορία, in which she was worship'd by the Name of Θεσμοφώσθέρει, which exactly answers to the Latin Name of Legifera in Virgil (m):

maclant leflas de more bidentes

Legifera Cerei

To Ceres, who first shew'd the Use of Laws,
They offer Lambs call'd out of bleating Flocks.

The Occasion of this Opinion seems to have been, their ascribing to this Goddess the Invention of Tillage. After which, the Lands being not as yet divided into equal Portions, Controversies us'd to be rais'd:

For the composing whereof, Ceres gave Directions, which afterwards were imitated in all other Affairs. Some of the Laws of her Favourite Triptolemus are still extant, and I have spoken of them in another Place. But to pass by poetical Fictions, thus much is certain, viz. that the Athenians were govern'd by Laws before the Diffolution of their Monarchy, as may be observ'd from what Plutarch relates of Thebes, viz. That when he divested himself of sovereign Power, and establih'd a Commonwealth in Athens, one of the Prerogatives, that he thought fit still to retain, was the Custody or Protection of the Laws.

The first that gave Laws to the Athenians, after Thebes's Time, was Draco, who was Archon in the first Year of the thirty-ninth Olympiad. His Laws, Aelian (n) tells us, are properly call'd Θεομοί, but are remarkable for nothing but their unreasonable Severity; for by them every little Offence was punish'd with Death, and he, that stole an Apple, was proceeded against with no less Rigour, than he that had betray'd his Country. But these Extremities could not last long, the People soon grew weary of them, and therefore, tho' they were not abrogated, yet by a tacit Consent they were laid asleep, till Solon, the next Law-giver, repeal'd them all, except those which concern'd Murder, call'd Θουμοί νόμος; and, having receiv'd from the People Power to make what Alterations he thought necessary, new-model'd the Commonwealth, and constituted a great many useful and excellent Laws, which, to distinguish them from Draco's Θεομοί, were call'd Νόμος. And left, thro' the Connivance of the Magistrates, they should in Time be neglected, like those of his Predecessor, he caus'd the Senate to take a solemn Oath to observe them, and every one of the Theomothetes vow'd, that, if he violated any of the Statutes, he would dedicate a golden Statue as big as himself to the Delphian Apollo; and the People he oblig'd to observe them for a hundred Years (o).

But all this Care was not sufficient to preserve his Laws from the Innovations of lawless and ambitious Men: For shortly after Pisistratus so far inflam'd himself into the People's Favour, that the Democracy instituted by Solon was diffolv'd, and himself invest'd with sovereign Power, which, at his Death, he left in the Possession of his Sons, who maintain'd it for some Years; and tho' Pisistratus himself, as Plutarch reports (p), and his Son, after him, in a great Measure, govern'd according to Solon's Directions, yet they follow'd them not as Laws, to which they were oblig'd to conform their Actions, but rather seem to have us'd them as wife and prudent Counsels, and varied from them, whenever they found them to interfere with their Interest or Inclinations.

Pisistratus's Family being driven out of Attica, Cleisthenes took upon him to restore Solon's Constitutions, and enacted many new Laws (q), which continu'd in Force till the Peloponnesian War, in which the Form of Government was chang'd, first by the four hundred, and then by the thirty Tyrants. These Storms being over, the ancient Laws were again restor'd in the Archonsip of Euclides, and others establih'd at the Infla

of Diocles, Aristophon, and other leading Men of the City. Last of all Demetrius the Phalerian, being intrusted with the Government of Athens, by the Macedonians, was the Author of many new, but very beneficial and laudable Constitutions. These seem to have been the chief Legislators of Athens, before they submitted to the Roman Yoke; two others are mentioned by Suidas, viz. Thales and Aeschylus.

Befide thefe, the Athenians had a great many other Laws enacted upon particular Exigencies by the Suffrages of the People: For I shall not in this Place speak of the ὑπάρχουσα οὐσία, the Decrees enacted by the Authority of the Senators, whose Power being only annual, their Decrees left all their Force and Obligation, when their Offices expired. The Manner of making a Law was thus: When any Man had contriv'd any thing, which he thought might conduce to the Good of the Commonwealth, he first communicated it to the Prytanes, who receiv'd all Sorts of Informations of Things that concern'd the Publick; the Prytanes then call'd a Meeting of the Senate, in which the new Project, being propos'd, after nature Deliberation was rejected, if it appear'd hurtful or unserviceable; if not, it was agreed to, and then call'd Πρέσβεβος. This the Prytanes wrote upon a Tablet, and thence it was call'd Προγραμμα.

No Law was to be propos'd to the Assembly, except it had been written upon a white Tablet, and fix'd up, some Days before the Assembly, at the Statues of the Heroes, call'd Ἐπάνομοι, that to all the Citizens might read what was to be propos'd at their next Meeting, and be able to give a more deliberate Judgment upon it. When the Multitude was come together, the Decree was read, and every Man had Liberty to speak his Mind about the whole, or any Clause of it; and if, after due Consultation, the Assembly thought it inconvenient, it was rejected; if they approv'd of it, it pass'd into a ὑπάρχουσα, or Νόμος, which, as we learn from Demosthenes, were the fame as to their Obligation, but differ'd in this, that Νόμος was a general and everlasting Rule, whereas ὑπάρχουσα respected particular Times, Places, and other Circumstances.

No Man, without a great deal of Caution, and a thorough Understanding of the former Laws and Constitutions, durst presume to propose a new one, the Danger being very great, if it suited not with the Customs and Inclinations of the People; Eudemos, a Cydathenian, is said to have lost his Life on that Account, being made a Sacrifice to the Rage of the Multitude. Not much unlike this Severity was the Ordinance of Zaleucus, the Locrian Law-giver, by which it was appointed, that whosoever propos'd the enacting of a new Law, or the Abrogation of an old one, should come into the Assembly, with an Halter about his Neck, and in that Habit give his Reasons for what he propos'd, and if these were thought good and sufficient, his Proposal was embrac'd; if not, he straightway pour'd out his Soul under the Hangman's Hands. But the Athenians were not quite so rigid, except upon some extraordinary Occasions, when the giddy Multitude was hurried on

(r) Plutarch, Arisfide. (f) Demosthenes, cajusque enarrator Ulpian in Leptis, & alibi. with
with unusual Rage and Vehemence, as happen'd in Euenerus's Case; yet if any Man establisht a Law that was prejudicial to the Commonwealth, he might be call'd in Question for it any Time within the Space of one Year; but if he was let alone any longer, the Laws took no Notice of him. In these Cases especially, a Writ for transferring the Laws, call'd παγανούλια γραφή, might take hold of him; First, If he had not taken care to publish his Proposal in due Time. Secondly, If he propos'd it in ambiguous and fallacious Terms. Thirdly, If he propos'd any thing contrary to any of the former, and receiv'd Laws; and therefore, if any of the old Laws were found to oppose what they design'd to offer, they always took Care to have them repeal'd before-hand(\textsuperscript{v}). They who had preferr'd any Law, which was πεπροσταμένος, or ανεμιθτεύμενος, contrary to the former Laws, or the Interest of the Commonwealth, were first arraign'd before the θεσμοθεταὶ, according to Julius Pollux: Or, as others think, they were sometimes arraign'd before the θεσμοθεταὶ, sometimes before other Αρχοντες, according to the different Nature of their Crimes, every Αρχον having the Cognizance of different Affairs. The Accusation being heard, the Αρχον did ἀρρηγοῦντες, ἴτι δικαίωσιν, introduce the Cause into that Court of Justice, where such Affairs were examin'd. If the Defendant was declar'd guilty, he was usually punish'd with a Fine, according to his Offence, which he was oblig'd to pay under the Penalty of (ἀποκουλία) Insanity: This last Punishment was immediately inflicted upon thofe, who had been thrice convict'd of this Offence, who were, on that Account, ever after excluded from all publick Assemblies. Whence that Saying of Αντιπάνοι, 

Πᾶς γὰρ γέροντι ἐπὶ

Πάτωρ ἀρνώτερος, ἦν μὴ ἄλλο τεις πατεντιονος.

How can an Orator be silent, unless he has been thrice convict'd (πατεντιονος) of enacting Laws contrary to those already in Force? If the Judges acquitted the Defendant, then the Plaintiff was amerced a thoufand ιραχμων, as a Punishment of his false Accusation (\textsuperscript{v}). And tho' he, who had been the Occasion of enacting any unjust Law, could not be punish'd after a whole Year was expir'd, yet it was lawful to cite him before a Μαγιστρατος, and there oblige him to shew the Design and Reason of his Law, in order to prevent any Damage which might ensue from it. But because, notwithstanding all this Caution, it sometimes happen'd that new Laws were enacted contrary to the old, it was order'd, that the θεσμοθεταὶ should once every Year carefully peruse the Laws; and if they found any of them oppose another, it was to be propos'd to the People, who were to proceed about it in the Method that was us'd in abrogating other Laws, and so one of the Laws made void. In other Cases, it was unlawful for any Man to endeavour to have any Law repeal'd, without preferring a new one in its Place.

And because the Change of Time, and other Circumstances, make great Alterations in Affairs; and Ordinances, which were formerly useful and necessary, by the different State of Things, become unprofitable,
and perhaps inconvenient and prejudicial; it was ordain'd by Solon, that once every Year the Laws should be carefully revis'd and examined, and if any of 'em were found unfit to the present State of Affairs, it should be repeal'd; this was call'd ἐπιτιθεμέναι τῶν νομῶν, from the Manner of giving their Suffrages by holding up their Hands. The Method of doing it was thus; on the eleventh Day of the Month Hecatombaeon, at which time the Prytanes held their first stated Assembly, after the King had, according to Custom, made a solemn Prayer before the Assembly, the Laws were read over in this Order; first, those that concern'd the Senate; then those that respected the People, the nine Areōn, and then the other Magistrates in their Order. This being done, it was demanded, whether the Laws then in being were sufficient for the Commonwealth? And if it seem'd necessary to make any Alteration in 'em, the Consideration was deferr'd till the fourth of Metagigion, upon which Day was the last stated Assembly, under the first Rank of the Prytanes, as the Respect of the Laws had been at the first. In all this, the Theoi, or Laws concerning such Matters, were nicely and punctually observ'd, and the Prytanes and Proedri severely punish'd, if any thing was omitted. For this was the Difference between Ἑσυμᾶς and νῦμος, that Ἑσυμᾶς ἐστὶ νῦμος, πῶς ὡς δενυμοδέσθην Ἑσυμᾶς, is a Law directing how Laws (νομοὶ) are to be made (v). Upon the first of Metagigion, another Assembly was call'd, and the Proedri reported the Matter to the People, who did not proceed to the Determination of it themselves, but subtilituted the Nomo-theta to do it; and appointed five Orators, call'd Συνδικοὶ, to defend the ancient Laws in the Name of the People. If the Prytanes neglected to convene the aforementioned Assembly, they were to be find'd a thousand Drachmae: But if the Assembly met, and the Proedri then neglect'd to propound the Law to the People, they were find'd only forty Drachmae: τοις βαρύτεροι ἐσύμ ὕλαι τὸ μὴ συνελθαί τῶν διμιου ἐς ἐνθισθαι, το μὴ σαράνθαι. It being a greater Crime to neglect the Calling of the People together, than the propounding of any particular Business to them. Any Man was permitted to arraign the Prytanes and Proedri thus offending before the Thesmoθeta, whom the Laws obliged to impeach the Criminals in the Court of Heliaeca, upon Neglect whereof they were deny'd Admission into the Senate of Areopagus. To return, the Nomotheta, having heard what the Orators could say in Defence of the old Law, gave their Opinions accordingly, and their Sentence was ratified by the People in the following Assembly (v).

The Hon. and, after his Example, the rest of those that enacted Laws in Athens, committed their Laws to Writing, differing herein from Lycurgus, and the Law-givers of other Cities, who thought it better to imprint them in the Minds of their Citizens, than to engrave them upon Tablets, where it was probable they might lie neglected and unregarded, as Plutarch hath informed us in his Life of Numa Pompilius: "It is reported, faith he, that Numa's Body, by his particular Command, was not burn'd, but that he order'd two Stone Coffins to be made, in one of which he appointed his Body to be laid, and the other to be a Repository for his sacred Books and Writings, and

(v) Libanius in Argument. Legitimae.  (x) Idem.
both of them to be inters'd under the Hill θανικοῦλον; imitating
herein the Legislators of Greece, who having wrote their Laws in
Tablets, which they call'd Κύπεσ, did so long inculcate the Contents
of them, whilst they liv'd, into the Minds and Hearts of their Priests,
that their Understanding became, as it were, living Libraries of those
sacred Volumes, it being esteem'd a Prophanation of such Mysteries
to commit their Secrets unto dead Letters." In some Places, espe-
ically before the Invention of Letters, it was usual to sing their Laws, the
better to fix them in their Memories; which Custom, Aristotlē tells us,
was us'd in his Days amongst the Agathys, a People near the Scythians;
and this he fancies was the Reason, why musical Rules for keeping
Time were called Νόμος.*

But Solon was of a contrary Opinion, esteeming it the safest Way to
commit his Laws to Writing, which would remain entire, and impos-
urable to be corrupted, when the unwritten Traditions of other Law-
givers, thro' the Negligence and Forgetfulness of some, and the Gun-
ning and Knavery of others, might either wholly perish in Oblivion, or
by continual Forgeries and Alterations be render'd altogether unprofitable
to the Publick, but abundantly serviceable to the Designs and Innova-
tions of treacherous and ambitious Men. Whence we find an express Law, Σγεστον νομο τας Α' χας μη χινδυ μωδε αρελ ενας. That no Magis-
trate should in any Case make use of an unwritten Law †. The Tablets
in which Solon pen'd his Laws, Plutarch tells us, were of Wood, and call'd
Α' ξος, and so fashion'd, that they might be turn'd round in oblong Ca-
es; some of 'em, he faith, remain'd till his Time, and were to be seen
in the Prytanæum at Athens, being, as Aristotlē affirms, the same with the
Κύπεσ. But others are of Opinion, that those were properly call'd Κύ-
πεσ, which contain'd the Laws concerning Sacrifices, and the Rites of
Religion; and all the rest"Α' ξος. Thus Plutarch (y). But Apollodorus,
as he is quoted by the Scholasts upon Aristophanes(z), will have Κύπεσ
to be of Stone, and to signify any Tablets, wherein Laws, or publick Edicts
were written, and to have receiv'd their Name παρ. τα θεουροιδριΑς Α' ξος,
because they were eredet up on high; or from the Corybantes, the
first Inventors of them, as Theopompus reports in his Treatise of Piety.
Aristotlē adds, that they were triangular, in his Account of the Repub-
llick of Athens, and is seconded herein by Pollux(a), who farther remarks,
that the Α' ξος were quadrangular, and made of Bras. Ammonius(b), to
trouble you with no more Opinions about them, will have the Distinction
to confit in this, that the Α' ξος were four-square, containing the Laws
that concern'd civil Affairs; whereas the Κύπεσ were triangular and con-
tain'd Precepts about the Worship of the Gods. What Number there was
of 'em, 'tis impossible to divine, since none of the ancient Authors have
given us any Light in this Particular. They were kept in the Citadel, but
afterwards remov'd to the Prytanæum, that all Persons might have Recourse
to them upon any Occasion (c); though some report, that only
Transcripts of them were carry'd thither, and that the Original, writ-

* Problem. Sect. XIX. probl. XXXVIII. † Andocides de Mysteriis. (y) Solone.
(z) Nubibus & Avibus. (a) Lib. VIII. cap. 10. (b) Lib. de Different. Vev.
(c) Pollux, ibid.
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the Persian Wars, whose Expression it is, meant no more, than the lower Part of the Tablet: But then, without Dispute, he would have mention'd the Number of the Tablets, as in other Places he, and others usually do, and not have left us in the dark which of the Tablets he meant. Again, the lower Part of the Tablet might sometimes happen to contain the first Part of the Law, which it is improper to call ῥως κατασπαρα, because that Word seems to import something beneath the rest, and towards the latter End; for one Tablet was not always large enough to contain a whole Law, as appears from Plutarch*, in whom we find, that the eighth Law was engraved in the thirteenth Table. Petrus will have Demosthenes to mean no more by δ κατασπαρα νομοθετευσαι, than the Law which beneath, or afterwards in the same Oration, is cited by him. Others understand it of the lower Line, because the Laws are said to have been written γνωριμοί νομοθετευσαι, which is, as Pausanias explains it (d), when the second Line is turn'd on the contrary Side, beginning at the End of the former, as the Husbandmen turn their Oxen in ploughing, in this Manner,

ΕΚ ΔΙΟΣ ΑΠ.  

VΘΣΕΔΝΟΧ  

It was against the Law, for any Man to erase a Decree out of any of the Tablets, or to make any Alterations in them; and for their greater Security, there were certain Persons call'd, from their Office, ἱερομυστήρες, whose Business it was to preserve them from being corrupted (e), and, as their Name imports, to transcribe the old, and enter the new ones into the Tablets; they were elected by the Senate, and, to render their Office more creditable, had several Marks of Honour confer'd upon them, of which in their proper Places. Lastly, That no Man might pretend Ignorance of his Duty, the Laws were all engrav'd on the Wall in the Βοστιανῶν τοίδ, Royal Porch, and there expos'd to publick View. But this Custom was not begun till after the thirty Tyrants were expell'd (f). Thus much of the Athenian Laws in general: Their particular Laws, most of which have been collected by Samuel Petrus, were these which follow:

Attick Laws.

Laws relating to Divine Worship, Temples, Festivals, and Sports.

Let Sacrifices be perform'd with the Fruits of the Earth. One of Triptolemus's Laws (g). See Book II. Chap. iv.

Let it be a Law among the Athenians for ever sacred and inviolable,

* Solon: (d. Elia) (e) Pellex, lib. VIII. cap. 8. (f) Andocides de Mysteriis. (g) Porphyrius Περὶ ἀνοχίης εὶρημυκέρην.
always to pay due Homage in publick towards their God, and native Heroes, according to the usual Customs of their Country; and with all possible Sincerity to offer in private First-fruits with Anniversary Cakes.  

One of Draco's Laws (a). It must be here observ'd, that no strange God could be worship'd at Athens, till he were approved by the Areopagite Senate.  

See Book I. Chap. xix.

One Drachm shall be the Price of a Sheep, eighteen of a Medimn.  

One of Solon's sumptuary Laws (b).

- Cattle design'd for Sacrifice shall be call'd (c). This Law provided, that the best of the Cattle should be offer'd to the Gods.  

See Book II. Chap. iv.

It is order'd that the Sacrificer carry Part of this Oblation Home to his Family (d).  

See Book II. Chap. iv.

All the Rests of the Sacrifice are the Priest's Fees (e).  

See Book II. Chap. iii.

Whosoever easeth Nature in Apollo's Temple, shall be indicted, and sentenc'd to Death (f).  

One of Pisistratus's Laws, enacted when that Tyrant built Apollo's Temple in the Pythium, where the Athenians used to ease Nature in Contempt of the Tyrant.

All Slaves and Foreigners are permitted to come to the publick Temples, either out of Curiosity of seeing, or Devotion (g).

They, who survive the Report of being dead, are prohibited Entrance into the Furies Temple (b).  

See Book II. Chap. iv.

Let no Violence be offer'd to any one, who flies to the Temples for Succour (i).  

A very ancient Law.  

See Book II. Chap. ii.

While the Celebration of the New Moon, or other Festivals, continues at Athens, it is order'd, that no one be defam'd or affronted in private or publick, and that no Business be carried on, which is not pertinent to this Feast (k).  

See for this and the following Laws, which relate to the Festivals, Book II. Chap. xix, xx.

All who frequent the Panathenaea, are forbid the Wearing of Apparel dyed with Colours (l).

It is enacted, that, at the Institution of Panathenaea Majora, Homer's Rhapsodies be repeated (m).

Sojourners are commanded to carry about, at publick Processions, little Vessels fram'd after the Model of a Boat, and their Daughters Water-pots with Umbrellas (n).  

See Book I. Chap. x.

No Foreigner is to be initiated into the Holy Mysteries (o).

Death shall be his Penalty, who divulges the Mysteries (p).

The Persons initiated shall dedicate the Garments they were initiated in, at Ceres and Proserpina's Temple (q).

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(a) Porphyrius loco citato.  
(b) Plutarbus Solone.  
(c) Plutarbus loco citato.  
(d) Aristophanis Sebolsastes in Plutum.  
(e) Idem in Vespas.  
(f) Suidas, Hsychius, Vat. cana Proverbiorum appen. Cent. I. Prov. LXXXII.  
(g) Demophobius Orat. in Nest.  
(h) Hsychius, Phavorinus, v. δευτεροτοιτις, Plutarbus Quæst. Roman.  
(i) Aristophanis Sebolsastes in Equites.  
(j) Demophobius Timocrates.  
(k) Lucianus Nigrino.  
(m) Lycurgus in Locratæm, Eleianus Var. Hist. lib. VIII. cap. x.  
(n) Harpocrature v. τσαόζονος.  
(o) Aristophanis Sebolsastes in Plutum.  
(p) Sol. pater in divisione quæstionis.  
(q) Aristophanis Sebolsastes in Plutum.
No Woman shall go in her Chariot to Eleusis, and whoever commits Theft, during the Feast kept at that Place, shall be fin'd 6000 Drachms (v).

Let no petitionary Address be made at the Mysteries (j).

No one shall be arrested or apprehended, during their Celebration (k).

An Assembly of the Senate shall convene in the Eleusinian Temple, the Day following this Festival. One of Solon's Laws (u).

The Festival call'd Θεσμοφορία is to be annual, at which Time there's to be a Gaol Delivery (w).

Evagoras hath caused it to be enacted, that when there's a Procession in the Piræus to the Honour of Bacchus, and likewis at the Lenæan Procession, Comedies shall be acted, and that, during the Celebration of the Διονύσια in the Citadel, young Men shall dance, and Tragedians and Comedians act, and that at these Times, and while the Θεσμοφορία continue, no Suit of Law, Bailment or Suretyship shall be made; if Trespass be made against any one of these Particulars, let the Perfón herein offending be prosecuted in the usual Manner, at the popular Assembly held in Bacchus's Theatre (x).

It is established, that the Prytanes, the Day subsequent to these Observances, call a Senate in the Theatre of Bacchus, upon the Παράδειον, where the first Thing in Debate shall be touching the sacred Rites; after that, the drawing up all the Indictments to be executed on the foremention'd Criminals at the Feasts (y).

No Arrestment shall be attempted on the Διονύσια (z).

Execution of condemn'd Prisoners shall be deferr'd till the Θεσμοφορία return from Delos (a). See Book II. Chap. ix.

No Obligation of Victims shall be on the Αλεξία (b).

He, who comes off Conqueror at the Olympick Games, shall receive as his Reward 500 Drachms, at the Ιησούμκ an 100 (c).

Fifteen Perfons shall go to the Constitution of a tragick Chorus (d).

It is forbid that Ἀἰσχύλος, Σόφοκλες, and Ευριπίδες be brought on the Stage, wherefore License is given that the City-Clerk read them publickly (e). This Law was enacted out of Respect to these three Tragedians.

An emulatory Performance, among the Tragedians, is order'd to be in the Theatre on the Feast call'd Νέορα, and that he, that acts his Part best, shall be cho'en Denison (f).

No one, under thirty Years of Age, shall be an Actor. Others, instead of thirty Years, read forty Years (g).

Let no Archon be expos'd, by any malignant Aperision, in a Comedy (h).

If any Reflections are design'd, let them be palliated under a seigned Name. This Law was enacted to restrain the old Comedy, wherein Men were reflect'd on by Name (i).

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Let all the different airs and specific kinds of music be observed, and each of them be made use of at its peculiar festival. This was an ancient law, whereby they, who confounded the several kinds of music, being first convicted before the Magistrates of music, were liable to be punished. But this practice was afterwards laid aside (i).

All spectators shall sit with due attention and decorum in the theatre, and the archons shall cause their serjeants to turn him out, who shall cause any noise or disturbance; but if any one pervert in his rudeness, a fine shall be his punishment (k). This law relates to the Dionysia, where the chief archon was president, the care of other games being committed to other magistrates, as that of the lenae, and of the anthelateria to the basileus.

Sports, exhibited in honour of Neptune, are to be in the piræus, grac'd with three dances perform'd in a ring, where the reward to them, who come off best, shall be ten minæ; to them whose performance is one degree below, eight; and six to the third victors. This law was enacted by Lycurgus the orator (l).

One day yearly there's to be a publick cock-fighting. See book II. chap. xx. in Alex. Var. Rudeus, (m).

Sacrifices are required to be at the beginning of every month. See book II. chap. xx. in Neumia (n).

Laws concerning them who officiate in holy rites.

The basileus is to take care that the parastites be created out of the people, whose duty 'tis, each of them, to reserve out of his allowance an hellemum of barley without the least deceit, for the maintenance of the genuine citizens feat, to be kept in the temple, according to the custom of the country. The acharnensian parastites are to lay up an hellemum of their dole in Apollo's reservoirary, to which deity they are to sacrifice; the basileus also for the time being, likewise the old men, and women who have had but one husband, are obliged to join in the sacrifices. See book II. chap. iii.

Out of those of spurious birth, or their children, the parastites shall elect a priest, who shall officiate in the monthly sacrifices, and against him who declines to be a parastite, an action shall be enter'd (o).

Two of the sacred geryces must undergo parastiteship, for the space of one year in Apollo's temple at Delos (p).

The third part of the choice of the oxen is to be conferred on the victor of a prize, the two remaining shall be divided between the priests and parastites (q). This law was engraven in the anaeum.

Let there be given a just value of money to be disbursed by the priests for the reparation of the temple, of the aigieion (or treasury of the temple) and the pagaietion, or place set apart for the parastites executing their office (r).

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Out of the most vigorous of the old Men, there are to be created θαλασσαρι, i.e. Person to carry Sprigs of Olive in the Panathenae, in Honour of Minerva (f). See Book II. Chap. xx. in Παναθηνα. It is hereby appointed, that the Confort of the Βασιλεύς shall be a Citizen of Athens, and never before marry’d (t). See Book I. Chap. xii.

Not the Priests only shall give an Account of their Demeanour in their Priesthood, but likewise the sacred Families (w). See Book II. Chap. iii.

No impure Person shall be elected into the Priesthood (wv). See as before.

Laws relating to the Laws.

As for the Review of the Laws (ἐπεισεροτινα Νόμων) I have purposely omitted it, as being spoken of in the former Part of this Chapter.

The Decree.

Tryamenus hath established, with the Consent and by the Authority of the People, that Athens shall keep her ancient Form of Government, and make Use of Solon’s Laws, Weights, and Measures, with Draco’s Sanctions, as hitherto; if new ones shall seem requisite, the Nomothetae, created by the Senate for that Purpose, shall engrave them on a Tablet, and hang ’em up at the Statues of the Ἐπωνυμι, that they may be exposed to the publick View of all Passers-by; the same Month they are to be given up to the Magistrates, after they have pass’d the Estimation of the Senate of five hundred, and the delegated Nomothetae. Be it also farther enacted, that any private Man may have free Access to the Senate, and give in his Sentiments concerning them. After their Promotion, the Senate of Areopagus is required to take Care that the Magistrates put these Laws into Execution, which, for the Conveniency of the Citizens, are to be engraved on the Wall, where before they had been exposed to publick View (x). This Law was enacted after Thrasybulus had expelled the thirty Tyrants. See the former Part of this Chapter.

He that proposes a Law contrary to the common Good, shall be indicted (y). See as before.

The Proposer of a Law, after the Year’s End, shall be accused, if his Law be pernicious, but yet shall be liable to no Penalty. See as before.

No Law shall be repeal’d, before Reference be made of it to the Nomothetae; which being done, any Athenian may endeavour its Repeal, supposing he substitutes a new Law in its stead. Both these the Propos’d shall refer to the Votes of the People; the first Proposal shall be concerning the old Law, whether it be any longer conducive to the publick Good, then the new one shall be proposed; and which of the

two the *Nomothetae* shall judge best, that shall be in Force; yet this Caution must be observed, that no Law shall be enacted, which gainsays any of the rest; and the Person, who shall give in a Law inconsistent with the former Constitutions, shall be dealt with according to the Rigour of the Act against those, who promote prejudicial Laws (*a*). See as before.

He who, to abrogate an old Law, promiseth to make a new one, and doth not, shall be fin'd (*z*).

The *Thesmotheia* shall yearly assemble in the Repository of the Laws, and cautiously examine whether one Law bears any Contradiction to another; whether there be any Law unratified, or Duplicates about the same Things; if any of these shall occur in their Examination, it shall be written on a Tablet, and publish'd at the Statues of the *Epanymi*. Which done, by the Epitata's Order, the People shall vote which of them shall be made void; or ratified (*a*). See as before.

No Man shall enact a Law in Behalf of any private Person, unless six thousand Citizens give Leave by private Votes. This was one of Solon's Laws (*b*).

It shall be a capital Crime for any Man to cite a fictitious Law in any Court of Justice (*c*).

The Laws shall be in Force from the Archonship of Euclides (*d*). This Law was enacted after the Expulsion of the thirty Tyrants, and intimates, that what had been done, under their Usurpation, should not thenceforth be enquir'd into. an Act of Amnesty having been pass'd.

Dioscles hath enacted, that the Laws enacted during the Freedom of the Commonwealth, before Euclides was Archon, and also those which were made in his Archonship, shall be in full Force henceforward. Those, which have been enacted since the Archonship of Euclides, or hereafter to be enacted, shall be in Force from the Day, wherein each of them shall be enacted, unless a particular Time, wherein their Force shall begin, is specify'd in the Law. Those, which are now in Force, shall be transcrib'd into the publick Records by the Notary of the Senate within thirty Days. But the Laws, hereafter to be made, shall be transcribed, and begin to be in Force from the Day of their being enacted (*c*). This Law gave perpetual Force and Authority to the Laws of Solon, which were at first enacted only for an hundred Years, as has been elsewhere observed.

**Laws referring to Decrees of the Senate, and Commonalty.**

*Υγίνομαι* or Decrees of the Senate, are to be but of one Year's Continuance (*f*). See Book I. Chap. xviii.

No Psephism shall pass to the Commons, before the Senate's Supervisal (*g*). One of Solon's Laws. See as before.

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(*a*) Demostrhenes ibid. & in Leptin. (*z*) Ulpianus in Leptin. (*a*) Ἀρσενικά in Graeco-phontem. (*b*) Andocides de Mysteriis, Ἀεαδὶς Γαζαὺς in Theophrastum. (*c*) Demosthenis Orat. II. in Aristophanim. (*d*) Andocides de Mysteriis. (*e*) Demostrhenes in Timocrates. (*f*) Demostrhenes in Aristocaratem. (*g*) Plutarchus Solone.
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The Tablets, on which the Ἀσφησίματα are engraved, are by no mean to be removed (g). Let no Ἀσφησίμα be of greater Authority than the Laws, the Senate, or the People (b). No Sophistication is to be contain'd in a Πρεσβίτης (i).

Laws concerning native and enfranchis'd Citizens.

All Laws are to be alike obligatory towards the whole Body of the People. One of Theseus's Laws (k).

All Priests and Archons are to be elected out of the Nobility (ὁμολογία) whose Duty 'tis to interpret all Laws both Civil and Divine. Another of Theseus's Laws (l). See Book I. Chap. iii.

The ὅντες, or those of the meanest Sort, shall be capable of no Magistracy. This and the following Law are Solon's (m). See Book I. Chap. iv.

The ὅντες shall have Right of Suffrage in publick Assemblies, and of being elected Judges.

Let all the Citizens have an equal Share in the Government, and the Archons be indifferently elected out of them all. This Law was enacted by Aristeides (n). See Book I. Chap. xi.

No Persons, but such as have suffer'd perpetual Banishment, or those who, with their whole Families, come to Athens for the Conveniency of Trade, shall be enroll'd among the Denifions. One of Solon's Laws (o). See Book I. Chap. xi.

Let no Person that's a Slave by Birth, be made free of the City (p). See Book I. Chap. x.

No one shall be admitted Citizen, unless a particular Eminency of Virtue entitle him to it; and if the People do confer a Citizenship on any one for his Merits, he shall not be ratified before the Athenians, at the next Meeting of the Assembly, honour him with six thousand private Votes; the Prytanes likewise shall give them, before the Entrance of the Strangers, the Boxes with the Calculi, and take away the Largefles. Now these Persons, after Enfranchisment, shall be altogether incapable of being Archons, or Priests; as for their Children, they may officiate, if born of a free Woman; if the Persons made free presume the taking up of any Office, any free-born Man may bring an Action against them, as Interlopers on his Privileges (q). This Law was enacted after the Victory over Mardonius near Platææ. See Book I. Chap. ix.

There shall be a Disquisition made, whether they, who are inferted in the Register of Citizens, be so or no; they who shall not be found Citizens on both Sides, let them be erased out; the Determination of this shall be by their own Borough, by whom, if they be cast, and acquiesce in their Sentence without any farther Appeal to an higher

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Court, they shall be rank'd among the Sojourners; but they that, after Appeal, shall be condemn'd by the higher Court, shall be hold for Slaves; or, if acquitted, shall continue in their Freedom (v). See as before. This Law was enacted, Archias being Archon.

It is permitted any Athenian to leave the City, and take his Family and Goods along with him (s).

Laws appertaining to Children legitimate, spurious, or adopted.

THEY only shall be reckon'd Citizens, whose Parents are both
so (t). See Book I. Chap. iv. This Law was enacted at the
Instancy of Pericles.

He shall be look'd on as a Bastard, whose Mother is not free (u).
This was enacted by Aristophon the Orator.

Let none of spurious Birth, whether Male or Female, inherit either in
sacred or civil Things, from the Time of Euclides being Archon (w).
That Inheritance shall pass for good, which is given by a Childless
Person to an adopted Son (x).

Adoption must be made by Persons living (y). i. e. Not by their Lost
Testament.

No one, except the Person, who adopted, shall have a legitimate
Son, shall relinquish the Family into which he is adopted, to return in-
to his Natural. One of Solon's Laws (z). See Book IV. Chap. xv.

Parents may give their Children what Names they will, or change
those they have for others (a). See Book IV. Chap. xiv.

Whenever Parents come to enroll their Children, whether genuine,
or adopted, in the publick Register of the ἐπαργος, they are obliged to
profess by Oath, that they were lawfully begotten of a free Woman(b).
See Book I. Chap. ix.

Beasts, design'd at this Time for the Altar, are to be of a certain
Weight, a Goat to weigh fifty χιλι, and two Sheep forty-eight.

The Oath to be taken by the Ephebi.

I'll never do any Thing to disgrace this Armour; I'll never fly from
my Post, or revolt from my General, but I'll fight for my Coun-
try and Religion, in an Army or single Combat; I'll never be the
Cause of weakening or endamaging my Country; and if it be my For-
tune to fail on the Seas, my Country thinking fit to fend me in a Col-
ony, I'll willingly acquiesce and enjoy that Land which is allotted me.
I'll firmly adhere to the present Constitution of Affairs, and whatso-
ever Enactions the People shall please to pass, I'll sec nobody violate or
pervert them, but I'll either singly by myself, or by joining with

mofthenes in Lecobarem. (x) Iœus de hered. Philoſteemoni, Harporation. (a) De-
mofthenes Orat. in Bæutum de nomine. (b) Iœus de hered, Apollodori.

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others, endeavour to revenge them. I'll conform to my Country's Religion: I swear by thefe following Deities, viz. the Agrauli, Enyalius, Mars, Jupiter, the Earth, and Diana.

If Occasion require, I'll lay down my Life for my native Country.

My Endeavours to extend the Dominions of Athens shall never cease, while there are Wheat, Barley, Vineyards, and Olive-trees without its Limits (c).

Parents shall have full Right to disinherit their Children (d). See. Book IV. Chap. xv.

No one shall fell his Daughter, or Sifter, unless he can prove her to be a Whore (e). One of Solon's Laws. See Book I. Chap. x.

The first Institution of Youth is to be in Swimming, and the Rudi-

ments of Literature; as for those, whose Abilities in the World are but mean, let them learn Husbandry, Manufactures, and Trades; but they, who can afford a genteel Education, shall learn to play on musical Instruments, to ride, shall study Philosophy, learn to hunt, and be instructed in the Gymnical Exercises. One of Solon's Laws.

Let him be (ἀτίμος) infamous, who beats his Parents, or does not provide for them (f). One of Solon's Laws. See Book IV. Chap. xv.

If any Man, being found guilty of abusing his Parents, frequent prohi-
bited Places, the Eleven shall set him, and bring him to Trial at the Heliacan Court, where any one, who is impower'd thereto, may accuse him; if he's here call, the Heliacan Judge shall inflict upon him what Punishment they please, and if they fine him, let him be clapp'd up in Gaol till he pays the whole (g). Another of Solon's Laws. See as before.

No Baftards, or such as have been brought up to no Employ, shall be obstinate to keep their Parents (h). Another of Solon's Laws. See as before.

If any one's Estate, after his Decease, shall be called in Question, the Enjoyer of it is obliged to prove the Lawfulness of his Parents getting it, according to that golden Precept, Honour your Parents (i).

He, that is undutiful to his Parents, shall be incapable of bearing any Office, and farther be impeach'd before the Magistrate (k). See Book IV. Chap. xv.

If, through the Infirmity of old Age, or Torture of a Disease, any Father be found craz'd and dilitempered in his Mind, a Son may henceforth have an Action against him, wherein, if he be caft, he may keep him in Bonds.

Laws belonging to Sojourners.

Ever Sojourner is to choose his Patron out of the Citizens, who is to pay his Tribute to the Collectors, and take Care of all his other Concerns. See Book I. Chap. x. as also in the following Laws,

(c) Stebans, Pollux, Plutarchus Alcibiade, Ulpianus in Demo,benis Orat. de falsa Legat. (d) Demo,benis Orat. in Barotum. (e) Plutarchus Solone. (f) Diogenes Laerius, Aeschines in Timarchum. (g) Demo,benis. Orat. in Timocratem. (b) Plu-
tarchus Solone. (i) Demo,benis in Callippum. (k) Xenophon Αστοιγυμμ. lib. I.

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Let there be an Action against them, who don't chuse a Patron, or pay Tribute.

In this Action no Foreigner shall appear as a Witness.

Let them be cast into Prison before Sentence is pass'd, without any Grant of Bailment, on whom the Action of ἱδρα is laid, but if condemned, they shall be sold; whoever is acquitted of this Imputation may accuse his Adversary of Bribery (I). See Book I. Chap. xi.

Laws relating to Slaves, and freed Servants.

He that Beats another Man's Servant, may have an Action of Battery brought against him (m). See Book I. Chap. x, and in several of the following Laws.

No one may sell a Captive for a Slave, without the Consent of his former Master: If any Captive hath been sold, he shall be rescued, and let his Rescuer put in Sureties for his Appearance before the Polemarchus (n).

If any Slave's Freedom hath been unjustly affected by another, the Asserter shall be liable to pay half the Price of the Slave (o).

Any Slave, unable to drudge under the Imperiousness of his Master, may compel him to let him quit his Service for one more mild and gentle (p).

Slaves may buy themselves out of Bondage (q).

No Slaves are to have their Liberty given them in the Theatre; the Crier that proclaims it shall be (ἀτιμί) infamous (r).

All emancipated Slaves shall pay certain Services, and do Homage to the Masters who gave them Liberty, chusing them only for their Patrons, and not be wanting in the Performance of those Duties, to which they are obliged by Law (s).

Patrons are permitted to bring an Action of ἀκολούθον against such freed Slaves, as are remiss in the foremention'd Duties, and reduce them to their pristine State of Bondage, if the Charge be prov'd against them; but if the Accusation be groundless, they shall entirely possess their Freedom (t).

Any who have a Mind, whether Citizens, or Strangers, may appear as Evidences in the abovemention'd Cause (u).

He that redeems a Prisoner of War, may claim him as his own, unless the Prisoner himself be able to pay his own Ransom (w).

Maintenance is by no Means to be given to a Slave carelesly in his Duty (x).


Laws
Laws concerning the Senate of Five hundred, and the Popular Assembly.

One is to be twice an Epistata*. See Book I. Chap. xviii.

The Oath of the Senate I pass by, as before treated of Book I. Ch. xviii.

The Establishment of Phocus runs, that Senators, with the rest of the Athenians, shall keep the Feast call'd Αὐτάκεια, as is usual by the Custom of the Country, and that there shall be an Adjournment of the Senate, and Vacations of lesser Courts, for five Days, from the Time in which the Protentheæ begin to celebrate the Solemnity (y). See Book II. Chap. xx. in Αὐτάκεια.

The Crier shall pray for the good Success of Affairs, and encourage all Men to lay out their Endeavours on that Design (z). See Book I. Chap. xvii.

The Crier shall curse him openly, with his Kindred and Family, who shall appear in the Court, and plead, and give his Voice for Lucre (a).

Let the most ancient of the Athenians, having decently compos'd their Bodies, deliver their most prudent and wise Thoughts to the People; and after them, let such of the rest, as will, do the like, one by one, according to Seniority (b). One of Solon's Laws. See Book I. Chap. xvii. and in the two next Laws.

In every Assembly, let there be one Tribe elected to preside, and to look after the Laws (c).

The Prytanes are not to authorize the People to vote twice for the same Thing (d).

The Senate of Five hundred may fine as far as five hundred Drachms (e). See Book I. Chap. xviii. and in the two following Laws.

Let the Senate of Five hundred build new Ships (f).

Such as have not built any, shall be refus'd the Donation of Crowns (g).

This Senate shall give an Account of their Administration, and they who have executed their Offices well, shall be rewarded with Crowns (h).

Laws which concern Magistrates.

One shall be Magistrates, but they who have competent Estates (i). One of Solon's Laws. See Book I. Chap. xi. and in the following.

The Election of Magistrates shall be by Beans (k).

It shall be punishable with Death, to pass two Siftages for the same Candidate (a).

The Archons shall be created by the People:

No one shall bear the same Office twice, or enter on two several the same Year (b).

All Magistrates, that are elected by Suffages, Surveyors of publick Works, and they, who have any Authority in the City upwards of thirty Days, with those who preside over the Courts of Judicature, shall not enter on their respective Offices, till they have undergone the accustomed Examination; and, after the Expiration of those Offices, they shall give an Account of the Discharge of their Trust before the Scribe and Librarias, as other Magistrates are oblig'd to do (c).

This shall be the Manner: So much I received from the Publick, so much I laid out, or in the Reverse (d).

Such as have not made up their Accounts, shall expend none of their Money in divine Uses, nor make Wills; nor shall they have Licence to travel, bear another Office, or have the Honour of a Crown conferred on them (e).

It is Death for any one indebted to the publick Exchequer, to be invested with a publick Trust (f).

It is also Death to usurp the Government (g).

Let him be outlaw'd, who shall continue in his Magistracy after the Dissolution of democratical Government; whereupon, it shall be lawful for any one to kill such a Person, and make Seizure of his Goods (h).

A Polphism.

This Decree was made by the Senate and Athenian State, the Tribe Æantis being Prytanes, Cleogenes Clerk, Boëthus chief President, Demophonius its Ingroffer; the Date of this Polphism is from the Election of the Senate of Five hundred, and thus it runs: If any one levels at the Ruin of the Commonwealth, or after its Subversion bears any Office, let that Man be censur'd as an Enemy to the State, and dispatch'd out of the Way; let all his Goods, saving the tenth Part to be confiscate to Minerva, be exposur'd to Sale: He that kills him, with all his Assistants, shall be blameless herein, and free from the Guilt of his Death; all Athenians likewise, in their several Tribes, are oblig'd by Oath to attempt the Killing of that Man, who shall in the least seem to affect the Crimes here set down (i).

The Oath.

I'll endeavour, with my own Hands, to kill that Man, who shall dissolve the Athenian Republick, or, after its Subversion, shall bear any Office, and he shall be reputed by me wholly free from Guilt, in Respect of the Gods or Demons, who shall take away his Life, or encourage another so to do; farther, in the Distruction of his Goods,

I'll pass my Vote that the Slayer shall have half; and he, that in the Attempt shall have the Misfortune to lose his own Life, shall, with his Heirs, have due Respect and Honour from me, as Harmodius and Aristogiton, with their Posterity (b).

All Oaths, that shall be taken in Time of War, or any other Juncture, if inconsistent with the Athenian Constitution, shall be null and void.

No Office, impos'd by the People, shall be refus'd by Oath before the Senate (l).

Whoever casts scurrilous Abuses on a Magistrate, while officiating, shall be fin'd (m).

The Examination, and the interrogatory Disquisition of the Archons.

W Hether they are Citizens by a lawful Lineage of Progenitors for three Generations, and from what Family they assume their Pedigree; whether they derive their Progeny from Paternal Apollo, and Jupiter Herceus (n). See Book I. Chap. xii. and in the following.

Quest. Hark you, Friend, Who's your Father?
Ans. What, Sir, d'ye mean my Father? N. or N.
Quest. What Kindred can you produce to make Evidence?
Ans. Sufficient, Sir, first of all, these Cousins, then these Persons who have Right to the same Burying-place with us, these here of the same Phratria, and these related to Apollo Patrius, and Jupiter Herceus; lastly, these Gentlemen of the same Borough, who have repos'd the Trust and Management of Offices in me, and honour'd me with their Suffrages.

Quest. D'ye hear, Friend? Who is your Mother?
Ans. What, mine, d'ye mean? N. or N.
Quest. What Kindred have you to shew?
Ans. These first, these second Cousins, and those of the same Phratria and Borough.

Then the Case is to be put,
Honour'd their Parents?
Whether they have
Fought for their Country?
Possession of an Estate, and all their Limbs found?

The Archon's Oath.

I'll be punctual in the Observance of the Laws, and for every Default herein, I'll forfeit a Statue of Gold, of equal Proportion with myself, to the Delphian Apollo (o). See as before, and in the following.

An Archon, that shall be seen overcharg'd with Wine, shall suffer Death (p).

If any one is contumeliously piquant, beats any Thebomtheta, or blasts his Reputation, a crown'd Archon's, or any other's, whom the

City Privileges with an Office, or confers any Dignity upon, let him be (ἀτιμὸς) infamous (q).

The Aretopagite Senate, when Vacancies fall, shall yearly be recruited out of the Archons (r). See Book I. Chap. xix. and in the following:

The Aretopagites shall have Inspection into the Department and Behaviour of the Athenians (s).

Let no Aretopagite make a Comedy (t).

The Senate of Aretopagus shall give an Account of their Management before the Logis (u).

Let a Στεφανίος have Children lawfully begotten, and enjoy an Estate within the Confines of Attica (w). See Book III. Chap. v.

The Oath of the Στεφανίος.

I L L. twice a Year make an Incursion into the Megarensian Territories (x).

Let such of the Στεφανίοι be arraign'd, as shall endamage the Fleet of their Allies (y).

No one shall be created Syndick, or Aisynomus, above once (z). See Book I. Chap. xv.

The Questors shall be chosen by Suffrages of the People (a).

A Questorstip must not be kept above five Years (b).

It's Death to go on an Embassy without Comission from the Senate, or People (c). See Book I. Chap. xv.

No one shall be Secretary above once under the fame Magistrate (d). See Book I. Chap. xv.

Laws respecting Orators.

O one under the Age of thirty Years, shall speak an Oration in the Senate, or popular Assembly. See Book I. Chap. xv.

An Inspection into the Orators Lives.

E T no one be a publick Orator, who hath struck his Parents, denied them Maintenance, or shut them out of Doors; who have refus'd going into the Army in Case of publick Necessity, or thrown away his Shield; who hath committed Whoredom, or given Way to Effeminacy; who hath run out his Father's Estate, or any Inheritance left him by a Friend; if, notwithstanding any of these Crimes, any one shall dare to deliver a publick Oration, let thofe, who are commi-

Let an Orator have Children lawfully begotten, and let him be Master of an Estate within Attica's Borders (f).

(q) DemoAbenes in Midiam. (r) Plutarchus Solone. (f) Ibidem, (t) Plutarchus de gloria Atheniensium. (a) Αἰσχίνης in CIFPHEBONUM. (w) Dinarchus in DemoAbei-

(x) Plutarchus in Pericle. (y) DemoAbenes τῶν ἐν γεφωρίσω. (x) DemoAbenes in Leptinem, & Proem. LXIV. (a) Ulpianus ad Andretianam. (b) Plutarch Lycurgo rhetore. (c) DemoAben, de falla Legat. (d) Lyfias in Nice-

Varch. (e) Conf. Αἰσχίνης in Timarchum. (f) Dinarchus in DemoAbenes.
Aschines in Timarchum. (g) Demosthenes in Midian. (b) Ibidem ibique Ulpi- 
antus. (f) Ibidem. (h) Ibid. (l) Ibid. (m) Demosthenes in Corona. (n) Ibid. 
(o) Ibidem in Euripum & Menchibum, (p) Ibidem. (q) Idein pro Polyelo, (r) As-
chines in Ctegphonem.

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If an Orator, either before the Senate, or People, hath not pertinently 
and distinctly handled the Thing propounded, or hath descanted 
twice on the same Subject, hath been piquantly cenforious, and hath a-
bufively animadverted upon any one's Behaviour, hath spoken of other 
Things besides those propounded by the Proedri, or hath encouraged 
any one so to do, or if he hath abus'd the Epitates after the Rising of 
the Assembly, or Senate; such an one's Infolence shall be punish'd by 
the Proedri with a Mulet of fifty Drachms, the πείκαστος shall have In-
telligence of his Misdemeanors, and if his Penalty shall seem too light 
for his Crimes, besides his Fine, let him be hal'd to the next Convention 
of the Senate, or Assembly, where, if condemn'd by private Votes, 
the Proedri shall exact a Fine from him, to be paid to the πείκαστος for 
his τέλετος, or Breach of the Laws (f).

Laws treating of Duties and Offices.

The Archons shall appoint in the Assembly, by Lots, a certain Num-
ber of Flute-players, to be at the χορός, or publick Dancings (g). 
No Stranger shall join in a Dance with a Chorus; if he do, the Chor-
agus shall be fined a thousand Drachms (h).

Let it be lawful to inform against a Stranger to the Archon, before 
his Entrance into the Theatre to dance (i).

A Stranger, if indicted by a χοροφάγος for dancing before the Archon, shall 
be fined 50 Drachms; and a thousand, if he persist after Prohibition (k).
Those Dancers, who are (aτιμοί) infamous, are to be drove off the 
Stage (l).

Sixteen Men are to be chosen out of all the publick Companies, to 
contribute equally towards the building a Man of War, which Service 
they are to engage in from twenty-five Years to forty (m).
The Qualifications for a Trierarch is, that he be worth ten Talents, 
according to which Effimation he is to be chosen: But if his Estate is 
rated more, let him build Ships equivalent, yet at most but three, 
with a Skiff; they, who are not worth so much, shall be join'd toget-
er, so many of them, till their Estates make up the Sum (n).
The Trierarchs, and Overseers of the Navy, shall be commission'd to 
register their Names, who, being of the same Συνμοίοια, are indebted 
to the Commonwealth for Ship-rigging, for which they shall sue 
them (o). See Book I. Chap. xv. and in the following.

He, that owes Rigging, shall either give it, or give Security (p).
All Trierarchs elect shall betake themselves to the Ships they are 
constituted over (q).

All Trierarchs are to render an Account of their Administration (r).

There shall be a yearly Appointment for the Exchange of Offices, 
where he, that shall be design'd a Άναστομος, shall be exempted from 
serving, if he can produce any vacant Perion richer than himself, and
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if the Person produce'd confess he is more wealthy than the other, he shall be put into the other's Place among the three hundred; but if he denies it, let them change Estates. (f) See as before, and in the following.

His House shall be seal'd up, who shall offer himself in the Exchange. They who do quit their own Estates for those of their Neighbours, shall be oblig'd by Oath to discover them in this Form.

I'll fairly and honestly make known the Estimate of all my Possessions, except such as consist in those Silver Mines, which the Laws exact no Duties from.

Three Days shall be allow'd for those, who are to make Exchange of their Estates, to produce them.

No one shall be compell'd to exhibit his Estate, which lies in Mines.

Laws about the Refusal of Offices.

No Man shall be oblig'd to two Offices at the same Time (r). No Man, except the Archons, shall be excus'd from the Trierarchy Fip (u). See Book I. Chap. xiv.

No one shall be exempted from contributing to the Assessment for the levying of Soldiers (w).

Laws concerning Honours to be conferred on those, who have serv'd well of the Commonwealth.

No Person shall be entertain'd in the Prytaneum oftener than once (x). See Book I. Chap. xxv.

He, who shall be invited, and refuse to come, shall be fin'd (y). They, who are entertain'd in the Prytaneum, shall have Mazza, and, on Festivals, Bread. (z) See as before, and in the following Laws.

All Crowns, if presented by the People, shall be given in the popular Assembly; if by the Senators, in the Senate, and in no other Place shall they present (a).

None, except the whole Body of the Senate, and popular Assembly, with particular Tribes, or Boroughs, shall be privileg'd to confer Crowns.

No Tribe, or Borough, may presume on the Authority of bestowing Crowns in the Theatre, upon any of their own Members; if they do, the Crier that proclaims them shall be (δυνατός) infamous.

No Citizen shall have a (ἵππαιτος ἑπαράχως) hospital Crown given him in the Theatre, without the People's Consent; when given, it shall be consecrated to Minerva.

Every one, who is honour'd with an hospital Crown, shall bring Certificates of a regular and sober Life.

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No one of the wealthy Citizens, except he be of the Kindred of Harmodius and Aristogiton, or an Archon, shall claim Immunity from serving in publick Offices; from this Time hereafter the People shall gratify no one with such an Exemption; but he, who supplicates for it, shall be (ἀτιμός) infamous, together with all his Household, and Family, and shall be liable to the Action of θάπα and Εφές, by which, if convicted, he shall suffer the same Fate with those, who, tho’ indebted to the Publick, officiate as Judges. * This Law was enacted by Leptines in the first Year of the CVIth Olympiad, and abrogated in the Year following at the Instance of Demosthenes. Honours conferred by the People shall stand good; but with this Proviso, that if the Persons so dignified prove, after Examination, to be unworthy of them, they shall be void †.

Laws relating to the Gymnasia.

No School shall be open’d before Sun-rising, or kept open after Sun-set.

None, except the School-master’s Sons, and Nephews, and Daughter’s Husband, shall be permitted Entrance into School, if beyond the customary Age for sending Youth thither, whilst the Lads are in it; to the Breach of this Law, the Penalty of Death is annex’d.

No School-master shall give any adult Person Leave to go to Mercury’s Festival; if he transgress herein, and do not thrust him out of the School, the Master shall suffer according to the Law enacted against the Corrupters of free-born Children.

Let all Chloragi, elected by the People, be above forty years of Age.(b) All these Laws were design’d as a Guard to the Boys Chastity. See Book II: Chap. xx. in Equus.

No Slave shall presume to anoint, or perform Exercises in the Palæsira (c). See Book I. Chap. x.

Laws relating to Physicians and Philosophers:

No Slave, or Woman, shall study, or practice Physick.(d) See concerning this and the next Law, Book IV. Chap. xiv.

All free-born Women have Liberty to learn and practice Physick.

Let no one teach Philosophy(e). This Law was made when the thirty Tyrants had the Dominion of Athens, and abrogated upon their Expulsion.

No one is to keep a Philosophy School, unless by the Senate and People’s Approbation; he that doth otherwise shall be put to Death (f). This was enacted by Sophocles the Son of Amphicles the Sunian, about the third Year of the CXVIIIth Olympiad, but in a short Time abrogated, and a Fine of five talents was imposed upon Sophocles, at the Instance of Philo.

* Demosthenes in Leptin. † Ibid. & iitius Orat. Argumentum. (b) Eschines in Timarchum. (c) Ibidem. (d) Hyginus Fab. CCLXXIV. (e) Xenophon, Aθωνιστα. lib. I. (f) Diogenes Laertius Theophrastus.

Laws
Laws concerning Judges.

After a Magistrate's Determination, Appeal may be made to the Courts of Justice (a). One of Solon's Laws. See Book I. Chap. xx.

They, who are degraded from the Senate, may sit as judges in the Courts. Another of Solon's Laws. See as before.

All the Athenians shall be capable of being appointed by Lots to judge in the several Courts of Justice (b). Another of Solon's Laws. See as before.

The Prosecution of the Helia^tce I omit, as before treated of. Book I. Chap. xxi.

Of Laws relating to Law-Suits.

Let the Bailiff, or Person that arrests, be registered (c). See Book I. Chap. xxi.

Whoever doth not appear, on the Day appointed for the Trial of his Cause, shall suffer for his Remissness by an Action called Δικαίωμα, and be fined a thousand Drachms; but if a just Excuse be brought for his staying away, his Punishments shall be redressed by another Action called Μηκέα, or the annulling of the former (d). See Book I. Chap. xxi.

Laws respecting Preparatories to Judgments.

The Archons shall propose Questions to both Parties, to which they shall answer (e). See as before, and in the following Laws.

The Plaintiff shall promise upon Oath, that he will prosecute the Action, if he has his Evidences and all Things in Order; but if not, he shall demand Time for providing and preparing them (f).

The Archons shall summon the contesting Parties to make their Appearance, and introduce them into the Court (g).

Let the Judges be elected by Lots (b).

No Judge shall give Sentence the same Day in two different Courts (i).

A Form of the Oath taken by Judges after Election.

I'll shew Equity in all Causes, and my Judgment shall be agreeable to the Laws, in those Things which are determined by them; in the rest my Sentence shall, as near as may be, agree with Justice (k).

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Laws referring to Judgments.

Every Judge shall put down the Heads of those Suits, he is to determine, in his Table Book (l). See as before, and in the following Laws.

His Cause shall be overthrown, who runs away for Fear (m).

Criminals have Liberty of making their own Defence (n).

No Slave shall plead in any Cause (o).

The Crier shall pronounce Verdict against the Party, into whose Urn the greater Number of Pebbles bor'd with Holes are cast; and on his Side, to whom the whole ones belong (p).

When, on both Sides, there shall be an equal Share of Votes, the Prisoner shall be acquitted (q).

Let there be a Number of Urns, or Vote-boxes, equal to the Number of those, who hold the Contest (r).

The Judges shall propose such and such Penalties, the Defendant also shall offer to their Consideration such a Punishment, as himself shall think reasonable; after which, the whole Matter shall be committed to the Judges Determination (s).

The Court shall not sit after Sun-set (t).

If any one hath brib'd the Helican Court, or any other Court of Judicature among the Athenians, or hath call'd a Senate, or enter'd into Conspiracy, in order to overturn the popular Government; if any Lawyer hath been greas'd in the Filt to carry on any publick or private Cause, he shall be liable to be indicted before the Thesmothetae by the Action call'd Trespi (u).

All private Bargains, that are struck up between Parties before Witnesses, shall stand good in Law (w).

Don't make any Covenant or Bargain contrary to the Laws (x).

There shall be no After-wranglings raised concerning thes Things, which have been once agreed (y).

Any Man shall be permitted to non-fuit his Adversary, if the Action laid against him be not enter'd (z).

They, who receive Damages, may prosecute within five Years (a).

There may be Actions enter'd about Contrafts made out of Attica, or Wares exported out of it to any other Place (b).

Laws concerning Arbitrators.

People, that have any Law-suit about private Matters, may choose any Arbitrator, but so, as to stand to his definitive Sentence, whatsoever it is (c).

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Such Arbitrators are to swear before Verdict given (d).
The Arbitrators are to wait for the Plaintiff's Appearance till Sun-
set, and then, in Case he don't appear, shall inflict such a Penalty as
shall be convenient (e).

It is lawful to make Appeal from Arbitrators chosen by Lots, to
other Courts of Justice (f). See Book I. Chap. xxii.

A Law about Oaths.

OATHS shall be attested by three Gods, Ἰδείς, or the Suppli-
cant's President, Διασής, the Purifier, Ευκατάρτυς, the
Dispeller of Danger, or Evil (g). See Book II. Chap. vi.

Laws treating of Witnesses.

THEIR Evidence shall not be taken, who are Ἀτέμοι (b):
No Slaves shall appear as Evidence (h). See Book I. Chap. xi.
No one shall be Evidence for himself, either in Judicial Actions, or
in rendering up Accounts (k). See Book I. Chap. xxi. and in some of the
following Laws.

Both Plaintiff and Defendant are obliged to answer each other's Que-
sions, but their Answers shall not pass for Evidence (*)
There shall be no Constraint for Friends and Acquaintance, if con-
trary to their Will, to bear Witness one against another (*).
Let the Penalty of the Action call'd Ψευδόμαρτυς be in Force
against those who bear, or suborn false Witnesses (*).
Evidence shall be declared in Writing (*).
Witnesses, being once sworn, shall by no Means draw back from
what they are to attest. See as before, and in the following.

Eye-witnesses shall write down what they know, and read it (p).
His Evidence shall suffice, that can give his ἀκοή, or what he heard
from a Person deceased; or εὐλαμπτυρείς, i.e. an Attestation received
from one gone to travel, supposing the Traveller hath no Possibility of
returning (q).

That Witness, who declines his Evidence, shall be fin'd a Drachm (r).
One, cited for a Witness, shall either give in his Evidence, swear he
knows nothing of it, or incur a Mulet of a thousand Drachms to be paid
to the publick Exchequer (/).

Let contesting Parties, if they will, make Use of the Εὐλαμπτυρείς(τ).
See as before.
False Witnesses shall be prosecuted with the Action call'd Δίκην Ἀε-
ευλαμπτυρείων. He that suborn'd them with Δίκην πανοτεχνίου (a). See
Book I. Chap. xxiv.

(d) Idem in Callippum. (e) Ulpianus in Medianam. (f) Lucianus Abdicato,
(g) Pollux, lib. VIII. cap. 12. Hefabivius. (h) Theb. in Nearam,
(l) (*Idem Orat. I. (p) Demosthene in Stephan. Orat. II. (q) Idem. (r) I-
(dem in Timebeum. (f) Idem, Suidas, Harpocr. (t) Demosthene in Lestib-
arem. (a) Idem in Eurygum & Mnesibulum.
Laws touching Judgments already past.

Here shall be no renewing of any Thing dispatch'd by Judges,
either in publik or private Matters, or by the People, according
to the Enactions of their Decrees; there shall be likewise no suffraging
and impeaching any one contrary to the Prescription of the Laws (w).

All Judgments, or Verdicts whatsoever, deliver'd by the Judges in the
popular State, shall stand good, but all Acts and Decrees, that are
made under the thirty Tyrants, shall be void (x).

Laws concerning Punishments.

The Judges are not to proceed so strictly, as that corporal and
pecuniary Punishments shall be inflicted at one and the same
Time (y).

They, who run into Errors unwittingly, shall not be arraign'd in the
publik Court, but some adhortatory Lessons of their Duty are to be
privately inculcated (z).

The most sufficient and wealthiest of the Athenians shall be exil'd by
Ostracism for ten Years, left they should rise up and rebel (a). See
Book I. Chap. xcv.

No one is to harbour an Exile: He, that doth, is to participate the
same Fate with him (b).

Let both Delinquent and Abettor receive Punishments alike (c).

He that professeth himself guilty, before Arraignment, shall be con-
demned (d).

Criminals, who have been fin'd, shall be obliged to pay from the
very Day the Fine was due, whether they are registered in the Debt-
Book or no: And he that doth not make Payment, within the ninth
Prytany, shall be obliged to pay double (e).

No one indebted to the City shall enter on any Office (f).

That Man, who, being indebted to the City, hath been convicted
of making an Oration to the People, shall be the Eleven (g).

 Debtors to the City, till they have clear'd off all, shall be (Διηθυται)
inamous; but if they die, not having fully discharged their Debts,
their Heirs shall be infamous, till they make Satisfaction (h).

After Payment is made, the Debtor's Name shall be erased out of the
Deb-book (i).

Three Parts of the Debtor's Goods, which are forfeited to the Ex-
chequer, shall fall to any private Person that informs against him (k).

Let those, who are Debtors to the Publick, and have not their
Names enroll'd, be sued by the Action call'd Ἐπιθερίας (l).

(a) Plutarchus in Pericle. (b) Demochenes in Polyb. (c) Andocides de Mysterii.
(d) Demochenes in Timocrates. (e) Libanius Argumento Orat. in Aris. 5. & in
Andrat. (f) Idem Argumento Andronicanæ. (g) Dinarchus in Arislogit. (h) Liba-
nius Argumento Orat. in Arislogit. Ulpius in Timocrates. (i) Demochenes in Theo-
They, who have been unjustly registered as Debtors, shall be struck out, and their Names, who registered them, be put in their Place (a).

If any Debtor shall be blotted out of the Albe, or Register, before he hath discharged his Debt, let the Action, call'd Ἀγγεῖος, be brought against him in the Court of the Θεσμοθεία (b). See Book I. Chap. xxiii.

Whosoever hath been branded with Infamy, before Solon's Archonship, shall be reprivileged, except those whom the Areopagites, Ephetae, or Prytanes have bani'd, by the Appeal of the Βασιλείου, for Murther, Burglary, or Treason, when this Law was promulged (c). One of Solon's Laws.

No Intercession shall be made for any disfranchised Person, nor for any one indebted to the publick Exchequer, or the Gods, towards the inveterating the former with his Privileges, and erasing the latter's Name out of the Debt-book, unless the Athenian People, by six thousand private Votes, permit it. If any one puts up an Address to the Senate, or People for them, whom the Judges, Senate, or People have already cast, or the Debtor supplicate for himself before Payment be made, let the Writ call'd Ευφελίς be issued out against him after the same Manner, as against tho' he, who, tho' indebted, presume to act as Judges; if any other body, before Restitution of the Debt be made, intercede for the Debtor, let all his Goods be exposed to Sale; and if a Procedrus give a Debtor, or any other Person on this Account, leave to propone the Petition to be voted before Accounts be made up, he shall be Ατιμος (d).

Laws referring to Receivers of publick Revenues, the Exchequer, and Money for Shows.

The Senate of five hundred shall put such, as farm the public Revenues, and are negligent to pay their Rent, in the Stocks (e).

If the above mention'd Officers don't bring in their Rents before the ninth Prytany, they shall pay double (f).

If they do not give Security to the Publick, let their Goods be confiscated (g).

They, who are entrusted with Money for the carrying on of religious Affairs, shall render it up in the Senate; which, if they neglect, they shall be proceeded against in the same Manner as they, who farm the publick Revenues (h).

They, who employ the publick Stock a whole Year for their own Use, shall be obliged to restore double; and they, who continue thus squandering another Year, shall be clapt into Gaol until Payment be made (i).

A thousand Talents are yearly to be laid by for the defending of Attica against foreign Invasions, which Money, if any Person propose to lay out on any other Design, he shall suffer Death (k).

At the Eruption of a sudden War, Soldiers shall be paid out of the Remainder of the Money design'd for Civil Uses (l).

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Laws about Limits and Land-marks.

If there be a publick Well within the Space of an Hippicum, any one may make use of that; but otherwise, every Person shall dig one of his own (n). One of Solon's Laws, to prevent Contentious about Water, which was very scarce in Attica.

If any one digs a Well near another Man's Ground, he must leave the Space of an Octuviad betwixt it and his Neighbour's Inclosure (o). Another of Solon's Laws.

He that digs a Well ten Octuviads deep, and finds no Spring, may draw twice a Day out of his Neighbour's six Veillets of Water call'd Xasi (p). Another of Solon's Laws.

Let him, who digs a Ditch, or makes a Trench nigh another's Land, leave so much Distance from his Neighbour, as the Ditch, or Trench, is deep (q). Another of Solon's Laws.

If any one makes a Hedge near his Neighbour's Ground, let him not part his Neighbour's Land-mark; if he builds a Wall, he is to leave one Foot betwixt him and his Neighbour; if an House, two (r). This was also enacted by Solon.

He, that builds an House in a Field, shall have it a Bow-shot from his Neighbour (s). This was also enacted by Solon.

He, who keeps a Hive of Bees, must place them three hundred Feet from his Neighbour's (t). Another of Solon's Laws.

Olives and Fig-trees must be planted nine Feet from another's Ground, but other Trees, five (u). This was likewise one of Solon's Laws. The Trees here mention'd are said to spread their Roots wider than others.

If any one plucks up the sacred Olive-trees at Athens, besides the two yearly allow'd to be used at the publick Festivals or Funerals, he shall pay an hundred Drachms for every one unlawfully pull'd up, the tenth Part of which Fine shall be due to Minerva. The same Offender shall also pay an hundred to any private Person, who shall prosecute him; the Action shall be brought before the Archons, where the Prosecutor shall deposit Προτάσει. The Fine laid upon the convicted Criminal, the Archons, before whom the Action is brought, shall give an Account of to the Πράκτορες; and of that Part, which is to be reposed in Minerva's Treasuary, to her Quaestors, which, if they don't, themselves shall be liable to pay it (w).

(m) Ulpianus in Olyniac. (n) Plutarchus Solone. (o) Gajus lib. IV, ad Leg. XII. Tab. (p) Plutarchus Solone. (q) Plutarchus & Gajus locis cit. (r) Gajus loc. cit. (s) Eclogae Basilic. (t) Plutarchus Solone. (u) Plutarchus & Gajus ibid. (w) Demosthenes in Macart.
Laws respecting Lands, Herds, and Flocks.

MEN shall not be permitted to purchase as much Land as they desire (x). One of Solon's Laws, design'd to prevent Men from growing too great and powerful.

All wild Extravagants, and Spend-thrifts, who lavishly run out the Estates left them by their Fathers, or others, shall be ATRIMOS. Another of Solon's Laws (y).

Any one, who brings an He-Wolf, shall have five Drachms, and for a She-Wolf, one (z). One of Solon's Laws, in whose Time Attica was infested with Wolves.

No one shall kill an Ox which labours at the Plough. An old Law (a). See Book II. Chap. iv.

No Man shall kill a Lamb of a Year old. No Man shall kill an Ox. These Laws were enacted, when those Animals were scarce in Attica (b).

Hurt no living Creatures. One of Triptolemus's Laws (c).

Laws relating to Buying and Selling.

If any Person fues for the Title of Land, he shall prosecute the Possessors with the Action call'd ΔΙΧΥ ΚΑΡΠΗΣ; if of an House, with a ΔΙΧΥ ΕΙΣΩΤΙΟΝ (d). See Book I. Chap. xxiv.

There shall be no Cheating among the Market Folks (e).

That Fishmonger shall incur Imprisonment, who shall over-rate his Fish, and take less than the first profer'd them for (f).

Fishmongers shall not lay their flinking Fish in Water, thereby to make it more vendible (g).

Laws appertaining to Usury and Money.

A Banker shall demand no more Interest-Money, than what he agreed for at first (b).

Let Usurers Interest-Money be moderate (i).

No body, who hath put in Surety for any Thing, may sue for it, he or his Heirs (k).

Pledges and Sureties shall stand but for one Year (l).

No one to clear his Debt shall make himself a Slave (m). One of Solon's Laws.

He, who does not pay what has been adjudg'd in due Time, shall have his House rifled (n).

The Fine ensuing the Action, call'd Ἐν' Ἀρχή, shall go to the Publick (o).

Laws about Wares to be imported to, or exported from Athens.

All Olives are exportable, but other Fruits are not; so that the Archon shall openly curse the Persons that exported them, or else be amerced an hundred Drachms. This Law was enacted by Solon, by reason of the Barrenness of Attica (q). The Conquerors in the Games on the Panathenaeon Festival were excepted (r).

Figs are restrain'd by Law from Exportation (f). See Book I. Ch. xxi.

If any Athenian Factor, or Merchant, convey Corn any where else than to Athens, the Action call'd δίσις is to be brought against him, and the Informer shall claim Half the Corn (t).

He, who impbles a Merchant on slight Grounds, shall have both the Actions of Ευσαλίς and Απαγωγή brought against him (u).

He shall be fin'd a thousand Drachms, and wholly debarr'd from iffuing out the Action of Γεγονός, δίσις, Απαγωγή, and Ευσαλίς, who shall defist from the Prosecution of any Merchant accused by him, or doth not require the fifth Part of the Suffrages (w).

Let no Inhabitant of Athens buy more Corn than fifty Phrorni will contain (x).

No one shall export Wool, or Pitch (y). These were necessary towards the Building of Ships.

All Controversies and Compacts, made by Bonds between Mariners, either failing for Athens, or bound elsewhere, shall be brought under the Cognizance of the Θεσμοθεταί; if any Mariners, in any of the Marts, bound to Athens, or for any other Place, are found guilty of Injustice, they shall be clap'd into Custody till the Fine, which shall be imposed on them, is paid; any of them may non-suit his Adversary, if he be legally prosecuted (z).

No Watermen and Masters of Ships shall carry Passengers any where else, than they agreed at first.

Laws respecting Arts.

ANY one may accuse another of Idleness ('). This Law is ascribed to Draco, Solon, and Pisistratus.

No Man shall have two Trades (†).
No Man shall sell Perfumes. One of Solon's Laws (x).

Foreigners shall not be privileged to sell Wares in the Market, or profess any Calling (j).

Any one may bring an Action of Slander against him, who disparages, or ridicules any Man or Woman for being of a Trade (z). See Book I. Chap. viii.

He who, by his Profession, gets best Repute, and is reckoned the most ingenious in his Way, shall have his Diet in the Prytanæum, and be honoured with the highest Seat (a).

That Ferryman shall be prohibited the Exercise of his Employ, who overturns his Boat, tho' unwillingly, in wafting over to Salamis (b).

Laws concerning Societies, with their Agreements.

If Fellow-Burgesse, those of the same ἡμισελα, those who are occupied in the same sacerdotal Function, viz. the ὄμενες, ὑιοὺς των, or they who diet together, have equal Claim to the same Burying-place, travel together for the Buying of Corn and other Traffic, if any of these Persons make any Bargains not inconsistent with the Laws, they shall stand good (c).

If any one recede from a Promise made to the Commons, Senate, or Judges, he shall be proceeded against with the Action call'd ἐπαγγελβελία, and, if found guilty, be punish'd with Death (d).

He, that doth not stand to an Engagement made publickly, shall be (ἀτίμος) infamous (e).

He, his Heirs, and all who belong to him shall be ἀτίμοι, who hath received Bribes himself; tamper'd others with them, or used any other insinuating Artifice to the Prejudice of the State (f).

He who, being in a publick Office, receives Bribes, shall either lose his Life, or make Retribution of the Bribes ten-fold (g).

Laws belonging to Marriages.

NO Man shall have above one Wife (b). One of Cecrops's Laws. See Book I. Chap. ii. and Book IV. Chap. xi.

No Athenian is to marry any other than a Citizen. See Book IV. Chap. xi. as before.

If an Heire is contracted lawfully in full Marriage by a Father, Brother by Father's Side, or Grand-fire, it is lawful to procreate with her

(*) Plutarchus. (†) Demostrhenaes & Ulpianus Timocratea. (x) Athenæus lib. XIII. & XV. (y) Demostrhenaes in Eubulidem. (z) Ibidem. (a) Aristophanes Ranis. (b) Αἱσ- ebinnes in Cicerbon. (c) Cajus lib IV. ad Leg. XII. Tab. (d) Demostrhenaes Lepinca. (e) Dinarchus in Philoclem. (f) Demostrhenaes Midiana. (g) Dinarchus in Demostrhenem. (b) Athenæus, lib. XIII.
freeborn Children; but if the be not betroth'd, those Relations being dead, and the consequently an Orphan, let her marry whom the Law shall appoint; but supposing she is no Heirefs, and but low in the World, let her choose whom the pleases (*).

If any one marry a Stranger, as his Kindwoman, to an Athenian Citizen, he shall be Ἀνυζ&; his Goods publish'd to Sale, the Thirds of which shall fall to the Impeacher, who shall make him appear before the Θεσμοθετες, after the Manner of those, who are prosecuted with the Action of Ἰώα (i).

A Stranger, that settles with a Citizen-Woman, may be sued by any one impowered thereto, in the Court of the Θεσμοθετες, where, if the Law goes against him, he shall be sold, and the third Part of what he is sold for, and of his Estate, be given to the Accuser; in the same Manner foreign Women shall be dealt with, who marry freed Men, and beside that, a Man shall forfeit a thousand Drachms (k).

No Athenian Woman shall marry herself to an exotic Family (l).

Any one may make a Sister, by Father's Side, his Wife (m). See Book IV. Chap. xi.

No Heirefs must marry out of her Kindred, but shall resign up herself and Fortune to her nearest Relation (n).

Every Month, except in that call'd Λυπώτατα, the Judges shall meet to inspect into those who are design'd for Heireffes Husbands, and shall put them by as incapacitated, who cannot give sufficient Credentials of their Alliance by Blood (o). See Book IV. Chap. xv.

If any one sues another by a Claim to the Heirefs, he must deposit Παραγωγας Μεσο, or the tenth Part of her Portion, and he, who enjoys her, shall lay his Case open to the Archon; but in Case he makes no Appeal, his Right of Inheritance shall be cut off; if the Heirefs's Husband, against whom the Action is brought, be dead, the other, within such a Time as the Nature of the Thing doth require, shall make an Appeal to the Archon, whose_BUSines it is to take Cognizance of the Action (p).

If a Father bury all his Sons, he may entail his Estate on his married Daughters (q).

If an Heirefs cannot conceive Children by her Husband, she may seek Aid amongst the nearest of her Husband's Relations (r). One of Solon's Laws. See Book IV. Chap. xi.

All Men are obliged to lie with their Wives, if Heireffes, three Nights, at least, in a Month (s).

He, that ravishes a Virgin, shall be obliged to marry her (t).

A Guardian shall not marry the Mother of those Orphans, with whose Estate he is entrusted (u). One of Solon's Laws. See Book I. Chap. x.

Slaves are allowed the Familiarity of Women (w).


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When a new married Woman is brought to her Husband’s House, she must carry with her a Προσωπική, in Token of good Housewifery(*). One of Solon’s Laws. See Book IV. Chap. xi.

Let a Bride, at the first Bedding with her Bridegroom, eat a Quince (†). Another of Solon’s Laws. See as before.

Laws touching Dowries.

A Bride shall not carry with her to her Husband above three Garments, and Vessels of small Value (x). One of Solon’s Laws. See Book IV. Chap. xi. and in the following.

They, who are the next in Blood to an Orphan Virgin that hath no Fortune, shall marry her themselves, or settle a Portion on her according as they are in Quality; if of the Πρατασιμοκεφαλινεί, five hundred Drachms; if of the Πολιείας, three hundred; if of the Ζυγίτας, one hundred and fifty: But if she hath many Kindred equally ally’d, all of them severally shall put in a Contribution, till they make up their respective Sum; if there be many Orphan Virgins, their nearest Relation shall either give in Marriage, or take one of them to Wife; but if he doth neither, the Archon shall compel him; but if the Archon does connive at the Neglect, he himself shall be fin’d a thousand Drachms to be consecrated to Ζυγίς. Whoever breaks this Law shall be indicted by any Person before the Archon (γ).

That Woman, who brings her Husband a Fortune, and lives in the same House with her Children, shall not claim Interest-Money, but live upon the common Stock with her Children (ζ).

An Heirest’s Son, when come to Man’s Estate, shall enjoy his Mother’s Fortune, and keep her (α).

He, that promises to settle a Dowry on a Woman, shall not be forced to stand to it, if she dies without Heirs (β).

Laws referring to Divorces.

H E, who divorceth his Wife, must make Restitution of her Portion, or pay in Lieu of it nine Oboli every Month; her Guardian otherwise may prosecute him in the Οδευμ, with the Action call’d σίτες ἱκεν, for her Maintenance (δ).

If a Woman forfake her Husband, or he put away his Wife, he, who gave her in Marriage, shall exact the Dowry given with her, and no more (δ).

That Woman, who hath a Mind to leave her Husband, must give in a Separation Bill to the Archon, with her own Hand, and not by a Proxy (ε). See Book IV. Chap. xii.

Laws relating to Adulteries.

HE, that deflowers a free Woman by Force, shall be fin'd an hundred Drachms (†). One of Solon's Laws.

He, who in the same Manner violates a young Maiden's Chastity, shall be fin'd a thousand Drachms (†).

He, that catches an Adulterer in the Fact, may impose any arbitrary Punishment (f). This Law was enacted by Draco, and afterwards confirmed by Solon. See Book IV. Chap. xiv.

If any one is injuriously clap'd up on Suspicion of Adultery, he shall make his Complaint by Appeal to the Thefmothetæ, which, if they find justifiable, he shall be acquitted, and his Sureties discharged from their Bail; but in Case he be brought in guilty, the Judges shall lay on him, Death only excepted, what Punishments they will, and he be forced to get Friends to pafs their Word for his future Chastity (g).

If any one commit a Rape on a Woman, he shall be amerc'd twice as much as is usual otherwise (b).

No Husband shall have to do with his Wife any more after she hath deflil'd his Bed, and her Gallant convicted; and, if he does not put her away, he shall be esteem'd Aτιμοθ; hereupon she is prohibited coming to publick Temples, where, if she do but enter, any Man may inflict any Penalty, except Death (i).

No Adulterers shall be permitted to adorn herself; she, that doth, shall have her Garments cut or torn off her Back by any that meets her, and likewise be beaten, tho' not so as to be killed, or disabled (b). One of Solon's Laws.

No Woman, of innocent Conversation, shall appear abroad undressed: She, that doth, shall forfeit a thousand Drachms (l). This was enacted by Philippides.

Women are forbid to travel with above three Gowns, or more Meat and Drink than they can purchase for an Obolus, neither shall they carry with them above a Hand-basket, or go out any where by Night but in a Chariot with a Lamp or Torch carry'd before it (m). One of Solon's Laws.

Laws relating to the Love of Boys, Procurers, and Strumpets.

No Slave shall carels or be enamour'd with a freeborn Youth; he who is, shall receive publickly fifty Stripes (n). See Book I. Chap. x. This is one of Solon's Laws.

If any one, whether Father, Brother, Uncle, or Guardian, or any other, who hath Jurisdiction over a Boy, take Hire for him to be effeminately embraced; the catamited Boy shall have no Action issued out

against him, but the Chapman and Pandar only, who are both to be punished after the same Manner; the Child, when grown up to Maturity of Age, shall not be obliged to keep his Father so offending; only, when dead, he shall bury him with Decency suitable to a Parent’s Obsequies*. See Book I. Chap. ix.

If any one prostitute a Boy, or Woman, he shall be prosecuted with the Action call’d γρατί, and, if convicted, punished with Death‡.

Any Athenian, impower’d so to do, may bring an Action against him who hath vitiated a Boy, Woman, or Man freeborn, or in Service, for the Determination of which, the Theσμονετισε are to create Judges to sit in the Heliaea, within thirty Days after the Complaint hath been brought before them, or, suppose any publick Concern hinders, as soon as Occasion will permit; if the Offender is cast, he shall immediately undergo the Punishment, whether corporal, or pecuniary, annex’d to his Office; if he be sentenc’d to die, let him be deliver’d to the Evφορα, and suffer Death the same Day; if the vitiated Servant, or Woman, belong to the Prosecuter, and he let the Action fall, or doth not get the fifth Part of the Suffrages, he shall be fin’d a thousand Drachms; if the Criminal be only fin’d, let him pay within eleven Days at the farthest, after Sentence is pass’d; if it be a freeborn Perfom he hath vitiated, let him be kept in Bonds till Payment thereof (o).

He that hath prostituted himself for a Catamite, shall not be elected an Archeb, Priest, or Syndick; shall execute no Office, either within, or out of Attica’s Boundaries, conferr’d by Lot, or Suffrage; he shall not be sent on an Ambassy, pass Verdict, set Footing within the publick Temples, be crown’d on solemn Days, or enter the Forum’s purified Precincts; if any one is convicted of the abovemention’d Lasciviousness, by offending against this Law, he shall suffer Death (p).

Perfons who keep Company with common Strumpets, shall not be accounted Adulterers, for such shall be in common for the satiating of Lust (q). See Book IV. Chap. xi. and in the following Laws.

Whores shall wear, as a Badge of Distinction, flower’d Garments (r).

Laws appointed for the Drawing up of Wills, and right Constitution of Heirs and Successors.

The Right of Inheritance shall remain in the same Family (f). An old Law which was abrogated by Solon. See Book I. Chap. x.

Boys, or Women, are not to dispose by Will above a Medimn of Barley (l). All genuine Citizens, whose Estates were impair’d by litigious Suits when Solon entered the Praetorship, shall have Permission of leaving their Estates to whom they will, admit they have no Male-children alive, or themselves be not craz’d thro’ the Infirmities of old Age, the Misery of a Distemper, or the Enchantments of Witchcraft; or if they be not Henpeck’d, or forc’d to’t by some unavoidable Necessity (u). See B. IV. Ch. xv.

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The *Wills* of such as, having Children, yet dispose of their Estates, shall stand good, if the Children die before they arrive to Maturity(*w*).

Any one, though he hath Daughters alive, may give his Estate to another Body on this *Proviso*, that the Person enjoying it shall marry the Daughters (*x*).

Adopted Persons shall make no *Will*, but, as soon as they have Children lawfully begotten, they may return into the Family whence they were adopted; or if they continue in it to their Death, then they shall return back the Estates to the Relations of the Person that adopted (*y*). 

One of Solon's Laws.

All legitimate Sons shall have an equal Portion of their Father's Inheritance (*z*). See as before.

He that, after he hath adopted a Son, begets legitimate Children, shall share his Estate among the legitimate, and adopted (*a*).

The Estate of him that dies intestate, and leaves Daughters, shall come to those who marry them; but if there are no Daughters, these shall enjoy it, viz. his Brothers by the Father's Side, and their Sons; if he hath neither Brothers nor Nephews, then Males descended from them, tho' very far distant in Kindred; but if none of the Grand-children remain down to the second Cousins by the Man's Side, the Wife's Relations shall put in for the Inheritance; admit there are none living of either Side, they, who have the nearest Pretence to Kindred, shall enjoy it; as for Ballards, from Euclid's *Archonship*, they shall pretend no Right to Kindred; if there is a lawfully begotten Daughter, and an illegitimate Son, the Daughter shall have Preference in Right to the Inheritance, both in respect of Divine and Civil Affairs (*b*).

No Ballard shall have left him above five *per c*. 

All the Year round, except in the Month Συμμυς, *Legacies* shall be examin'd by Law, so that no one shall enjoy any, till it has been assign'd by due Course of Law (*d*).

He that issues a Writ against one settled in an Inheritance, shall bring him before the *Archon*, and deposit Παραγωγήας, as is usual in other Actions, for, unless he prosecutes the Enjoyer, he shall have no Title to the Estate; and if the immediate Successor, against whom the Action is brought, be dead, the other, within such a Time as the Nature of the Action doth require, shall make an Appeal to the *Archon*, whose Business 'tis to take Cognizance of this Action, as also it was of the former Action of the Man in Possession of the Estate (*e*).

Five Years being expir'd after the Death of the immediate Successor, the Estate is to remain secure to the deceased Person's Heirs, without being liable to Law-suits (*f*).

Laws appertaining to Guardianship.

N one can be another's *Guardian*, who is to enjoy the Estate after his Death (*g*): One of Solon's Laws.

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Laws about Sepulchres and Funerals.

LET the dead be inter'd(1). One of Cecrops's Laws. See B. IV. ch. vi. No Tomb is to consist of more Work than ten Men can finish in three Days; neither is it to be erected archwise, or adorn'd with Statues (m). One of Solon's Laws. See Book IV. Chap. vi.

No Grave is to have over it, or by it, more than Pillars of three Cubits high, a Table, and Labellum, (or little Vessel to contain Virtuals for the Ghost's Maintenance(n). This Law was enacted by Demetrius the Phalerean. He that defaceth a Sepulchre, or lays one of a different Family in that of another, breaks it, easeth the Inscription, or beats down the Pillar, shall suffer condign Punishment (o). One of Solon's Laws.

No one shall come near another's Grave, unleas at the Celebration of Obsequies (p). One of Solon's Laws.

The Corps shall be laid out at the Relations Pleasure, the next Day following, before Day-light, shall be the Funeral Procesion; the Men shall proceed first, the Women after them; it's unlawful hereby for any Woman, if under three score, and no Relation, to go where the mournful Solemnity is kept, or after the Burial is solemnized (q). See Book IV. Chap. iv.

Too great a Concours of People is prohibited at Funerals (r).

Let not the Corps be buried with above three Garments (f). One of Solon's Laws.

Let no Women tear their Faces, or make Lamentations, or Dirges, at Funerals (t). Another of Solon's Laws. See Book IV. Chap. v.

At every one's Death there shall be paid to the Priests of Minerva, who is plac'd in the Citadel, a Chest of Barley, the like of Wheat, and an Obolus (u). This Law was enacted by Hippias.

No Ox shall be offer'd to atone for, or appease the Ghost of the deceased (w). One of Solon's Laws. See Book IV. Chap. viii.

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Children and Heirs shall perform the accustom'd Rites of Parentation (x). Slaves, when dead, shall not be embalm'd, or honour'd with a Funeral Banquet (y). See as before.

Let there be no Pengeyricks, unless at Funerals; publickly solemniz'd, and then not spoken by Kindred, but one appointed by the Publick for that Purpose (z). See as before.

They, who fall in the Field, are to have Obsequies celebrated at the publick Charge (a). See Book III. Chap. xi.

Let the Father have the Privilege of giving that Son a Funerall Encomium, who dy'd valiantly in the Fight (b).

He shall have an annual Harangue spoken in his Honour on the Day he fell, who receives his Death with undaunted Prowess in the Battle's Front (c).

Let him, who accidentally lights on an unburied Carcass, cast Earth upon it, and let all Bodies be buried Westward (d). See Book IV. Chap. i. and vi.

Don't speak Evil of the Dead, no not though their Children provoke you (e). One of Solon's Laws. See Book IV. Chap. I.

Laws against Ruffians and Affasins.

The Areopagitice Senate shall fit in Judgment upon Cases of wilful Murder, or Wounds given wilfully, setting Houses on Fire, or killing by Poison (f). See Book I. Chap. xix.

The Affasin's Council shall not make any preliminary Apology, use any Motives for the gaining of Compassion, or speak any thing foreign to the Cause (g). See as before.

The Theomothetæ shall punish Murderers with Death (b).

The Affasin shall suffer Death in the murder'd Perfon's Country; and, being half away to the Thesmothetae, according to the Appointment of the Law, he shall be liable to no other Violence or ill Ufage, besides what his capital Punishment includes; no body shall take Money for his Pardon; he that doth, shall pay double the Money he receiv'd of the Criminal, his Name likewise by any body shall be carried in to the Archons, but the Helaftick Court alone shall pass Judgment upon him (i). One of Solon's Laws.

If any one kills, or affils in killing a Murderer that abstains from the Forum, consecrated Places, publick Sports, and the Amphibitionick Festivals, he shall undergo the Severity of the Law as much as if he had killed a Citizen of Athens. The Ephetae are to take Cognizance of this Matter (k). This relates to a Murderer uncondem'd.

One accus'd of Murder shall have nothing to do with City-privileges (l).

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He that puts him in Trouble, who was forced to make Flight out of Attica for Chance-medley, shall undergo the same Penalty with him, who doth the like to any Citizen of Athens (a).

He, who commits Chance-medley, shall fly his Country for a Year, till Satisfaction be made to the dead Person's Kindred; then he shall return Sacrifice, and be purified (b). An ancient and celebrated Law.

He shall not have an Action of Murder brought against him, who binds him over to his Appearance before the Magistrate, that return'd from Banishment before his limited 'Time is completed (c). One of Draco's Laws.

If any one hath unadvisedly given his Antagonists, in the Exercise, his Death, or kill'd by Chance a Man lying in Ambuscade, or being in the Brunt of an Engagement of War, or one debauching his Wife, Mother, Sister, Daughter, Mifs, or the Nurse of his legitimate Children, let not such an one be banish'd (d). See Book IV. Chap. xii.

It shall be lawful to kill that Person, who shall make an Assault on the Innocent (e).

If any one, being banish'd for Chance-medley, shall have an Indictment of wilful Murder, laid to his Charge, before he hath made up the Difference with those who banish'd him, he shall make his Defence before the Court of Phræatrois, in a little Vessel, which shall not be permitted to come to Shore, but his Judges shall give Sentence on the Land; if he is cast, he shall answer Justice for wilful Murder; but, if abolved, shall only undergo the former Sentence of Banishment for Chance-medley (f). See Book I. Chap. xx.

If any Archon, or Man in private Capacity, is instrumenal in the Depravation, or Repeal of these Statutes, let him and his Children be attainted, and his Goods be sold (g).

It shall be lawful to hale a Murderer, if found in any religious Place, or the Forum, to Gaol; and, if he prove guilty, to put him to Death; but if the Committer of him to Gaol do not procure the fifth Part of the Votes, he shall be fin'd a thousand Drachms (b).

If any one comes to an untimely End, his nearest Relations may bring the Action of Aρδεγανία against those People they suspect, either to be Abettors of the Murder, or Protectors of the Felon; and till such Time as these make Satisfaction, or surrender the Delinquent, the murdered Man's Relations are privileged to seize three Men of their Body.

The Right of the Prosecution of Murderers belongs to the Kindred of the murdered, Kinsfolk's Children, their Sons-in-law, Fathers-in-Law, Sister's Children, and those of the same φατρία; the Murderers have Liberty granted of imploering the Father of the murdered to be mild and favourable; but if he is not alive, then his Brother, or Sons all together shall be intreated; for, without the joint Consent of them all, nothing shall prevail: If these foremention'd Persons are all dead, and the Death of the Perfon came by Chance-medley, according to the Determination of the fifty Ephetae, ten of the same φατρία may, if they think fit, con-

(a) Demosthenes in Aristocratem. (b) Ibidem, Euripidis Scel. alicui pluris. (c) Deo-

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(b) Ibidem. venë
vines, and delegate one and fifty out of the Nobility to the Ephetae*. All they, who were Murderers before the Making of this Law, shall be subject to its Obligation. If any one hath been murder'd in any of the Boroughs, and no body removes him, the Demarchus shall give Orders to his Friends to take him away, bury him, and perform the Duty of Lustration toward the Borough that very Day on which he was kill'd; when a Slave is murder'd, he shall inform the Matter; when a Freeman, the succeeding Heirs; but if the Person murder'd was not a money'd Man, or had no Possessions, the Demarchus shall acquaint the Relations; and supposing they give no Heed, and neglect to take him away, the Demarchus himself shall see him taken away, and buried, and take Care that the Borough be Lustrated, but all this with as little Charges as may be; which, if he neglect, he shall be fin'd a thousand Drachms, to be paid to the publick Exchequer. He shall take of the murder'd Persons Debtor's double the Money he expended for the Funeral, which, if he neglect, he shall pay it himself to those of his Borough (i).

He, who is Felo de se, shall have the Hand cut off, that did the Murder, which shall be buried in a Place separate from the Body (k).

No Murderer shall be permitted to be within the City (l).

Inanimate Things, which have been instrumental to People's Deaths, shall be call out of Attica (m). One of Draco's Laws. See Book I. Chap. xx.

He, who strikes the first Blow in a Quarrel, shall be liable to the Action term'd aivis nivh (n).

He, who hath maliciously hurt another's Body, Head, Face, Hands, or Feet, shall be proscrib'd the City of that Man to whom he offer'd the Detriment, and his Goods be confiscat'd; if he return, he shall suffer Death (o).

A Law relating to Accusations.

A NY one is permitted to inform against another, that hath done an Injury to a third Person (p). One of Solon's Laws.

Laws concerning Damages.

H E, who wilfully infers Damage, shall refund twice as much: He, who does it involuntarily, an Equivalent (q).

His Eyes shall be both pluck'd out, who hath blinded any one-ey'd Person (r). One of Solon's Laws.

That Dog shall be tied up with a Chain four Cubits long, which hath bit any Body (s). Another of Solon's Laws.

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Laws belonging to Theft.

H, who steals, shall pay double the Value of the Thing he stole to the Owner, and as much to the publick Exchequer.

If any Body that had any Thing stolen from him, and has it restored, the Thief, with the Abettor, shall pay double the Value; but in Case the Thief doth not make Restitution ten-fold, and be set in the Stocks five Days, and as many Nights, if the Helciafs so order it; this Order shall then be made, when they consider what Punishment to inflict upon him (t). These two Laws were enacted by Solon.

If any one hath偷'd away any Thing by Day, worth above fifty Drachms, let the Action call'd Άριστονυθ be put in Execution against him before the Eleven; but, if in the Night, any one hath Liberty to kill him, or, upon his making away to wound him, and to issue the same Action out against him; by which, if he be cast, he shall die without any Conception for Sureties, to put in Bail for the Restitution of the stolen Goods. He, farther, that shall pilfer out of the Lyceum, Academia, Cynosarges, or any of the Gymnasia, any Thing of the least Value, as a Garment, Oil-vidal, &c. or above ten Drachms out of the Baths, or Ports, shall suffer Death (u).

He, that puts a Man in Prison for Thievety, and cannot prove it upon him, shall be fin'd a thousand Drachms (w).

All Cut-purses, Burglars, and Kidnappers, if convicted, shall suffer Death (x).

He, who makes Search after Thieves in another's House, must have only a thin Garment hanging loose about him (y).

He, that takes away any Thing which is not his own, shall be liable to die for it (z). One of Draco's Laws. See Book I. Chap. xxvi.

It is a capital Crime to break into a Man's Orchard, and steal his Figs (a). This Law was abrogated by the following.

They, who steal Figs, shall be fin'd (b). See Book I. Chap. xxi.

They, who steal Dung, shall be punish'd (c) corporally.

Laws restraining Reproaches.

O one shall calumniate, or defame any Person while alive, in the Temples, Judicial Courts, Treasuries, or Places where Games are celebrated: The Delinquent herein shall pay three Drachms to the injured Man, and two to the publick Treasury (d). One of Solon's Laws.

He shall be fin'd, who slanders any Man (e). Another of Solon's Laws.

He shall incur a Mulct of five hundred Drachms, who invits any one with committing some Heinous Offence against the Laws (f).

(1) A. Gellius, lib. X. cap. 18. Demosthenes Timocrates. (w) Demosthen, ibid.
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No one shall call another Cut-throat, or Murderer (q).
He, that upbraids another for calling away his Buckler, shall be fin'd (h). See Book III. Chap. xiii.

Laws about the Management of Affairs.

TH E Y, who have been negligent in carrying on any Business, shall answer for that Neglect (i).
No Woman shall have any farther to do in Affairs, than a Medium of Barley will satisfy for Performance (k).

Laws referring to Entertainments.

No Entertainment is to consist of above thirty Guests (l).
All Cooks, hired to dress up Dishes for Entertainments, are to carry in their Names to the Gynaconomi (m).
None but mix'd Wine shall be drunk at Banquets (n).
Let pure and unmixed Wines be reserved till afterwards, for a relishing Taste to the Honour of the good Genius(o). See Book IV. Chap. xx.
The Areopagites shall take Cognizance of all Drunkards (p).

A Law relating to Accusations concerning Mines.

If any one hath prohibited another from working in the Mines, or hath carried Fire into them, carried away another's Utensils, or Tools, or if he hath dug beyond his Limits, such an one may be prosecuted with the Action call'd Αίμω μεταλλίων (q).

A Law pertaining to the Action Εἰσαγγελία.

Imocrates hath enacted that whatsoever Athenian is cast by the Action Εἰσαγγελία before the Senate, and shall be secured by Imprisonment before, or after the Indictment, his Name not being inserted according to Law by the Scribe of that Pretany in the Accusation-note, and carried up to the Theomatheta, the Theomatheta, within 30 Days after the Receipt of the Bill, unless some great Emergency of State intervene, shall appoint the Eleven to sit in Judgment over it, before whom any Athenian may accuse him; if he be convicted, the Helian shall inflict upon him Punishment, either corporal or pecuniary; if the latter, he shall be clap'd into Gaol till he pay it (r). See Book I. Chap. xxiii.

Military Laws.

The Time for Military Service shall be from eighteen Years to forty.

Till twenty, Men shall remain within Attica to be ready in Arms; after that they shall serve in the Army without Attica (f). See Book III. Chap. ii.

He shall be ἀριθμὸς, who offers to serve in the Horse before he has undergone the accustom’d Probation (l). See Book III. Chap. iii.

The Chivalry shall be detach’d out of the most puissant and wealthy Athenians (a).

Soldiers shall not observe the Punctilio’s of Spruceness and Foppery in their Hair, &c. (w). This Law was enacted by Cineas and Phrynus. See Book III. Chap. viii.

None shall pawn their Arms (x).

He shall suffer Death, who hath betray’d a Garrison, Ship, or Army.

All Revolters to the Enemy shall undergo the same Penalty. See Book III. Chap. xiii.

There shall be no Marching before the seventh of the Month (y). See Book III. Chap. vii.

The Ceremony for proclaiming of War shall be by putting a Lamb into the Enemy’s Territories (z). See as before.

The Polemarch shall lead up the right Wing of the Army (a). See Book III. Chap. iv.

All publick Revenue-keepers, and Dancers at the Διονυσιανά, shall be exempted from serving in the Army (b). See Book III. Chap. ii.

Of Military Punishments and Rewards.

HEY, who have maintain’d their Pott with Courage, shall be advanced, and others degraded (c). See Book III. Chap. xiii.

All Refusers to go into the Army, Cowards, and Run-aways, shall be expell’d the Forum, shall not be crown’d, or go to the publick Temples; he, who offends against this Law, shall be put into Bonds by the Eleven, and carried before the Heliaiax, where any one impower’d may accuse him; if he is proved guilty, the Heliaiax shall pronounce Sentence, and inflict upon him, as the Nature of his Crime requires, a Mulct, or corporal Penance; if the former, he shall lie in Gaol till he pays it (d). See as before, and the Laws following.

Let him be ἀριθμὸς, who calls away his Arms (e).

He, who during the War by Sea, runs away from his Ship; and he, who being pres’d, doth not go, shall be ἀριθμὸς (f). See B. III. Ch. xx.

All disabled and wounded Soldiers shall be maintain’d out of the publick Fame (g). This was enacted by Pisistratus.

Their Parents and Children shall be taken Care for, that are cut off in War; if Parents are kill’d, their Children shall be put to School at the publick Charge; and, when come to Maturity of Age, shall be presented with a whole Suit of Armour, fetted every one in his respective

(f) Ulpianus in Olintbiac. III. (l) Lyphas in Alcibiadem. (u) Xenophon Hipparchico. (w) Ariophilusis Solochianes ad Equites. (x) Idem ad Plutum. (y) Zenoebios, Cent. II. Prov. LXXIX. (z) Diogenianus Cent. II. Prov. XCVI. (a) Herodotus Erato. (b) Demosthenes in Naarum, & in Medium. (c) Xenophon Hipparchico. (d) Demosthenes in Timocratem, Άφεσιμε in Crefiprontem. (e) Lyphas Orat. I. in Themistoclem. (f) Plutarchus Solone. (g) Laertius Solone.

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Calling, and honour'd with first Seats in all publick Places (b). One of
Solon's Laws.

Miscellany Laws.

TH E Y shall be prosecuted for Ingratitude, who do not retaliate
Kindnesses (i).

The Borough and Name of every one’s Father shall be written down
in all Deeds, Compaéts, Suits, and other Concerns (k).

A Discoverer, who alledges Truth, shall be secure; but, if Falshood,
shall suffer Death (l).

He shall be Aτίμος, who stands neuter in any publick Sedition (m).
This Law was enacted by Solon, to oblige every Athenian to promote the
Welfare of the Commonwealth to his utmost.

He shall die, who leaves the City for Residence in the Πίραξεας (v).
This Law was enacted by Solon to prevent Discord amongst the Athenians.
He shall be fin’d, who is seen to walk the City-streets with a Sword
by his Side, or having about him other Armour, if not in Cafe of Exi-
egency (a). One of Solon’s Laws. See Book III. Chap. iv.

He shall be denied Burial within Αττίκα, and his Goods exposed to
Sale, who hath been convicted of perfidious Behaviour towards the
State, or of Sacrilege (p). See Book I. Chap. iv.

He, that hath betrayed his Country, shall not enter into Αττίκα’s Bor-
ders; if he do, he shall expiate his Crime by the same Law, as they
who, tho’ condemn’d by the Αρεοπάγιτες to Banishment, return (g).
Those Compaéts shall stand good, which have been approved of by
the Judges (r).

Let there be an Αμνεστία of all former Diffensions, and no one be lia-
ble to be call’d in Question, or reproach’d for any Thing done for-
merly (f). This Law was made after the thirty Tyrants Expulion, to
reconcile all former Quarrels, and was sworn to by the Archons, Se-
nate of five hundred, and all the Commonwealth of Athens.

When any Person is accused contrary to this Oath, Ufe may be made
of the Plea: call’d εναγματία; the Archons shall have Cognizance of
this Matter; and he that makes the Plea shall make his Defence first;
the Party that is call’d, shall have the Fine call’d Ευωβελία impos’d upon
him (r). This Law was enacted by Archinus, as a Security to the former.
No Stranger shall be wrong’d or injur’d (w).

Put the bewild’rd Traveller in his Way, and be hospitable to Stran-
gers (w).

No Seller of Rings shall keep by him the Signature of a Ring, when
fold (x). One of Solon’s Laws.

P (b) Lucianus Abdicato, Valerius Maximus, lib. V. cap. 3. (i) Demosth, in Bœotum.
(1) Andocides de Mysteriis. (f) Plutarchus Solon. (m) Suidas. (a) Lucian Anacar-
side. (v) Xenophon Ἐλαξώικω. lib. I. (p) Dinarchus in Demosthen. (g) Demosthenis
Halones. (r) Cicero, Philipp. I. (f) Lyka in Crispbontem. (t) Andocides de Mysteriis,
(x) Xenophon Ἀπομνης. lib. II. (w) Cicero de Offic, lib. III. (x) Laerdius Solone.

Archæolo-
Archaologia Graeca: 
OR, THE 
ANTIQUITIES OF 
GREECE.

Book II.

CHAP. I.

Of the first Authors of Religious Worship in Greece.

ERODOTUS, in the second Book of his History, is of Opinion, that the Greeks derived their Religion from the Egyptians: But Plutarch (who loves to contradict that Author) peremptorily denies it (a) as being neither mention'd by Homer, nor any of the Ancients. Aристophanes (b) and Euripides (c) say, that Orpheus was the first that instructed the Grecians in all the Rites and Ceremonies of their Worship: He was a Thracian, and therefore, says Nonnus (d), Devotion was call'd Ὀρφανία, because it was invented by a Thracian.

These, I think, were neither altogether in the Right, nor yet wholly mistaken; for as the exact Agreement betwixt some of the Grecian Ceremonies, and the religious Worship of Thrace, makes it probable that one was derived from the other; so, on the other Side, the Conformity of some other Parts of the Grecian Religion to that of the Egyptians doth plainly argue, that they were fetch'd from Egypt; but, that the whole System of the Grecian Religion should be borrow'd from either

(a) De Herodot, malevol. (b) Ranis. (c) Rheso. (d) Ἰούλιος, i54; in Stel. I.
Of the Religion of Greece.

Thrace, or Egypt, or any one Country, is improbable, if not impossible; as will evidently appear to every one that considers the great Variety of Religions in Greece, where almost every City had different Gods, and different Modes of Worship. 'Tis much more probable, that Greece, being inhabited by Colonies from divers Nations, did borrow from every one of these some Part of their religious Ceremonies: Thus the Thebans, being descended from the Phœnicians, retain'd a great Part of their Worship, and the Argives are thought to have been instructed in the Egyptian Religion by Danaus, and his Followers. Cercops, the Founder of Athens, who was the first that worship'd Jupiter by the Name of θυάμος, the Supreme(e), and introduced Civility among the barbarous Athenians, was likewise an Egyptian; whence some think he had the Title of θυάμος, one with two Natures; οτι θυάμος υμνεται του των θεών γλαύκων ιπίσαμον, because, being an Egyptian, he spoke two (that is, the Egyptian and Athenian) Languages. Phoroneus, who is by some (f) reported to have brought the Use of Temples, Altars, and Sacrifices into Greece, was of the same Nation. And so many of the Egyptian Ceremonies and Customs were receiv'd at Athens, that one of the Comedians upbraids the Athenians, that

Ἀγνωστον την πωλην αυτων τεποιμασιν αντι Αθηνών.

They had made their City to be Ευρωπη instead of Athens. Add to this, that the Grecians in general, and the Athenians in particular, were so excessively superstitious, that they would not be content to worship their ancient Deities, but frequently consecrated new ones of their own making; and, beside these, affum'd into the Number of their own the Gods of all the Nations with whom they had any Commerce; information that even in Hesiod's Time they were τρίς μέγες, thirty thousand,

τείς τρίς μέγες εολιν υπί χενων πελεκέτικη
Ἀθηναίοι Ζηνός, φυλακες μεζητον αμφιττεων.

There are thirty thousand Gods inhabiting the Earth, who are Subjects of Jupiter, and Guardians of Men (g); and tho', as Socrates informs us (b), the ancient Athenians thought their Religion consist'd chiefly in the Observation of the Rites and Ceremonies deliver'd to them by their Ancestors, yet there was a Custom that obliged them to entertain a great many strange Gods; whence it was that they religiously observed the θεάτα, or Fear of all the strange Gods; which was also celebrated at Delphos, as Athenaeus witnesseth (i). Nay, so fearful were the Athenians of omitting any, that, as Pausanias (k) tells us, they erected Altars to unknown Gods. It may be objected, that they condemn'd Socrates for no other Crime than worshipping strange Gods, for that this was his Accusation Laertius witnesseth in his Life. But to this it is reply'd, that tho' they were so desirous of new Deities, yet none were worship'd, till they had been approved, and admitted by the Areopagitae.

(c) Eusebius Chronico, Pausanias Arcadiae. (f) Clemens Alexandrinus Protreptico, Arnobius, lib. VI. contra Gentes. (g) Oper. & Dier. lib. I. v. 250. (b) Orat. Areop. pag. (i) Deg. I. IX. c. 3. (k) Atticis.
as Harpocratin has observed; and thence was it, that when St. Paul preach'd among them Jesus and the Resurrection, he was summon'd to appear before this Council, to give an Account of his new Doctrine.

### CHAPTER II.

**Of the Temples, Altars, Images, Groves, Asyla, and Sacred Fields.**

The first Generations of Men had neither Temples, nor Statues, for their Gods, but worship'd towards Heaven in the open Air. The Persians, even in Ages, when Temples were common in all other Countries, did not think the Gods to be of human Shape, as did the Greeks, who had no Temples; which was the Reason, as some think, why Xerxes burn'd and demolish'd the Temples of Greece. For the Persians thought it absurd to confine the Gods within Walls, quorum hic Mundus omnis Temples efferat ac Domus; whole House and Temple was this whole World, to use the Words of Cicero. The Greeks, and most other Nations, worship'd their Gods upon the Tops of high Mountains. Hence, Jupiter, in Homer, commends He&tor for the many Sacrifices, which he had offer'd upon the Top of Ida:

> ἡς μοι ἄλλοις θεοὶ ἐπὶ μνείς ἡγέον
> Ἰάνες ἐν καρποφῶτι πολυπτοὺχε, ἀλλὰς δὴ αὑτὲ
> ἐν ἄλλως ἀκρατάτης

Strabo observes, that the Persians had neither Images nor Altars, but only Sacrific'd to the Gods in οὐκ ἵππα τῶν, upon some high Place. Thus Cyrus, in Xenophon, sacrificeth to Paternal Jupiter, the Son, and the rest of the Gods, upon the Summits of Mountains, ἦς Περσαὶ ἰστῶν, as the Persians are wont to sacrifice. The Nations, which liv'd near Judea, sacrific'd also upon the Tops of Mountains. Balak, King of Moab, carry'd Balanam to the Top of Babal, and other Mountains, to sacrifice to the Gods, and curse Israel from thence. The same Custom is attested in almost innumerable Places in the sacred Scriptures: But I shall only add one Testimony more, whence the Antiquity of this Custom will appear. Abraham was commanded by God, to offer Isaac his Son for a Burnt-Offering upon one of the Mountains in the Land of Moriah. In the latter Ages, the Temples were often built upon the Summits of Mountains. Thus it is observ'd of the Trojan Temples, in which the foremention'd Sacrifices are suppose'd to have been offer'd by He&tor. And both at Athens and Rome, the most sacred Temples stood in the most eminent Part of the City. It is farther observable, that very high Mountains

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1. V. ἡμιθετος εἰς τας. (m) Herodotus Euterpe. (n) Lib. II. de Legibus. (o) Ibid. v. verf. 7ο. (p) Geograph. lib. XV. (q) Cyroped. lib. VIII, Conf. (r) Numen. XXIII. (s) Gen. XXII. 2. were
were commonly held sacred to Saturn or Jupiter, and sometimes to other Gods, particularly to Apollo, as we are inform'd by Homer, who thus addresseth to him:

Πάσαι γὰς οὐκέτι τε τίλας, ἵνα ἀφεινες ἄκης
Τυμβών ἄφεν (/).

Concerning this Custom, I have more copiously treated in my Commentary upon Lycophron (r). What was the Occasion and Original of it may be disputed. However, it appears to have been continued in the Heathen World; because the Tops of Mountains approach'd nearest to the Heavens, the Seat of the Gods. Hence Tacitus, in his Annals, speaks of certain Mountains, which did maxime caelo appropinquare, precesque mortalium à Deo nufquam proprius audiri, come exceedingly near to the Heavens, and that there was in no Place a nearer Passage for the Prayers of Men to the Gods, than from them. And Lucian expressly affirms, that the Priests chiefly frequented such Places, ὅτι τοι νῦν χαράλειν αὑτῶν κατεστίν εἰς θεοὶ, because the Gods did thence more easily hear their Prayers. Who it was that erected the first Temple, is not agreed by ancient Writers. Some ascribe it to Phoroneus, the Egyptian, others to Morops, others, among whom is Varro, to Aeacus, the Son of Jupiter (u). Some will have Jupiter to have been the first who built Temples, and on that Account to be reputed the first and principal God. The Egyptians refer the Invention to Isth, the Phrygians to Ura. Others rather chuse to derive it from Cecrops, the Founder of Athens, or Dionysus, otherwise call'd Bacchus. Some mention the Arcadian, or Phrygians, or Thracians, or Cretans, as the first Founders of Temples. Others name, in particular, Melisseus, King of Crete. Last ly, That I be not farther tedious, many are of Opinion, that Temples owe their first Original to the superstitious Reverence and Devotion, paid by the Ancients to the Memory of their deceased Friends, Relations, and Benefactors (w); and, as most of the Gods were Men consecrated upon the Account of some publick Benefit confer'd on Mankind, so most of the Heathen Temples are thought to have been, at first, only stately Monuments, erected in Honour of the Dead. Thus the Temple of Pallas, in the Tower of the City Larissa, was the Sepulchre of Acrisius; Cecrops was inter'd in the Acropolis of Athens, and Erichthonius in the Temple of Minerva Pallas, to mention no more. A farther Confirmation of this is, that those Words, which, in their proper Acceptation, signify no more than a Tomb, or Sepulchre, are by ancient Writers applied to the Temples of the Gods. Thus Lycophron, a noted Affecter of obsolete Words, has us'd (x) Τυμβων:

Τυμβων εὖ τοιν ἐκσώσει μός
Οἴκοσμιας, σφαίρασιν ἑτέρεσσιν.
'Twas now, when, fatigu'd with the Toil of War,
With eager Haste the Greek did home repair,

("f") Hymn. in Apollinum, verf. 144. (r) Ad verf. 42. (u) Arnob. lib. VI. contra Gentes. (w) Eusebius, Laëntanius, Clemens Alexandr. protrept. (x) Caffandrus, v. 613. That
That from the treach'rous Fate for him design'd,
Great Juno's Temple fav'd. ——— H. H.
Where he speaks of Diomedeis, who, at his Return from Troy, was laid in Wait for by his Wife Aegeiaea, and forc'd to take Sanctuary in the Temple of Juno. I will give you but one Instance more, and that out of Virgil (a):

Tumulum antique Cereris, sedemque sacratam
Venimus.—

The Temple and the hallow'd Seat
Of ancient Ceres we approach'd.—

Nor is it any Wonder, that Monuments should at length be converted into Temples, when, at every common Sepulchre, it was usual to offer Prayers, Sacrifices, and Libations; of which more hereafter.

Temples were built and adorn'd with all possible Splendor and Magnificence, no Pains, no Charge was spar'd upon them, or any Part of Divine Worship. This they did, partly out of the great Respect they had for the Gods, to whom they thought nothing more acceptable than costly Ornaments; and partly, that they might create a Reverence of the Deities in those, who came to pay their Devotions there. The Lacedæmonians only had a Law amongst them, that every one should serve the Gods with as little Expence as he could, herein differing from all other Grecians; and Lycurgus being ask'd, for what Reason he made this Institution, so disagreeable to the Sentiments of all other Men; answer'd, Let at anytime the Service of the Gods be intermitted; for he fear'd, that if Religion should be as expensive, as in the other Parts of Greece, it might some Time or other happen, that the Divine Worship, out of the Covetousness of some, and Poverty of others, would be neglected; And wisely considered, that magnificent Edifices, and costly Sacrifices, were not so pleasing to the Gods, as the true Piety, and unfeign'd Devotion of their Worshipers. This Opinion of his was confirm'd by the Oracle of Hammon (b); for the Athenians being worshipp'd by the Lacedæmonians in many Encounters, both at Land and Sea, sent to Jupiter Hammon, to enquire what Means they had best use to obtain Victory over their Enemies; and whitchal to ask him, why the Athenians, who, said they, serve the Gods with more Pomp and Splendor than all the Grecians beside, should undergo so many Misfortunes, whilst the Lacedæmonians, whose Worship is very mean and slovenly, are always crown'd with Success and Victory? The Oracle made them no other Answer, than that the honest, unaffected Service of the Lacedæmonians was more acceptable to the Gods, than all the splendid and costly Devotions of other People. The Reader will pardon this Digression, since it doth so fully and clearly set forth the Temper of two of the most flourishing States of Greece.

Sometimes the same Temple was dedicated to several Gods, who were thence term'd συνελαύνω, or συνοικεῖται, as they, who had the same Altar in common, were call'd οἰμοβοθαῖοι. Thus we find in the Medal mention'd by Suidierus (c), with the following Inscription:

(a) Aeneid, II. v. 742. (b) Plato Akib, II. (c) Libro de Sacrificiis veter.
To Jupiter, the Sun, Great Serapis, and the Gods whocobabit in the same Temple. Thus also were join'd in one Temple Isis and Apis. In another, Ceres, Bacchus, and Phæbus. In another at Rome, Jupiter Capitolinus, Juno, and Minerva. In another, Apollo Palatinus, Latona, and Diana. In another, Hercules and the Muses. In another, Venus and Cupid. In another, Castor and Pollux. In another, Asculapius and Apollo. In another, the Sun and Moon. In another, Mars and Venus. In another, Pan and Ceres: To mention no more Examples.

Temples were built after that Manner, which they thought most agreeable to the Gods, to whom they design'd they should be dedicated: For, as Trees, Birds, and other Animals were thought sacred to particular Deities, so almost every God had a Form of Building peculiar to himself, and which they thought more acceptable to him, than any other. For Instance, the Dorick Pillars were sacred to Jupiter, Mars, and Hercules; the Ionick, to Bacchus, Apollo, and Diana; the Corinthian, to Vesta the Virgin. I deny not, but that sometimes all these were made use of in the same Temple; but this was either in those Temples which were dedicated to more Gods than one, or to some of those Gods, who were thought to preside over several Things; for the Ancients, believing that the World was govern'd by Divine Providence, ascrib'd the Management of every particular Affair to this, or that Deity; thus Mars was thought to preside over War, Venus over Love; and to some of their Gods they assign'd the Care over divers Things; so Mercury was the God of Merchants, Orators, and Thieves; Minerva was the Gods of Warriors, Scholars, and Artificers, &c. and therefore, 'tis no Wonder, that in some of the Temples dedicated to her, there were three Rows of Pillars, the first of the Dorick, the second of the Corinthian, the third of the Ionick Order.

As to the Places of Temples, it being the common Opinion, that some of the Gods delight in Woods, others in Mountains, others in Vallies, others in Fields, others in Rivers or Fountains; it was customary to dedicate the Temples in Places most agreeable to the Temper of the Deities, who should inhabit them. Hence the People hop'd for fruitful Seasons, and all Sorts of Prosperity, wherever the Temples stood. Hence Libanus makes heavy Complaints against the Christians, who demolish'd the Pagan Temples, whereby, as he imagin'd, the Fields became unfruitful, the Temples being the very Life of the Fields; and the Husbandmen, whose only Confidence for themselves, their Wives, their Children, their Corn, their Cattle, their Plantations, was plac'd in Temples, were miserably disappointed of their Expectations (d). The Temples in the Country were gen-

(d) Libani Orat. pro Tempis, nerally
nerally surrounded with Groves sacred to the tutelar Deity of the Place, where, before the Invention of Temples, the Gods were worship'd: but when these could not be had, as in Cities and large Towns, they were built amongst, and even adjoining to the common Houses, only the Tanagraeans thought this inconsistent with the Reverence due to those holy Mansions of the Gods, and therefore took Care to have their Temples founded in Places free from the Noise and Hurry of Business; for which (e) Paufanias commends them. Wherever they stood, if the Situation of the Place would permit, it was contrived, that the Windows being open, they might receive the Rays of the rising Sun. The Frontispiece was placed towards the West, and the Altars and Statues towards the other End, that so they, who came to worship, might have their Faces towards them, because it was an ancient Custom among the Heathens to worship with their Faces towards the East, of which hereafter. This is affirm'd by Clemens of Alexandria (g), and Hyginus the Freedman of Augustus Caesar (h), to have been the most ancient Situation of Temples, and that the placing of the Front of Temples towards the East was only a Device of later Ages. Nevertheless, the Way of building Temples towards the East, so as the Doors being open should receive the rising Sun, was very ancient (i), and in later Ages almost universal; Almost all the Temples were then so contrived, that the Entrance and Statues should look towards the East, and they, who paid their Devotion, towards the West; as we are expressly told by Porphyry (k). Thus the Eastern Nations commonly built their Temples, as appears from the Temple of the Syrian Goddes in Lucian, the Temple at Memphis, built by Psammenicus King of Egypt in Diodorus the Sicilian, that of Vulca, erected by another Egyptian King, in the second Book of Herodotus, and (to mention no more) the Temple at Jerusalem (l). If the Temples were built by the Side of a River, they were to look towards the Banks of it (m); if near the Highway, they were to be so order'd, that Travellers might have a fair Prospect of them, and pay their Devotions to the God as they pass'd by.

Temples were divided into two Parts, the Sacred and Profane; the latter they call'd το ἑαντὸν τε εἰς ἱεράπνθεν, the other το ἑσώ. Now this ἱεράπνθεν, was a Vestiel (usually of Stone or Brass) fill'd with holy Water (n), with which all those, that were admitted to the Sacrifices, were besprinkled, and beyond which it was not lawful for any one that was βεσμὸς Ὁ, or profane, to pass. Some say it was placed in the Entrance of the Αὔτον, which was the inmost Recess of the Temple, into which none enter'd but the Priest, call'd also Αὔτος, faith Pollux; whence βεσμὸς Ὁ, ποτέ Ὁ is, by Phavorinus, said to be call'd in Opposition to this Α bü tum. But Cauna bono (o) tells us, that the ἱεράπνθεν was placed at the Door of the Temple: And this Opinion seems the more probable, because all Persons that were ἄβεστοι, or unpolluted, were permitted to pass beyond it, which they could not have done, had it been placed at the Entrance of the Α bü tum.

The Word Συνιδιος is variously used. Ammonius (p) and Pollux (q) say, that it properly signifies a Temple dedicated to an Hero, or Demi-god:

By Hesychius and Suidas, it is expounded, ζυνιδιος τω τεστιν, the inner Part of the Temple, so that it should seem to have been the same with Αστυος. The Word, in its most proper Acceptation, is used for a Sheepfold: and because the Images of the Gods were, according to most ancient Custom, placed in the Middle of the Temple, and close rail'd in on every Side, this Place, as some are of Opinion, from the Likeness it has to a Sheepfold, was call'd Συνιδιος, which in Time came to signify the whole Temple, the Part being put for the Whole. In the same Manner was Ερλα, i.e. the Fire-place, or Hearth, used for the whole House.

Furthermore, belonging to Temples there was a Place term'd in Greek Αρχευς, by some translated sumnum templum, which was a Repository or Treasury both for the Service of the Church, and others who desir'd to secure Money or other Things there, as was done by Xenophon, who committed his Treasure to the Custody of the Priest of Diana at Ephesus. Hence those Epithets are given it by Pollux (r), μεγαλουσωτον, σολυγυσων, αρχαιοστατον, etc.

The old Scholia upon Sophocles (s), and out of them Phavorinus, thus describes the Temples: Ναξις, and Ιερον, or the whole Edifice, in which are contain'd, Βασιλευς, the Altar, on which they offer'd their Oblations: Πενταμεν, the Porch, in which usually stood an Altar, or Image: And Τηξιος, the Place upon which the Image of the chief God was erected.

As, among the most ancient Egyptians, Αιγαιον νοι ιωνα, the Temples were without Statues; if Lucian (t) may be credited; so also the Greeks worship'd their Gods without any visible Representation till the Time of Cecrops, the Founder of Athens, who, according to Eusebius's Account, lived about the Age of Moses. The most ancient Representations of the Gods were exceedingly rude and agreeable to the Ignorance of those Ages. The Phrygians worship'd a Sort of Sword call'd Δρυκανδ; the Arabians a Stone, the Persians a River (u).

The Idol was at first commonly a rude Stock, whence it is call'd Ξανις by St. Clemens of Alexandria (w). Such an one was that of Junio Samia, which was afterwards in the Magistracy of Procles turn'd into a Statue. Sometimes it was a Stone. Pausanias (x) tells us, that in Achaia there were kept very religiously thirty square Stones, on which were engraven the Names of so many Gods, but without any Picture, or Effigies. In another Place he speaks of a very ancient Statue of Venus at Delos, which, instead of Feet, had only a square Stone. No Sort of Idol was more common than that of oblong Stones erected, and thence term'd ρωσις, Pillars. Several Examples are mention'd by the forementioned Clemens, as also by Eusebius (y). In the Eastern Countries these Sort of Representations seem to have been exceedingly frequent. In some Parts of Egypt they were to be seen on each Side of the Highways (z). In the Temple of Heliogabalus, i.e. the Sun, in Syria, there was one pretended

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to have fall'n down from Heaven (a). Such a Stone is feign'd by the Poets to have been swallow'd by Saturn instead of his Son Jupiter. Hence came the Worship paid to them. Others rather derive it from the Appointment of Uranus, the first God, and Father of Saturn (b). One Thing is remarkable, both in these Stones, and others of different Figures, as particularly in the square Stone, which represented the God Mars at Petra in Arabia, that their Colour was most commonly black (c), which seems to have been thought in those Times most solemn and becoming Things dedicated to religious Usages. They were call'd Baal-[λία] or Baali[λα] (d), which Name seems to be derived from the Phœnician Language, wherein Baal signifies the House of God. And some are of Opinion, that their true Original is to be derived from the Pillar of Stone, which the Patriarch Jacob erected at Bethel (e). Most of the Barbarous Nations worship'd Mountains, or rude Stocks of Trees, or unform'd Stones (f). Thus Tacitus affirms, that in Germany the Images of the Gods consist of fitipibus rudibus, & impolito robore, of rude Trunks, and unpolish'd Oak (g). Thus Lucan also describes the Gods of Moa[λία:]

Simulacra miśta Deorum
Arte carint, cæsaq; extant informia truncis.

And Themistius (b) hath told us, that all the Grecian Images till Dædalus's Time were unform'd; he it was that first made two separate Feet, whereas before they were but one Piece; whence it was reported (faith Paleographus) that Dædalus form'd moving and walking Statues. At the first therefore they were only call'd (i) Εβανα, ήδι το [στοιχείον, because they were heaven; and this Word properly denotes an Idol, that is, εξομισθον, or έβαν'd out of Wood, or Stone, says Hesychius (k). In After-ages, when the Art of Graving and Carving was invented, they changed the rude Lumps into Figures resembling living Creatures, generally Men, and then an Image was call'd Βοτας, ώδι το [στοιχείον, because it was like a Man (l). Nevertheless, in more refin'd Ages, such of the unform'd Images, as were preferv'd, were reverenc'd for their Antiquity, and preferv'd to the most curious Pieces of modern Art (m).

The Matter of which Statues were made was, amongst the ancient Greeks, generally Wood, as Plutarch and Pausanias inform us; the latter of which reports, that he observ'd these Trees, for the most Part, to be made Use of for this Purpoze, viz. the Eben, Cypress, Cedar, Oak, Yew, and Box-trees. To these Theophrastus (n) adds the Root of the Olive-tree, of which, he says, the lesser Images were usually composed. It is also observ'd, that thse Trees, which were facred to any God, were generally thought most acceptable to him, and therefore Jupiter's Statue

Of the Religion of Greece:

Statue was made of Oak, Venus's of Myrtle, Hercules's of Poplar, Minerva's of the Olive-tree, &c. These Observations are (I think) for the most Part true, but not so universally, as that they should never fail. Sometimes they were made of Stone, and not only of common, but also of precious Stones; sometimes of black Stone, whereby was signified the Invisibility of the Gods. Marble and Ivory were frequently made Use of, and sometimes also Clay and Chalk, and lait of all, Gold, Silver, Brass, and all other Metals were put to this Use. The Forms and Postures of the Statues are uncertain, being commonly made in Imitation of the poetical Descriptions of the Gods, especially those in Homer, whose Authority was most sacred.

The Place of the Images was in the Middle of the Temple, where they stood on Pedestals raised above the Height of the Altar, and were inclosed with Rails; whence this Place was call'd Συνετε. And that the Images were placed thus, Virgil bears me Witness, when he saith,

*Tam , servitus Deae, media teflusine templi.*

Then at the Chancel Door, where Juno stands.

Where, by the fores Deae, is to be understood the Entrance of the Bosids; And another of the Poets, where he talks of erecting a Temple, faith,

*In medio mibi Caesar erit—* 

I'll Caesar's Statue in the midst erect.

More Insults might be produced, were not this Custom too well known, to fland in need of any farther Confirmation.

Bosids, among the Greeks, is a Word of larger Extent than Altar among the Latins; for this, in its proper Signification, only denotes the Place, on which they sacrificed to the Celestial Gods, being raised up high from the Ground, and therefore call'd Altar, ab altitudine, from its Height; but Bosids is used to signify not only this high Altar, but those lower ones call'd in Latin, Areæ. These Altars differ'd according to the Diversity of the Gods to whom they were consecrated, for the Θεος ἱεραι, or Celestial Gods, had their Altars raised up a great Height from the Ground, in fomuch that Paulyanis [o] tells us, the Altar of Olympian Jupiter was almost twenty-two Feet high. Porphyr makes no Distinction betwixt these and the Altars of the Θεος χρυς, or Terrestrial Gods. But though they are both signified by the fame Word, yet they seem not to have been of equal Height. To the Heroes they sacrificed upon Altars close to the Ground, which the Greeks call'd Εγκυκλια, being only one Step high (p). The subterraneous, or infernal Gods, call'd Των- χρυς, had, instead of Altars, little Ditches or Trenches digged or ploughed up for that Purpose; these the Greeks call'd Λακκας, and Βή- σεις. Porphyr adds a fifth, telling us, that the Nymphs, and such-like Deities, instead of Altars, had Αρτές, or Caves, where religious Worship was paid to them: ηδε τα εν αυτοις καταλειβάναι άπατα, σου αι Ναιάδες περιεχόμενις Νύμφας, by reason of the Waters, which are dißilt'd into the Caverns, and whereof the Nymphs call'd Naiades are Presidents.
The Altars were always lower than the Statues of the Gods. They were made commonly of Earth heaped together, sometimes of Ashes, as was that of Olympian Jupiter beforementioned, which, Paufanias(a) faith, was made of the Ashes of burnt Sacrifices. Another of Ashes was dedicated at Thebes to Apollo, who had hence the Name of Σπώδυς, as we learn from the same Author. Lastly, any other durable Materials. As Horn in the famous Altar at Telos; Brick in one mention’d by Paufanias(b); but chiefly and most commonly Stones. Before Temples were in Use, Altars were sometimes erected in Groves, sometimes in other Places; and Eufatthius(c), upon the second Iliad, tells us, that they were often erected in the Highways, for the Convenience of Travellers. The Terrestrial Gods had their Altars in low Places, but the Celestial were worshipp’d on the Tops of Mountains. And as for want of Temples they built their Altars in the open Air; so for want of Altars they anciently used to sacrifice upon the (d) bare Ground, and sometimes upon a Turf of green Earth; which is call’d ceps evivus, a living Turf, by Horace. And the Sacrifices, offer’d without Altars, were term’d ἀποικια τυσίασ, as we are inform’d by He秘书ius and Phavorinus.

The Form of Altars was not always the same. Paufanias(e) in one Place mentions an oblong (κομψίνις) Altar dedicated to the Parcae: In another(f), a square Altar upon the Top of Mount Citheron. And from ancient Medals it appears, that other Altars were of a round Figure. The most ancient Altars were adorn’d with Horns. Nonnus(g) introduces Ἀραγκε offering a Sheep by the Direction of Παυσανίας χύνεσαι τοὺς θεοὺς, upon an Altar beautified with Horns. The Figures of Roman Altars upon Medals are never without Horns(b); and the Altars which remain in the Ruins of old Rome have the same Ornament(i). And Moses was commanded to erect an Altar with four Horns(k). These Horns serv’d for various Uses. The Victims were fasten’d to them. Suppliants, who fled to the Altar for Refuge, caught hold of the Horns. Yet it is not certain they were chiefly and originally intended for these Purposes. Some derive them from a Practice of the first Age, wherein Horns were an Ensign and Mark of Power and Dignity. Hence the Pictures of the most ancient Gods and Heroes, as also those of Rivers, were commonly adorn’d with Horns. The same are often found upon the Medals of Scarpis, Iustin, Jupiter Hammon, and Bacchus; as also upon the Coins of the Persian Kings, and of Alexander and his Successors. We are inform’d by Clemens of Alexandria(l), that Alexander sometimes wore Horns, as a Token of his Divine Extraction. And the Phenician Accounts relate, that Atharne, one of the most ancient Phenician Queens, used to wear upon her Head Bulls Horns, ὡς βασιλεὰς ἁρχηγομον, as an Ensign of Royalty(m).

It was customary to engrave upon Altars the Name or proper Ensign or Character of the Deity, to whom they belong'd. This we find done to the Athenian Altar, upon which St. Paul observ'd this Inscription, Δίκαιος θεός, To the unknown God. Sometimes the Occasion of the Dedication, with other Circumstances, was express'd. Thus in the Roman Altar, upon which was found this Inscription,

**C. JULIUS ANICETUS SOLI-DIVINO SUSCEPTO VOTO ANIMO LUBENS DD.**

Caius Julius Anicetus willingly dedicates this Altar to the Divine Sun in Performance of a Vow.

Some Altars were ζυτυγει, design'd for Sacrifices made by Fire. Others ζυτυγει, without Fire, and άναμυακτοι, without Blood: Upon which neither Fire nor Blood could lawfully be placed, but only Cakes, Fruits of the Earth, and inanimate Things. An Example of these Altars we find in the following Verse of Orpheus (n):

Πρέτα ῥεδ έν αειευντας, αναμυακταν ῥηλεμον.

Another, near the Altar of Horn at Delos, sacred to Apollo Genitor, upon which Pythagoras, who thought it unlawful to put Animals to Death, used to sacrifice, is mention'd by Diogenes Laertius (o). Another dedicated to Jupiter ζυπατω, the Supreme, in the Time and by the Order of Cecrops, King of Athens, we find in Pausania (p). Lastly, To forbear the Mention of any more Examples, Paphian Venus had an Altar, which was άναμυακτω, free from Blood, it being unlawful to offer Animals upon it: But not ζυιγεω, void of Fire; for the Goddess was worship'd solis precibus ές igne puro, only with Prayers, and pure Fire, as Tacitus affirms (q).

The Manner of consecrating Altars and Images was the same, and is thus described by the Scholia upon Aristophanes (r); a Woman, dress'd in a Garment of divers Colours, brought upon her Head a Pot of sodden Pulse, as Beans, Pease, or the like, which they gratefully offer'd to the Gods, in Remembrance of their ancient Diet. But this Custom seems to have been more especially practiced in the Consecration of the θεοτης, or Statues of Mercury, and then only by the poorer Sort, as the Comedian intimates, when he speaks of the Consecration of another Image in his Play entitled, Peace (f):

Χο. Αγε δι τι ναιν ενευθεν ποιητεων;
Τρ. Τι δι άλλο γ', ε ταυτων χυτρας ειρυτεν.'
Χο. Χυτρας ειρευν, ζωρερ μεμφευον θεομυσναιν;
Τρ. Τι δι άλλο θεοι; ελευσε θεομυσυν βει;

CH. What other Expedient still requires Dispatch?
TR. Nought, but that you consecrate with these Pots
The Goddess Peace:

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Where the Scholast observes, that sometimes their Confecrations were more expensive, being perform'd with more sumptuous Offerings, and Ceremonies. But these, like the other Parts of Divine Worship, were varied according to the Condition of the Worshipers, and the Nature or Humour of the Deities. To give one Instance; Athenæus, in the IXth Book of his Deipnosophistis, tells us, that Jupiter Cæsias's Statue was confecrate in this Manner: They took a new Vessel with two Ears, upon each of which they bound a Chaplet of white Wool, and another of yellow upon the fore Part of it, and cover'd the Vessel; then they pour'd out before it a Libation call'd Ambrosia, which was a Mixture of Water, Honey, and all Sorts of Fruit. The Truth of the Matter is this; The primitive Greeks, according to their usual Frugality, confecrate the Statues of the Gods with very little Expence. Afterwards when they increased in Wealth, and fell into a more sumptuous Way of living, more pompous and costly Ceremonies were, by Degrees, introd'c'd in their religious Worship. Only the poorer Sort, out of Necesfi-
y, still adher'd to the ancient Customs: Especially when the meaner Sort of Statues, such as were those of Mercury, which stood in the publick Streets, were to be dedicated. In former Ages, even the Images and Altars of Jupiter were confecrate in the same Manner with the Mercuries. This is plain from the Verfs cited by the Scholastic of Aristophanes (t), out of the Danaides of that Poet:

Μαρτύριοι πε Zυρδς Ερινυ χαρας,
Παιρι ας ο βομβις τη η ιβρην πατε:
Πορφυρις πε η γ σφιλοις ιματιοις
Επικατευνον

But the most usual Manner of Confecration was perform'd by putting a Crown upon them, anointing them with Oil, and then offering Prayers and Oblations to them. Sometimes they added an Execration against all that should presume to profanee them, and inscrib'd upon them the Name of the Deity, and the Caufe of their Dedication. In this Manner the Spartan Virgins, in Theocritus's eighteenth Hyliftm, promife to con-

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We'll search the Meads where humble *Lotus* grows,
Then Chaplets weave, and twine them on the Bows;
On chequer'd Grasfs beneath the shady Bower,
From costli'ft Vials sweetest Oils we'll pour;
And then in spreading Letters this indite,
I'm Helen's Plant, and Worship is my Right. H. H.

Ovid likewise, in the eighth Book of his *Metamorphoses*, speaks of adorning them with Ribbands,

Stabat in his ingens annofo robore quercus
Una nenus; vittae medium, memoresque tabellae,
Sertaque cingebant, voti argumenta potentis.

In these a well-grown Oak majestic flood,
Whose spreading Arms alone compos'd a Wood,
With Ribbons grac'd, and Crowns th' undoubted Proof
Of Vows obtain'd. H. H.

The Act of Consecration chiefly consisted in the Unction, which was a Ceremony derived from the most primitive Antiquity. The sacred Tabernacle, with all the Vessels and Utensils, as also the Altar and the Priests themselves were consecrated in this Manner by *Moses* at the Divine Commands (*w*). It is well known, that the *Jewish* Kings and Prophets were admitted to their several Offices by Unction. The Patriarch *Jacob*, by the same Rite, consecrated the Altars which he made Use of (*w*); in doing which it is more probable, that he follow'd the Tradition of his Forefathers, than that he was the Author of this Custom. The same, or something like, was also continued down to the Times of Christianity. We find that in *Theodore's* Time, superstitious Women anointed the Balifers (*kryxvijid'ej*) of the Churches, and the Repositories of Martyrs (*x*). And in the primitive Ages of the Church, Oil was used upon some other Occasions, which do not belong to this Place (*y*).

At the Time of Consecration it was customary to offer great Numbers of Sacrifices, and to make sumptuous Entertainments. Thus the *Egyptians* consecrated their God *Apis*, which was an Ox (*z*). In the same Manner we find their Temple of Solomon dedicated. At the Consecration of *Moses's* Tabernacle, an Oblation was presented by all the *Jewish* Princes (*a*). And when the golden Calf, and the Altar erected before it, were to be consecrated, *Aaron* made Proclamation and said, Tomorrow is a Feast of the Lord. And they rose up early on the Morrow, and offer'd Burnt-offerings, and brought Peace-offerings; and the People sat down to eat and drink, and rose up to play (*b*).

The Consecration of single Trees hath been already mention'd. It may here be farther observ'd, that Altars were often erected under the Shade of Trees. Thus we find the Altar of *Jupiter Hercules* placed within the Court of *Priamus* King of Troy.

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But where Groves of Trees could be had, they were preferred before any other Place. It was so common to erect Altars and Temples in Groves, and to dedicate them to religious Uses, that ἄγνον καλύπτα ἥδεν πάντα, all sacred Places, even those where no Trees were to be seen, were call’d Groves; as we learn from Strabo (d). And it seems to have been a general Custom, which prevailed not only in Europe, but over all the Eastern Countries, to attribute a Sort of Religion to Groves. Hence, among other Precepts whereby the Jews were kept from the Imitation of the Pagan Religion, this was one; Thou shalt not plant thee a Grove of any Trees near unto the Altar of the Lord by God (e). This Practice is thought to have been introduced into Greece from Phœcia by Cadmus. And some are of Opinion, that hence Afræa, a Village in Boeotia, where Hesod was born, received its Name: For in the Scripture Πύπας is the Name of a Grove; and ἄσκας is, by Hesychius, interpreted Ἀς ἄκατος, a barren Oak. Several Caufes are assigned why Groves came into so general Request.

As, first, the Pleaſantnes of such Places was apt to allure the People, and to beget in them a Love for the religious Worship, which was paid there; especially in hot Countries, where nothing is more delightful and refreshing than cool Shades. For which Cause the sacred Groves consisted of tall and beautiful Trees, rather than such as yield Fruit. Hence Cyril does expressly distinguish ἄχαρπος ἡξυόν, the Tree fit for Groves, from ἄγκραπος, that which bears Fruit, it being the Custom to plant Groves, not with Vines or Fig-trees, or others which produce Fruit; but only with ἄχαρπος ἡξυόν, Trees which afford no Fruit for human Use, τῆς ἱερᾶς ἄνδρας, merely for the Sake of Pleasure (f). Thus one of the Temples of Diana is described by Herodotus (g) to stand within a Grove ἄχροπον μεγάς ἵσων, of the largest Trees. And the Way to Mercury’s Temple was set on both Sides with Ἀρεπος ἀκούμισσοι, Trees reaching up to Heaven, as we are told by the same Historian. The same is farther confirmed by the Description of Groves, which remain in the ancient Poets.

Secondly, The Solitude of Groves was thought very fit to create a religious Awe and Reverence in the Minds of the People. Thus we are told by Pliny, that in Groves, ἧπα σκλητία adoramus, the very Silence of the Place becomes the Object of our Adoration (h). Seneca also observes, that when we come into such Places, illa praeceritas place, & secretum loci, & admiratio umbra, jūdæ Nummis facit: The Height of the Trees, the Solitude and Secrecy of the Place, and the Horror which the Shade strikes into us, does posses us with an Opinion that some Deity inhabits there (i). It may not be impertinent to add one Testimony more from Ovid, who speaks thus (k):

Thirdly, Some are of Opinion that Groves derived their Religion from the primitive Ages of Men, who lived in such Places before the Building of Houses. Thus Tacitus(1) reports of the ancient Germans, that they had no other Defence for their Infants against wild Beasts, or the Weather, than what was afforded ramarum nexu, by Boughs of Trees compacted together. All other Nations lived at first in the same Manner; which was derived from Paradise, the Seat of the first Parents of Mankind. And it is not unworthy Observation, that most of the Ceremonies used in Religion were at first taken from the Customs of human Life. Afterwards the Manners and Customs of Men changed, but the fame Rites still were preferred in religious Worship, which it was thought a Sort of Irreverence to alter. Thus, from the Houses of Men, were derived the Temples and Habitations of the Gods; which were not built in the most primitive Ages, as hath been before observ'd, Men having not then invented the Art of making Houses. The Altars serv'd instead of Tables, and the Sacrifices were the Entertainments of the Gods. And it is farther observable, that the several Sorts of Things offer'd in Sacrifice were taken from their Use in human Food. The Animals most commonly eaten by Men were made Victims to the Gods: And those Ages, which were reported to have lived only on the Fruits of the Earth, are likewise said to have refrain'd from sacrificing Animals; which will farther appear in the fourth Chapter of this Book (m).

In latter Ages, when Cities began to be fill'd with People, and Men to delight in magnificent Edifices and costly Ornaments more than the Country and primitive Way of Living, Groves by Degrees came into Disuse. Yet such of the Groves as remain'd from former Times were still held in great Veneration, and reverenc'd the more for the Sake of their Antiquity. As in the early Times it was accounted an Act of Sacrilege to cut down any of the consecrated Trees, which appears from the Punishment inflicted by Ceres upon Eriphobius for this Crime, whereof there is a prolix Relation in Callimachus(n); so in latter Ages, the same was thought a most grievous Wickedness; whereof it will be sufficient to mention this one Example, where Lc eruption of Caesar's Servants, in Allusion to the Fable of Lycurgus, who, endeavouring to destroy the Vines of Bacebus, cut off his own Leg.

Sed fortex tremuere manus, matique venera
Majestate loci, si robora jacta ferirent,
In sua credibant redivis membra secures.

The Temples, Statues, and Altars were accounted so sacred, that to many of them the Privilege of protecting Offenders was granted; so that, if any Malefactor fled to them, it was accounted an Act of Sacr-

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lege to force him thence, and they thought his Blood would be upon
them that should do it; insomuch that those who kill’d the Followers
of Cylon, who had plunder’d the Temple of Minerva, because they ex-
cuted them hanging on the Altars, were ever after call’d Alarikon, pro-
phane and impious (*). And in Eetolia, when Laodamia, who had fled
for Protection to Diana’s Altar, was kill’d in a Tumult of the People,
there ensued a dreadful Famine, with civil and foreign Wars, till the
whole Eetolian Nation was quite destroy’d. Milo, who kill’d Laodamia,
fell into Distraction and Madness, and, having torn out his own Bowels
with his Teeth, died on the twelfth Day after the Fact was commit-
ted (q). Hence, and from other Examples of the like Nature, it came
to pass, that the Privileges of the Asyla were preferred inviolable;
whence Tacitus complains, that the Graecian Temples were fill’d with
the worst of Slaves, with insolvent Debtors, and Criminals who fled
from Justice; and that no Authority was sufficient to force them
thence (p). And that this was a very ancient Cause of Complaint, may
be learn’d from the following Words of Ion in Euripides (q):

Φεῦ Δεινον γε, Ερημρος της νυμκες ὅς ὑ' κελνς
Εσκεϊ θεος, αυτ' απο γυμνου σοης,
Της ηυ να αειρυσ εμεις ὑπερ ἔχεν ἐχρν.
Αλλ' ἐξαιλων' ουδε ὑγ λαβεν καλν
Θεον ποιησαν χερθ' τοίς δι' ευδικοις
Ισα καιδιεν, δεις ἐπικειτ' εχρν.
Κει μη ντε ταυτο τον' ιντιν ἔχεν ισον,
Τῶν τ' ἐξαλν ὑντα, τῶν τι μη, Θεων πας.

How infinitely more wisely were the Jewish Asyla, or Cities of Refuge,
order’d, in which they, who had been guilty of Manslaughter, were
protected only till their Cause was brought to a fair Hearing, and then, if
they appear’d to deserve Punishment, deliver’d up to Justice? When
Pausanias King of Sparta, who had held a Correspondence with the
King of Persia, and conspired against his native Country, fled to the
Temple of Minerva Chalicien, the Lacedemonians, unwilling both to
offend the Goddes, and to let the Criminal escape, permitted him to
remain in the Temple, but uncover’d it, and so left him to perish with
Cold and Hunger. But how unfual this Way of Proceeding was, may
appear from Pausanias (r), who informs us, μενον αὐτὸν ικτυευντωτων
των χαλκλιον ομαρτειν αδελας that of all who had fled for Protec-
tion to the Goddes Chalicien, he was the only PersIon who fai’d of it.
Nevertheless, there are Instances in other Places, where the Doors of
the Temples were shut, and the Roof uncover’d, in order to starve
Criminals, who had taken Sanctuary there. Sometimes they were
forced away by Fire, as hath been observed by the Scholast of Euripi-

(*) Conf. Plutarchus Solone, Pausanias Atticiis, & Achaiciis. (q) Giustinus Histor.
lib. XXVIII. cap. 3. (p) Annal. lib. III. cap. 69. (q) Ion, verf. 13 2. v. IV.
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des, where Hermione threatens Andromache, who had fled for Refuge to Thetis to drive her away by that Means (f):

Πύρ σοι πεστοσω, κα το σην περικηφομαι.

In the same Manner Lycus treats the Relations of Hercules (t):

σι μὲν Ελικάν', Εοι δὲ Παρνασσοῦ πυκνάς
Τέμνειν ἄνας ἐλεύθερας ἔρυθρος
Κορμίς: ἔστησαν ἐσομερέας τόλμας,
Βαμβάκις χεῖρες νύστατες διμύγη ξύλα
Εμφώοντα αὐτών, χῦ πυρεύτε σῶματα.

In Imitation, and as an Improvement of this Passage, Lycus is introduced by Seneca, commanding not only the Family of Hercules, but the very Temples to be burnt. Which is an Exaggeration very agreeable to the Genius of that Poet, but quite contrary to the Manners of the Times he describes. His Words are these (*):

Congerite silvas; templas supplicibus suis
Inicita flagrent; conjugem & totam gregem
Consunat unus igne subjeto rogus.

There are several Examples of the same Custom in Plautus. When Tranio, the Slave of Theuropides, had fled to a Sanctuary, his Master threatens him thus (u),

ναμ ἰουβεβο ἵγεμ καὶ σαρκηντα, καρνικε, circumdari.

In another Place of that Author, Labrax, in the same Manner, bespeaks his Damsels, who had betaken themselves to the Protection of Veneris (w):

Vulcanum adducam, is Veneris est adversarius.

And it being a direct Act of Sacrilege to take away Suppliants from the Sanctuary, whither they had fled for Protection, this Method was used to constrain them to leave it, as it were, of themselves, and by their own Consent. Nevertheless, this Evasion of the sacred Privileges was not thought free from Impiety. Whence the foremention'd Words of Hermione are thus answer'd by Andromache (x) in Euripides:

Σὺ Ναίν ἐκάσας: Θεὸι μὴ ἄσοντες τὰς
Burn me then, for the Gods will see it.

From the frequent Mention of Suppliants securing themselves in the Temples, and at the Altars and Images of the Gods, it may be thought that all of them were Ask, according to the general Expression of Euripides (y):

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The wild Beasts is secured by the Rocks, and Slaves by the Altars of the Gods. Nevertheless, it is most certain, to use the Words of Servius (a), non furiasi asylum in omnibus Templis, nisi quibus consecrationis leges concessum est: That all Temples were not Sanctuaries, but only such as receiv'd that Privilege from the Manner of their Consecration. Whence, at the Dedication of such Places, particular Mention is often made by Authors, that they were appointed to be Sanctuaries; which would have been needless, if all Temples had been invested with that Privilege. The same farther appears from this, that some of the Asyla were free for all Men, others appropriated to certain Persons, or Crimes. Thus the Temple of Diana, at Ephesus, was a Refuge for Debtors: the Tomb, or Temple of Theseus, was a Sanctuary for Slaves, and all those of mean Condition, that fled from the Severities and hard Use of their Masters, and Men in Power; in Memory that Theseus was an Asylus and Protector of the distressed, and never rejected the Petitions of the afflicted, that fled to him for Succour and Defence, as Plutarch (b) reports. Nor was this Honour only granted to the Gods, but also to the Statues or Monuments of Princes, and other great Persons (c). So the Sepulchre of Achilles, on the Sigean Shore, was, in after Ages, made an Asylum; and Ajax had the like Honour paid his Tomb on the Raetean.

The first Asylum, some say, was built at Athens by the Heraclidæ, and was a Refuge for those, that fled from the Oppression of their Fathers; Others will have this to be a Sanctuary for all Sorts of Suppliants (d). Others affirm, that the first was erected at the building of Thebes by Cadmus, where the Privilege of Sanctuary was granted to all Sorts of Criminals; and in Imitation of these, they say, the Asylum at Rome was open'd by Romulus (e). This is certain, that Sanctuaries were common in the heroic Times. Hence, Troy being taken, Priamus fled for Protection to the Altar of Jupiter Herceus, as we are inform'd by Pausanius (f); Virgil (g) adds farther, that he was accompanied by his Wife Hecuba, and his Children. And Polyxena, who was to be sacrific'd to appeale Achilles's Ghost, is thus advis'd by one in Euripides (b):

All' ιδί πρός ναός, ιδί πρός βωμάς.

Go to the Temples, go to the Altars.

The Sacredness of these Places was held entire till the Reign of Tiberius Caesar, who, upon Consideration of the many Inconveniences, which muli-necessarily be the Effect of tolerating so many Villains, as were always harbour'd in them, diffolv'd them all, preferring only to Juno Samia and one of Esculapius's Temples their ancient Privileges. Sextonius indeed reports, that he did ablere jus moremque asylorum, quam usquam erant, abolish the Privileges and Cuitloms of Asyla in all Parts of

(a) Comment. in Æneid. lib. II. (b) Theoc. (c) Strabo. lib. III. (d) Conf. Statius Theb. lib. XII. ejusq; vetus Interpres. Item Servius in Æneid. lib. VIII. (e) Alex. ab Alex. lib. III. cap. 20. Pausanius, lib. VII. Epigram. Græc. Antolog. lib. IV. (f) Corinthisiac. (g) Æneid. lib. II. ver. 512. (h) Hecuba, ver. 145. the
the World (i). But from Tacitus, who has more exactly reported this Matter, we learn, that the Privileges of Sanctuaries were not then wholly taken away, but only regulated and reform'd (q).

Before the Conclusion of this Chapter, it will not be improper to mention the Fields dedicated to religious Uses. These were call'd Τέμενος. Τέμενος is interpreted by the Scholiast upon Homer (l) to be Ἰερόν γενομένον, ἐρεισμένον Θεῷ καὶ τεμνόν, ἦ οὗτος a sacred Portion of Land set apart in Honour of some God or Hero. Several of these Places are mention'd by Homer, Pausanias, and other Authors. Sometimes their Product was carefully gather'd in, and reserved for the Maintenance of the Priests, or other religious Purposes(m). For, as has been already observ'd, it was customary to pay the same Offices to the Gods, which Men stand in Need of. The Temples were their Houses, Sacrifices their Food, Altars their Tables, Images represented their Persons, and Portions of Land were also set apart for the Maintenance of their Families. The same Respect was paid to Kings, and Men who had done eminent Service for their Country. Thus Tarquinius Superbus had a Portion of Ground in the Campus Martius at Rome. King Latinus's Field is mention'd by Virgil (n):

Infaper id campi, quod Rex habet ipsa Latinus.

This was also call'd Τέμενος, which Word, according to Hesychius, signifies whatever is set a-part Θεῷ καὶ θαυμάζει; for a God or a King. Thus, the Lycians assign'd τέμενος, a Portion of Land, for the private Use of Bellerophon (o). The same was promis'd by the Αρτέμιδος to Meleager (p); and in Lyca enjoy'd by the two Kings Sarpedon and Glaucus, the former of which thus speaks to the latter in Homer (q):

Καὶ τέμενος γεμίσθαι μέγεια οὐανόδων καὶ οἰχαλακτορίου.

CHAP. III.

Of the Grecian Priests, and their Offices.

It has been the Custom of all Nations to pay a peculiar Honour to their Priests; which was partly done out of Respect to the Gods, whom they represented; and partly (as Plutarch in his Morals tells us) because they did not pray for a Blessing on themselves, their own Families and Friends only, but on whole Communities, on the whole State of Mankind. They were accounted Mediators between Gods and Men, being oblig'd to offer the Sacrifices and Prayers of the People to their Gods, as will farther appear in the following Chapter; and on the other Side, ἐρεισμένον ἔχον αἰσθήσεως denoted by the Gods to be their Interpreters to Men, to instruct them how to pray for themselves, what

it was most expedient to ask, what Sacrifices, what Vows, what Gifts would be most acceptable to the Gods; and, in short, to teach them all the Ceremonies used in the divine Worship, as Plato informs us (r).

On this Account, the Priests were honour'd with the next Places to their Kings and chief Magistrates, and in many Places wore the same Habit. In most of the Grecian Cities, and particularly at Athens, as we are informed by Plato (s), and several others, the Care of divine Worship was committed to the chief Magistrates: And these were often consecrated to the Priesthood. Thus Anius in Virgil was King of Delos, and Priest of Apollo (t):

Rex Anius, Rex idem hominum, Phœbique Sacerdos.

In Egypt the Kings were all Priests; and if any one, who was not of the Royal Family, usurp'd the Kingdom, he was oblig'd to be consecrated to the Priesthood, before he was permitted to govern (u). In some Places of Greece, antirropay 6v το τΗς τεηωσινας αξιωμα αρδς το τΗς ζασιλών: the Dignity of Priests was equal to that of Kings, as we are assured by Plutarch (w). At Sparta, the Kings, immediately after their Promotion, took upon them the two Priesthoods of the Heavenly, and the Lacedemonian Jupiter (x), which was rather esteemed an Accession to their Honour, than any Diminution of it. And all the publick Sacrifices, for the Safety of the Commonwealth, were offer'd by them only; it being the common Opinion, that the Gods were more ready to hear the Prayers of them than other Men. Neither was this a Privilege peculiar to Royal Priests, but common to all others, even in the most ancient Times; they being all accounted the immediate Ministers of the Gods, and by them commission'd to dispense their Favours to Mankind. Hence, tho' at other Times it was not unlawful for other Men to offer Sacrifices, yet when any publick Calamity was to be averted, or any great and uncommon Bleffing to be obtain'd, they had Recourse to some of those, who were consecrated to the Office of Priesthood. Thus the Petulance could not be removed from the Grecian Army by any Prayers or Sacrifices, till they did

--- Ἀγεν ἔρην ἐκάλουσιν
Πρὸς Χρυσᾶν — (γ) .

carry a sacred Hecatomb to Chryseis, the Priest of Apollo. At other times, and in the Absence of Priests, it was customary for others to offer Prayers and Sacrifices. Thus Eumæus is said to have done in Homer's Odyssey, and the same is frequently done in other Places by the Heroes, Princes, or Masters of the Family: It being customary for the most honourable Person in the Company, to perform the religious Rites. The same Method was observ'd by the Patriarchs in the holy Scriptures, where we find Oblation made by Cain, Abel, Noah, Abraham, Job, Ja-

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cob, and others till the Time of Aaron's Consecration to the Priesthood, after which it was reputed an Act of Sacrilege for private Persons to intermeddle with any of the sacred Rites.

Some of the Priests obtain'd their Office and Dignity by Inheritance. This was the constant Method in Egypt (a), amongst the Jews, the sacred Families at Athens, and in many other Places. Some were appointed by Lots, others by the Designation of the Princes, and others by popular Elections. And that this last Method was very ancient, appears from Homer (b), where he speaks of Theano's being appointed Priestess of Minerva by the Trojans:

Thô µνὸς Τροάς Ἐθναξ ἈΘΗΝΑΙΑΣ ἤμεταν.

Her the Trojans appointed to be Priestess of Minerva. Where Eustathius observes, that she was ἡς κληρονόμος, ἡς ἐν γένει, ἡς ἐνδυσάμην, ἡς ἔνα παλαιός φας, τὸ φαλάεθερζε. Neither appointed by Lots, nor by Right of Inheritance, nor by the Designation of a single Person, but, as the Ancients say, elected by the People. By which Words he describes the several Ways of appointing Priests, which were us'd by the ancient Greeks.

It was required, that whoever was admitted to this Office, should be found and perfect in all his Members, it being thought a Dishonour to the Gods to be serv'd by any one that was lame, maim'd, or any other Way imperfect; and therefore, at Athens, before their Consecration, it was examin'd, whether they were ἀριστερῶς, that is, perfect and entire, neither having any Defect, nor any thing superfluous (c). In the same Manner it was commanded by one of the Jewish Laws, which in many things agree with those of Athens, that no Man that had a Blemish of the Seed of Aaron, shall come nigh unto the Altar (d).

Nor ought they to be perfect in Body only, but upright in Mind; Nothing ought to approach the Gods, but what is pure and uncorrupt; therefore the Priests liv'd temperately and chastly, abstaining even from those Pleasures which were allowable to other Men; insomuch that Eu-ripides tells us, that in Crete the Prophets of Jupiter did not only deny themselves the Use of Flesh-meat, but forbore to eat any thing that was boiled. Some were so rigid Observers of the Rules of Chastity, that, like the Priests of the Mother of the Gods at Samos, they dismember'd themselves. The Hierophantæ at Athens, after their Admission, enfeebled themselves by a Draught of the Juice of Hemlock: In short, 'twas very customary for those, that attended on the more sacred and mylerious Rites, by using certain Herbs and Medicaments, to unman themselves, that they might worship the Gods with greater Chastity and Purity. They also generally retir'd from the World, to the End, that, being free from Buiiness and Cares, they might have the more Leisure to attend on the Service of the Gods, and wholly devote themselves to Piety, and the Exercise of Religion. One of the Herbs, commonly made use of by them, was the Αγνις-κατσί, in Greek λύγγος, or ἅγγος, so call'd from be-

(a) Herodotus Euterpe. (b) H. Z. v. 300. (c) Hesychius Etymologici Author v. Αφήνης. (d) Levit. XXI. 21, 23.
ing ἀγορά, an Enemy to Generation; this they were wont to sware under the Bed-cloaths, believing it had a certain natural Vertue, whereby it was able to preserve their Chastity, as Eusathibius (f), besides many others, hath observ'd. But tho' most of them were oblig'd to strict Chastity and Temperance, and some to practice these Severities upon themselves, yet were others allow'd to marry; and Eusathibius (g) tells us, that it was but an Institution of latter Ages, that the Priestesses should be Virgins; to confirm which, Homer gives us an Instance in Theano, who was Priestess of Minerva, and Wife of Antenor the Trojan,

—— Ὀξανός καλλιτέρφῳ
Κυστνίς, ἀλοχὸς Αἰχύρος ἵπτονδέμοιο.
Τὴν γάς Τραγις Ἐθναίρις Ἵσιονάρ (b).

—— Beauteous Theano,
Daughter to Cisseus, but Antenor's Bride,
Antenor skill'd the wanton Steed to guide.
For Trojans her had made with joint Consent
Minerva's Priestesses.——

H. H.

In Homer's first Iliad, Mention is made of Chryseis, the Daughter of Chryses, Apollo's Prieft. And to omit many other Examples, in the fifth Iliad, Dares, the Priest of Vulcan, is said to have two Sons. Nevertheless, second Marriages were not reputed creditable. Hence Dido in Virgil, speaking of being marry'd to Aeneas, after the Death of a former Husband, calls it Culpa, a Fault (i):

Huic uni forsan potui succumbere Culpa.

Where Servius has made this Remark, Quod antiqui à Sacerdotio repellet
bant his nuptas : That the Ancients us'd to exclude those, who had been twice marry'd, from the Priesthood. By which Words it is imply'd, that in the latter Ages, such Persons were admitted to this Office. And in some Places, to have several Husbands, or several Lovers, was a necessary Qualification for the Priestesses. Aliæ sacra coronat univira, alia multivira, & magna religione conquiritur quæ plura posset adulteria numerare, faith Minutius Felix (k). This we find reported concerning the Priestesses in Lydia by Herodotus (l), and those in Armenia by Strabo (m).

At Athens, all the Priests and Priestesses, with the sacred Families, and all others, who were entrusted with the Care of Religion, were oblig'd to give Account before certain Officers, how they had discharged their several Functions (n).

In small Cities, all the sacred Offices were commonly executed by one Person, who both offer'd Sacrifices, had the Care of the Temple, collected the Revenues belonging to it, and had the Management of other Things, which any way related to the Worship of the Gods. But where the Worshippers were numerous, and by Consequence, the reli-

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chines in Ctesiphontem, p. 18. Edit. Onor,
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 religious Services too burthensome for one Priest, several Priests were appointed, and other Officers κεκτημοιν τις ἱερατὰς, distinct from the Priesthood, as ἱερεῖοι, ναοφυλακκας, ταμίαι ἐκ τερμῶν ἱεράδων Sacrificers, Keepers of the Temple, Treasurers of the sacred Revenues (o), and others.

Of the different Orders of Priests nothing exact can be deliver'd; for not only every God had a different Order of Priests consecrated to him, but even the Priests of the same Gods were very different, according to the Diversity of Place, and other Circumstances. I shall not therefore trouble the Reader with an Account of the particular Priests belonging to every Deity in the many Cities of Greece, which would be both unpleasant, and not very useful, but only briefly mention the general Orders, and Offices of them. First, in every Place they seem to have had an Αρχιερατὴς, or High-Priest, whose Office it was to superintend over the rest, and execute the more sacred Rites and Mysteries of Religion. Amongst the Opuntians (p) there were two Chief-Priests; one of which belonged to the chief and celestial Gods, the other to the Δαιμόνες, or Demi-gods. At Athens they had a great many, every God almost having a Chief-Priest that presided over the rest; as the Daphnecus over the Priests of Hercules, and the Stephanophoros over those of Pallas. The Delphians had five Chief-Priests, who help'd to perform the holy Rites with the Prophets, and had the chief Management of all Parts of divine Worship; these were call'd Ορατοὶ, i. e. Holy, and the chief of them that presided at Sacrifices, Τριφῆς, i. e. Purifier, one that makes holy; and another that had the Care of the Oracle, call'd Αφινέως, which is a Surname of Apollo, given him by Homer, and signifies one that gives Oracles.

Another holy Order was that of the Paraetê (q), which Word, faith Clearchus the Solentian, one of Aristophanes's Scholars, in its first Acceptation signified τὸν ἱερομύιον, a Man quick and expeditious, but was afterwards taken for a Table-Companion; tho' Poemen is of Opinion, that this was its ancient Signification, and that they were so call'd, because they were allow'd Part of the Sacrifices, together with the Priest, as is evident from an Inscription on a Pillar in the Anacenum:

ΤΟΙΝ ΑΕ ΜΟΙΝ ΤΟΙΝ ΗΘΕΜΟΝΟΙΝ ΤΟΙΝ 
ΕΧΑΙΡΟΤΜΕΝΟΙΝ ΤΟΝ ΤΡΙΤΟΝ ΜΕΡΟΣ ΕΙΣ 
ΤΟΝ ΑΓΩΝΑ ΤΑ ΔΕ ΔΤΟ ΜΕΡΗ ΤΟΝ ΕΤΕΡΟΝ 
ΤΟ ΙΕΡΕΙ ΤΟ ΔΕ ΤΟΙ ΣΠΑΡΑΣΙΤΟΙΣ.

That of the Οξεὸν one Part should be reserved for the Games; and of the other two, one should be given to the Priests, another to the Paraetê. It was at the first an Office of great Honour; for, by the ancient Law, the Paraetê were reckon'd among the Chief Magistrates. Their Office was to gather the Husbandmen the Corn allotted for publick Sacrifices, which they call Προσφεδεα μεγαλα, the great Income, and is by (r) Aristophanes put for the great Sacrifices, which, as the Scholia tells

us, were so call'd, because their Charges were defray'd by these public Revenues. The public Store-houfe, where they kept these First-fruits, were call'd Παρασίτους. Diodorus the Sinopiaean in Athenæus tells us, that in every Village of the Athenians, they maintain'd at the publick Charge certain Parasiti in Honour of Hercules, but afterwards, to ease the Commonwealth of this Burden, the Magistrates oblig'd some of the wealthier Sort to take them to their own Tables, and entertain them at their own Cost; whence this Word seems in later Ages to have signified a Trencher-friend, a Flatterer, or one, that, for the Sake of a Dinner, conforms himself to every Man's Humour. Thus indeed Cal- subon interprets that Passage, but the Meaning of it seems rather to be this: That whereas in former Times Hercules had his Parasiti, the rich Men of later Ages, in Imitation of that Hero, chose likewise their Para- siti, tho' not χαρίσκονται, such as Hercules us'd to have, τὰς κολακείων Συναπτίσεις: such as would flatter them most.

The Κύρυκες also, or publick Criers, attilshed at Sacrifices, and seem to have had the same Office with the Pope and Vicitamii among the Latins; for in Athenæus (c), one Clidemnius tells us, they were instead of μητροποιοι and βυτουται, Cooks and Butchers; and adds, that a long time the Crier's Office was to kill the Offering, prepare things necessary for the Sacrifices, and to serve instead of a Cup-bearer at the Feast; he also tells us, that the ministring at Sacrifices did of old belong to the Criers.

The name is also confirm'd by Euflachius on this Verse of Homer (d),

Κύρυκες δ' ανδρὶς Σεόν ἔρην ἐκατόμβην Ἡδον.

Along the Streets the sacred Hecatomb
The Criers dragg'd.

Phavorinus and Calius Rhodiginus give this Reason for their being call'd Διὸς ἀγαθοί by Homer, viz. because they assisted at the Sacrifices of the Gods, and (as the former adds) τὰς ἐορτὰς ὑπὸ Σεόν ηγεῖον, gave public Notice of the Times wherein the Festivals were to be celebrated. To this Purpoze I might bring many Instances out of the ancient Poets, and especially Homer. These Κύρυκες, indeed, were a kind of publick Servants employ'd on all Occasions; they were instead of Ambassadors, Cooks, and Criers; and, in short, there was scarce any Office, except such as were servile and base, they were not put to; but their Name was given them ἄνδρὶς ἐκείνους, faith Athenæus, from the best and most proper Part of their Office, which was τὰς Κυριώτερὰs, to proclaim, which they did as well in Time of Divine Service, as in Civil Affairs; for, at the Beginning of the holy Rites, they commanded Silence and Attention in these, or such like Words, Εὐμολπίς στίχις τὰς ἔσω λείας: when the religious Mysteries were ended, they dismiss'd the Congregation with these Words, Λαῶν ἀρχιτικῶν, of which more afterwards. At Athens there was a Family nam'd Κύρυκες, from Κύρυξ, the Son of Mercury and Pandrosia, which was accounted sacred, whence Suidas calls them γείτον Σεόν ιερῶν, a holy Family, beloved by the Gods;

(b) In Eviklērho. (c) Lib. X. & XIV. (d) Od. V. * Eυμολπίςας. * Such
such also were the Eumolpides, who enjoy'd a Priesthood at Athens by Inheritance, being either descended from King Eumolpus, or instilled in Memory of him. The Ceryces, as Anthimio the Comedian in Athenæus (e) tells us, were the first that taught Men to boil their Victuals, as the Flesh of Sheep and Oxen, which before they devour'd raw. They were had in great Honour at Athens, insomuch that Athenæus endeavours to prove that the Trade of a Cook was a creditable Calling, from the Respect paid to these Ceryces, who were Cooks at Sacrifices, and likewise seem to have perform'd those other holy Offices, which belong'd to the Κήρυκες in other Places. Diodorus Siculus (f) resembles them to the Egyptian Pashophori, and thinks they had their Original from them; indeed some Parts of their Office were much alike; for both of them kill'd the Victim, and attended on their Sacrificers.

Neuxbesi, call'd by Nicänder Zanbesi(g), so nam'd from νορέω, which signifies to keep neat and clean, or to adorn; for it was their Duty to adorn the Temples, and look after the Furniture of them; but they submitted not to such mean Offices, as the Sweeping of them, as Suidas (b) would have it; but herein he contradicts Euripides (i), who brings in Ion, the Neuxbesi, or Εὐδίων Ἐπιστέμων τάξεως Ἡμέρων, telling Mercury, that he swept the Temple with a Beesom of Laurel. There were also Ναυρίδανες, whose Charge it was to take Care of the holy Utensils, and fee that Nothing was wanting, and to repair what went to Decay, saith Aristotle (k). Sometimes the Parasitt is paid to have been entrusted at Athens, that whatever they expended this Way should be repaid them.

There were also other Priests, one of which Aristophanes(l) calls Προσωπολος, which is a general Name for any Servant; and therefore to restrain it he adds Ἰεων, calling him προσωπολος Ἰεων. These were Priests waiting always on the Gods, whose Prayers the People desired at Sacrifices, at which these seem to have perform'd some other Rites distinct from those which belong'd to the Ceryces; their Share in the Sacrifices was the Skin and Feet; the Tongues were the Fees of the Ceryces. Indeed, all that serv'd the Gods were maintain'd by the Sacrifices; and other holy Offerings. To which there is an Allusion in Aristophanes(m), where Cario thus speaks to the Priest:

Οικεω το γεωκομενα συ τοιων λαμβανεις;

Why don't you take the Part allotted you by Law? Where the Scholiaf observes, there was a Law, το γεωκομενα to, Συριγκεν το εισελαμβανειν. That the Remains of Sacrifices should belong to the Priests, and that these were Ἰεωνικα το καλα, the Skins and Feet. Which he has repeated in another Place(n). Thus likewise Apollo in Homer (o) promiseth the Cretians, whom he had chosen to be his Priests, that they should have a Maintenance out of the Sacrifices. Hereby, together with other Advantages, the Priests in the primitive Times seem generally to have

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(c) Lib. XIV.  (f) Lib. I.  (g) Alexipharm.  (b) In voce Ναυρίδανος.  (i) In Jone v. 131.  (k) In Historia.  (l) Plato Aet. III. Scen. II.  (m) Plato Aet. V. Scen. II.  (n) In Veipal.  (o) Hymnus Apollinis, v. 555.
 grown rich: Whence Chryses, in Homer (a), offers for the Redemption of his Daughter αἵρεσοι διαφορά, an infinite Price; and Dares, the Priest of Vulcan, is, by the fame Poet (b), said to have been a wealthy Man:

Hv δέ τε ἐν Τυμπάοι Δήνε, ἄφρεις, ἀμύμων,
Ἰερὸς Ηραίσιο —

These are the most general Orders of Priests; others were appropriated to certain Gods, and sometimes certain Feasts, of which I shall have Occasion to speak hereafter, as likewise of those that attended the Oracles, and those who were any way concern'd in the Art of Divination.

C H A P. IV.

Of the Grecian Sacrifices, sacred Presents, and Tythes.

D IDYMUS, in his Annotations upon Pindar (c), reports, that one Melissus, a King of Crete, was the first that offer'd Sacrifice to the Gods, and invented Religious Rites and Ceremonies, and that Amalthea and Melissa, who nurs'd Jupiter, and fed him with Goats-milk and Honey, were his Daughters. Others relate, that Phroneus, some that Metops was the first that erected Altars and Temples, and offer'd Sacrifices(d). And others will have the Use of (ἰλαρη Ὑσια) propitiatory Sacrifices to have first begun by Chiron the Centaur (e). But palling by these and the like fabulous Narrations, I shall endeavour to describe the Customs in Use amongst the ancient Greeks at their solemn Sacrifices. In doing which, I shall first treat of the Occasion and End of them. 2. Of their Matter. 3. Of the Preparations requir'd before them, with all the Ornaments both of the Sacrifices, Victims, and Altars. 4. Of the sacred Rites used at and after their Celebration.

As to the Causes and Occasions of them, they seem to have been chiefly four. For Sacrifices were,

1. Ἑυταία, or ἡμπτοπία, Vows, or free-will Offerings; such were those promised to the Gods before, and paid after a Victory: As also the First-fruits offer'd by Husbandmen after Harvest, being grateful Acknowledgments to the Gods, by whose Blessing they had receiv'd a plentiful Reward for their Labour and Toil in tilling the Ground. These are, by Suidas (f), call'd Ὑσιαί διάκεφοσια, because they were Free-gifts; and ἀναπληρωκα, because thereby they fulfill'd some Vow made to the Gods; both which, being Effects of Gratitude, I have reduced under one Head. It may not be improper here to correct the Mistake of Sauertus(g), who takes Ἑυταία for ἅγιατα, petitionary Sacrifices: Whereas the proper Meaning of Ἑυταιω is, according to Hesychius, τὸ καὶ ἐν κορν ἄποκαθομεν, that which is paid to discharge a Vow.

2. Ιλαστικά, or Ιλαλαστικά, propitiatory Offerings, to avert the Anger of some offended Deity. Such were all the Sacrifices used in Expiations.

3. Αἰτινικά, petitionary Sacrifices, for Success in any Enterprise. So religious were the Heathens, that they would not undertake any Thing of Moment, without having first ask'd the Advice, and implored the Assistance of the Gods by Sacrifices and Presents.

4. Τὰ ἀπὸ μαστίλεα, such as were imposed and commanded by an Oracle or Prophet. Some others have been added, which I have purposely omitted, as reducible to some of these four.

I come now in the second Place to treat of the Matter of their Oblations. In the most ancient Sacrifices there were neither living Creatures, nor any Thing costly or magnificent; no Myrrh, or Frankincense, or other Perfumes were made Use of; but instead of them all (b) Herbs and Plants, pluck'd up by the Roots, were burnt whole with their Leaves and Fruit before the Gods; and this was thought a very acceptable Oblation. The like Customs prevail'd in most other Nations, and particularly amongst the primitive Italians, of whose Sacrifices Ovid has left us the following Description (i):

Ante, Deos homini quod conciliare valeret,  
Far erat, & puri lucida mica salis.  
Nondum pertulerat lacrymatas cortice myrrhas  
Adela per aequoreas hospita navis aquas.  
Thura nec Euphrates, nec miserat India costum:  
Nec fuerant rubri cognita fila ero.  
Ara dabat fumus herbis contenta Sabinis,  
Et non exiguus laurus adusta fono.  
Siquis erat, faetis prati de flore coronis  
Qui posset violas addere, dives erat.

Some report, that Cecrops introduced the Custom of sacrificing Oxen(4); but Pausanias (l) making a Comparifon between Cecrops and his Contemporary Lycaon, King of Arcadia, affirm's, that whereas the latter of these sacrificed a Child to Jupiter Lycaeus, and polluted the holy Altar with human Blood; the former never sacrificed any Thing endued with Life, but only the Cakes used in his own Country, and there call'd ἔλανοι. Some Ages after, the Athenians were commanded, by one of Triptolemus's Laws, to abstain from living Creatures (m). And even to Draco's Time the Attick Oblations consisted of nothing else but the Earth's Beneficence. This Frugality and Simplicity had in other Places been laid aside before his Time, and here not long after; for no sooner did they leave their ancient Diet of Herbs and Roots, and begin to use living Creatures for Food (which the Ancients are said to have thought altogether unlawful) but they also began to change their Sacrifices; it being usual for their own Feasts, and the Feasts

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of the Gods (such they thought the Sacrifices) to consist of the same Materials.

The Solemn Sacrifices consisted of these three Things, Σπονδή, Θυμίαμα, and Ιπτθων. This Hesiod (n) seems to intimate in the following Verses:

Καὶ ἱθύμας νῦν ἔτεκεν ἤπειρον δικαίως ἤθελον
Αἴγρος καὶ ἀδάκρυον, ἡπὶ δ' ἁγιάζων μετὰ καιεν,
Ἀλλὰς δὲ αὐτοῦν, ἔθεσεν τε ἐλάσσονσι,
Η μὲν ὄργ. εὐνάξιν, καὶ ἄταιρ φῶς ἰπτθων ἐλθή.

Offer to Jove, with an untainted Mind,
Offer the best, if you'd have him prove kind: 
Let lulling Sleep ne'er seal your drowsy Eyes,
Nor purple Morn gild o'er the Eastern Skies,
Till you accost the Gods with Sacrifice.  

H. H.

Where it may be observed, that tho' the more solemn Sacrifices consisted of all these three Parts, yet it was lawful to use some of them by themselves. Whence Euæstathius (o) tells us, it was not only usual to offer Drink-offerings of Wine at Sacrifices, but also at the Beginning of a Journey by Land, or Sea, before they went to sleep, when they entertain'd a Stranger, and at any other Time. In short, in all the smaller Affairs of Life, they seem to have desired the Protection and Favour of the Gods, by Oblations of Incense, or Drink-offerings; whereas the more solemn Sacrifices were only used upon set Times, and weighty Occasions, both because of the Expensive and Trouble of them. The Cafe seems to have been this: The Oblations of the Gods, as hath been before observed, were furnished after the same Manner with the Entertainments of Men. Hence, as Men delight in different Sorts of Diet, so the Gods were thought to be pleased with several Sorts of Sacrifices. Some with human Victims, others with Beasts of various Kinds, others with Herbs only, and the Fruits of the Earth. All required Salt and Drink; whence there was scarce any Sacrifice without Salt, and an Oblation of Drink. And the latter of these was frequently offer'd without Victims, tho' Victims were rarely, if ever, sacrificed without Oblations of Drink; it being the Custom of Men to drink without eating, but very seldom to eat a Meal without drinking.

Σπονδή, and αἰπθων, amongst the Greeks, have the same Signification as Hesychius and Phavorinus have observ'd, and imply no more than to pour forth, which is also the proper Sense of the Latin Word libare, faith Iōdorus (p); but because of their constant Use at the Drink-offerings of the Gods, they came at length to be appropriated to them. The Same may be observ'd of their Derivatives αὐτοῦ, λαβίθ, and libatio, which Words differ not at all from one another. The Matter in the αὐτοῦ was generally Wine. Of Wine there were two Sorts, the one μελά, the other λευκόν; the former was so call'd, because it was lawful, the latter, because it was unlawful to make Use of it.
in thse Libations; such they accounted all Wine mix'd with Water; whence ἄνευξιόν, i. e. pure and unmix'd Wine, is so often made Mention of by ancient Writers. And tho' sometimes mix'd Wine is mention'd at Sacrifices, yet, if we may believe Eustathius, this Mixture was not made of Wine and Water, but of different Sorts of Wine. Pliny(9) also tells us, that it was unlawful to make an Oblation of Wine, pres'd from Grapes cut, par'd round, or polluted with a Fall on the Ground; or such as came out of a Wine-pres trodden with bloody and wounded Feet, or from a Vine unpruned, blasted, or that had a Man hang'd upon it. He speaks also of a certain Grape call'd Ασπεδία (r), whose Wine it was unlawful to offer upon the Altars. But tho' these Libations generally consisted of Wine, yet they were sometimes made of other Ingredients, and call'd Νυστάλιοι θυσίας, and το νύστα, from being sober. Such as these were offer'd to the Eumenides; for which Suïdas(f) gives this Reason, viz.: that divine Justice ought always to be vigilant. He likewise adds, that at Athens such Oblations were made to the Nymphs, to Venus Urania, Mnemosyne, the Morning, the Moon, and the Sun; and there seems to have been a particular Reason, why every one of these were honour'd with such Oblations. For Instance, Eustathius (t) tells us, that Honey was offer'd to the Sun, but Wine was never us'd upon any Altar dedicated to him; because he, by whom all Things are encompass'd, and held together, ought to be temperate. Plutarch (u) says, that these νυστάλιοι θυσίας were often performed to Bacchus, for no other Reaon than that Men might not be always accustomed to strong and unmixed Wines. Paulyaet affirms, that the Eleans never offer'd Wine to the Δάσαυθρα, i. e. Ceres and Proserpina, nor at the Alter dedicated to all the Gods. To Pluto, instead of Wine, Oil was offer'd, as Virgil (w) witnesseth; and Homer (x) brings in Ulysses telling Alcinous, that he had made an Oblation to the infernal Gods, in which he pour'd forth, first, Wine mixed with Honey, then pure Wine, and, after all, Water. His Words are these;

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ἔγι : 'οτε ἐξει ἐρυσσοῦς ἔνωθεν παρὰ μνᾶς,
Βαθων ὄρος ἦσαν σωματει πυριτία ζείσανεν ἐνθα ἡ ἐναθα.
Αὐτῷ ἑώρα ἐκεῖνοι ταῖς νεκρασίαι,
Πρῶτα μελικρήσθη, μετέπεσα ἡ ἦλει οἴνῳ,
Τό τετοῖο ἀφ' Ἰατρί ἐπὶ τὸ ἄλφα λαὴδα φέλλουν ἕτερον:

Straight from my Side I drew my sharpen'd Blade,
A Trench, a Cubit every way I made,
Then thse Libations pour'd around the Brim,
To th'Gifts that shoo along the Stygian Stream;
First Wine with Honey mix'd, then Wine alone,
Next Water, presently, when this was done,
With finel Fleur besprinkl'd all around.

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But
But concerning the Oblations of the infernal Gods, I shall discourse in another Place.

There were also other Gods, to whom, in certain Places, they sacrificed without Wine; such was Jupiter θυ&ις, the Supreme, upon whose Altar the Athenians never offer'd Wine, or living Creatures. The νυ-καλατα ιερα, Sacer Saculars, are divided into four Sorts. 1. τα υδεσατωνια, Libations of Water. 2. τα μελιστωνια, Libations of Honey. 3. τα γαλακτωνια, Libations of Milk. 4. τα ελαιστωνια, Libations of Oil. Which Liquors were sometimes mix'd with one another. If Porphyry (y) may be credited, most of the Libations in the primitive Times, were νυδιανια. And of these Water was first used, then Honey which is easily to be had, afterwards Oil, and in latter Ages Wine came to be offer'd. It is very probable, whether this Order was observed, or not, that the most primitive Oblations, like the Way of living in those Ages, were exceeding simple, and consisted of such Materials as were most easily to be provided.

Lastly, it must be further observed, that Libations were always offer'd in Cups full to the Brim, it being a Sort of Irreverence to the Gods to present any Thing, which was not τελειον και δυον, whole and perfect. Thus to fill the Cup was term'd ἐπισεμαν κερτινει, to crown it; and the Cup so fille'd, ἐπισεμανις δυον, crown'd with Wine, ηπον ἐκε-ρας ποιηται δία τοι ἐνσανις, the Liquor appearing above the Cup in the Form of a Crown, according to Athenaeus (z). The Poets often express this Custom. Hence the following Verse of Homer,

Κύηςι ἡ κερτητες ἐπτελεαντο ποιητοι.

And that Allusion of another Poet cited by Athenæus,

Ἀλλα θεος μορφην ἐπεσι τέφει.

And Vina coronare, to crown the Wine, is an Expression used by Virgil.

The second Thing to be consider'd in the Sacrifices is the Suffixus, in Greek called θυ&ις, which Word doth not originally signify the Victim, but τα λαυς, i.e. broken Fruits, Leaves, or Acorns, the only Sacrifices of the Ancients; whence, in Suides τα δύον are expounded θυμί-δαιλα, or Incens. In like Manner the verb θυειν is never used by Homer to signify the Offering of the Victim (for in this Sense he has made Use of ἐρευν and ἐραν) but only of these θαυς, says Athenæus (a); which Signification was afterwards changed, and almost appropriated to Animals (b). If Aldrovandus (c) may be credited, there were no Sacrifices in the primitive Times, in quibus arbores, carumque partes, partem haud exigiam sibi non vendicabant; whereof Trees, or some Parts of them, were not made a considerable Part of the Oblation. These were chiefly odoriferous Trees, some Parts whereof στολαι κυνιν ετεσι, many do even in this Age offer, faith Porphyry (d). But the most primitive Offerings were only γλωσι, green Herbs, as we are inform'd by the same Author. In latter Ages they commonly made Use of Frankin-

(y) De Abfinitent. lib. II. (z) Lib. I. cap. xi. Item. lib. XV. cap. 5. (a) Deipn. lib. XIV. (b) Porph. lib. II. de Abfinitent. (c) Dendrolog. lib. I. (d) Libro certo. cence.
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cense, or some Perfume. But it was a long Time before Frankincense came to be in Use. In the Times of the Trojan War it was unknown, but instead thereof they offer'd Cedar and Citron, faith Pliny (e); and the Grecian Fables tell us, that Frankincense was first used after the Change of a devout Youth, call'd Libanus, into that Tree, which has taken its Name from him. It may be farther observed, that some Sorts of Trees were offer'd with Libations of Wine, others only with νερδ-λία NECT, which are thence call'd νερδλία ζύλα. These, according to Suidas's Account, were τά μύριν ἄνεμλανα, μύρσικα, μύρις φυκα, all beside the Vine, Fig, and Myrhe, which, being offer'd with Wine only, were term'd οἶνος ἄνεμλα. Hither also may be refer'd the ἄλοχυ-τατ, ὄλαι, or mola falsa, which were Cakes of Salt and Barley, as εἰκε-χεον τοις Σωμαίς, εἰκεν τις ιερεύς, which they pour'd down upon the Al tar, before the Victim was sacrificed. At first the Barley was offer'd whole and unbroken, till the Invention of Mills and Grinding, whence they were call'd ἄλαι q. ὄλαι, faith Eustathius (f). To offer these was term'd ἁλοθύτεν, and of this Custom there is frequent Mention in Homer. Of this Kind also were the τοῦτανα, being round, broad, and thin Cakes; and another Sort call'd τέλαιον, of which there were fe- veral Kinds, and those three reckon'd by Phavorinus, which he calls Ολοτοι, ἄνασατοι, and ἀμφίφωνες. Another Sort of Cakes was call'd Σελίναι from the Figure, being broad, and horn'd in Imitation of the New Moon. There was another Sort of Cakes with Horns, call'd also from their Figure Βοῦς, and usually offer'd to Apollo, Diana, Hecate, and the Moon. In Sacrifices to the Moon they used, after six of the Σελίναι, to offer one of these, which, for that Reason, was term'd Βις Ἥβοδομ. The same was sometime offer'd after a Sacrifice of six Animals, faith Suidas; and hence Βίς Ἥβοδομ, as being a Lump without Life, is proverbially used for a stupid and senseless Person. There were also other Offerings, of this Sort, peculiar to certain Gods, as the Obelophori to Bacchus, the Μεσυτης to Trophonius, with others, which, for Brevity's Sake, I omit. It may here be observed that no Ob- lation was thought acceptable to the Gods without a Mixture of Salt. Nulla (sacra) consistuntur sine mola falsa. No Sacrifice is made without Meal mixed with Salt, faith Pliny (g). There is continual Mention hereof in the Poets. Thus in Virgil (h):

Mibi sacra parari
Et fruges falsae

And in Ovid describing the primitive Oblations (i):

Ante Deos homines quod conciliare vatebat,
Far erat, et puri lucida mica falsis.

This Custom was certainly very ancient and universal. To forbear the Mention of other Testimonies, we find this Precept given to Moses (k);

Every Oblation of thy Meat-offering shalt thou season with Salt; neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy

Meat-offerings; with all thy Offerings thou shalt offer Salt. The Ground of this Custom is by some affirm'd to be, that Salt was a Token of Friendhip and Hospitality. It, being also constantly used in all the Victuals of Men, was thought necessary to the Entertainments and Sacrifices of the Gods, as was before observed. For the same Reason there was scarce any Sacrifice without Bread-Corn or Bread. Particularly Barley was offer'd more than any other Grain, that being the first Sort of Corn, which the Greeks used after their primitive Diet of Acorns; whence κερί is by some derived from κερευν. to discern, Men being first, by that Sort of Food, distinguished from other Animals, with whom they had before lived upon Acorns (k). On the same Account the Athenians offer'd only such Barley as grew in the Field Rharium; in Memory of its having first been sown there(l). And instead of the Greek κερί, the Romans used another Sort call'd Zera, which was the Sort of Corn first used by them. This Practice remain'd in the Time of Dionysius the Halicarnassian (m).

The third and chief Part of the Sacrifice was ἱππορον, the Victim; concerning which it may be observed, in the first Place, that it was required to be whole, perfect, and found in all its Members, without Spot or Blemish; otherwise it was unacceptable to the Gods, who must be served with the very best of all the Flocks and Herds; to which End Solon, in his Laws, commanded the Athenians to offer ἐξευτα iερσ, chosen and select Sacrifices; and it was an ancient Custom to cull out of the Flocks the goodliest of all the Cattle, and put certain Marks upon them, whereby they might be distinguished from the rest. Virgil (n) tells us, their Heads were divided into three Parts, one of which they design'd for Propagation, another for Sacrifice, and the third for Labour; his Words are these,

Post partum cura in vitulos traducitur omnis,
Continuaque notas, & nomina gentis inurunt:
Et quos aut pecori malint submittere habendo,
Aut aris servare sacros, aut scindere terram.
As soon as e'er brought forth, great Care's enjoin'd
To brand each one for what he is design'd:
Whether for Breeding this be set apart,
For th'Altar that, a third for Plough or Cart. H. H.

The same is affirm'd by Apollonius Rhodius, in the second Book of his Argonautics (o).

Notwithstanding all this Care in the Choice of Victims, yet it was thought unlawful to offer them, till the Priests had, by divers Experiments, made Trial of them, of which I shall speak hereafter. The Sacrifice, if it was approved by the Priest, was call'd Τελεσα Συζία, whence comes the frequent Mention of ταυεστί αἰγες, Κότις τελεσι (p). If not,

another was brought to the Trial, till one every Way perfect was found, The Spartan, whose Custom was to serve the Gods, with as little Ex-

pence as was possible, did very often δυνατης διευ, sacrifice maim’d and defecive Animals(q) ; out of an Opinion, that so long as their Minds were pure and well pleasing to their Gods, their external Wor-
ship, in whatever Manner perform’d, could not fail of being accepted.

As to the Kinds of Animals offer’d in Sacrifice, they differ’d according to the Variety of the Gods to whom, and the Persons by whom they were offer’d. A Shepherd would sacrifice a Sheep, a Neatherd an Ox, a Goatherd a Goat, and a Fisher, after a plentiful Draught, would offer a Tunny, faith Athenæus, to Neptune; and to the rest ac-
cording to every Man’s Employment. They differ’d also according to the Diverfitv of the Gods, for to the infernal and evil Gods they of-
fer’d black Victims; to the Good, white; to the Barren, barren ones; to the Fruitful, pregnant ones; lastly, to the masculine Gods, Males; to the Feminine, Females were commonly thought acceptable. Almost every God had some of the Animals consecrated to him, and out of thefe, Sacrifices were often chosen; for Instance, to Hecate they facrificed a Dog; to Venus, a Dove or Pigeon. Choice was also made of Animals, according to the Dispositions of the Gods, to whom they were to be offer’d. Mars was thought to be pleased with fuch Cri-
atures as were furious and warlike, as the Bull. The Sow was sacrificed to Ceres, as being apt to root up the Seed-Corn, and, on that Account, an Enemy to her. Many Authors affirm, that this Animal was, for that Reafon, first kill’d, when before it was held unlawful to put living Creatures to Death; and that it was first of all others eaten by Men, and sacrificed to the Gods. Hence its Greek Name σου, term’d in Latin also Sus, is thought to have been so call’d by changing S into σ, from διευ to kill or sacrifice (r). The fame Animal is also allow’d, by Porphyry (f) to have been offer’d in Sacrifice before any other, tho’ upon a different Account; for he derives it from a Command of Apollo, who, to excuse Clymene’s killing a Sow, order’d, that in Times to come that Animal should be offer’d in Sacrifice. Next to the Sow, the Goat came to be sacrificed, which happen’d by Reafon of its browsing upon the Vines, and thence becoming an Enemy to Bacchus. Thus we find in Ovid (t):

Et prima putatur
Hostia Sus meruiisse necem, quia femina panda
Eruerat rostris, ftemque interceperat anni.
Vite caper morja Bacbi maclatus ad aras
Ducitur ulteris: nocuit tua culpa duobus.

The Animals most commonly sacrificed were, bife the two fore-
mention’d, the Bull, Ox, Cow, Sheep, Lamb, &c. and amongst the Blrsds, the Cock, Hen, &c. Some were more acceptable at one Age than another. For Example, an Heifer a Year old, which had never

been put to the Yoke, was most grateful to the Gods. Such an one is promised to Minerva by Diomedes in Homer (u):

Zeil  
Dei,  

wells a μετοικιστήν  

Another is elsewhere promised by Nestor (w). The same may also be observed in other Poets. And the Jews were commanded to sacrifice an Heifer, without Spot, wheresoever is no Blemish, and upon which never came Yoke (x); such as had been employ'd in the Service of Men, being unworthy to be made Victims to God.

Athenaeus (y) tells us out of Agatharchides, that the Bacotians were wont to sacrifice certain Eels of an unusual Bigness, taken in Copais, a Lake of that Country, and about thefe they perform'd all the Ceremonies usual at other Sacrifices. It will be difficult to guess the Reason of this Custom, for my (z) Author tells us, that when a Stranger once happen'd to be present at these Sacrifices, and enquir'd what might be the Caufe of them, the Bacotians made him no other Answer, than that they were oblig'd to obferve the Customs of their Anceftors, but thought themselves not bound to give Foreigners any Reason for them. The only Animal, almost unlawful to be sacrific'd, was the ploughing and labouring Ox, and from him the Athenians abstained, because he affifted them in tilling the Ground, and was, as it were, Man's Fellow-labourer, faith Aelian (a). Nor did the Athenians only, but almost all other Nations, think it a very great Crime to kill this Creature, insomuch that the Offender was thought to deserve Death, faith Varro (b); Aelian, (c) in particular, witnesseth as much of the Phrygians; and Pliny (d), in his Natural History, mentions a Person banished Rome on that Account. But in latter Times, as Plutarch (e) tells us, they were used at Feasts, and then 'twas no Wonder if they were also sacrific'd to the Gods; and that they were so, Lucian (f) assures us. Nay, to eat and sacrific'e Oxen came at length to be so common, that the (g) was us'd as a general Term in the Place of Φυγεν, malleare. Thus in Aristophanes (g):


The Perfon, who first adventur'd to kill a labouring Ox, was Cecrops, according to Euhæbius, as was observed in the Beginning of this Chapter, Aratus charges it upon the Men of the brazen Age (b);


But Theon, in his Commentary upon that Passage, affirms the killing of

labouring Oxen, to have been held unlawful in the Time of the Trojan War, and that the Company of Ulysses, who are reported by Homer to have suffer’d very much for their Impiety in killing the sacred Oxen of the Sun, were only guilty of killing the ploughing and labouring Oxen, by whose Assistance we are nourish’d, and see the Sun. He further adds, that the Athenians were the first, who fed upon the Flesh of such Oxen.

Neither was it lawful to sacrifice Oxen only, but also Men. Examples of this Sort of Inhumanity were very common in most of the barbarous Nations. Concerning those who border’d upon the Jews, as also concerning the Jews themselves, when they began to imitate their Neighbours, we find several Testimonies in the sacred Scriptures. Caesar witnesseth the fame of the Gauls; Lucan in particular of that Part of Gallia, where Maffilia stands; Tacitus of the Germans and Britons. And the first Christian Writers do in many Places charge it upon the Heathens in general. Nevertheless, it was not so common in Greece and other civiliz’d Nations, as in those which were barbarous. Among the primitive Grecians, it was accounted an Act of uncommon Cruelty and Impiety, that Lycaon, King of Arcadia, was feign’d by the Poets to have been turn’d into a Wolf, because he offer’d an human Sacrifice to Jupiter (i). In latter Ages it was undoubtedly more common and familiar; Aristomenes the Messenian sacrific’d three hundred Men, among whom was Theopompus, one of the Kings of Sparta, to Jupiter of Ithome. Themistocles, in order to procure the Affiance of the Gods against the Persians, sacrific’d some Captives of that Nation, as we find it related in Plutarch (k). Bacchus had an Altar in Arcadia, upon which young Damfels were beaten to Death with Bundles of Rods; something like to which was practis’d by the Lacédæmonians, who scourg’d the Children (sometime to Death) in Honour of Diana Orthia. To the Manes and infernal Gods such Sacrifices were very often offer’d: Hence we read of Polyxena’s being sacrific’d to Achilles; and Homer relates how that Hero butcher’d twelve Trojan Captives at the Funereal of Patroclus. Aeneas, whom Virgil celebrates for his Piety, is an Example of the same Præstice (l):

Sulmon creatos
Quatuor bic juvenes, totidem quaes educat Ufens,
Viventes rapit, inferius quaes immolet umbris,
Captivoque rogii perfundat sanguine flammas.

Whoever desires to see more Inflances of human Sacrifices, may consult Clemens of Alexandria (m), Lactantius (n), Minutius Felix (o), Cyril of Alexandria (p), Eusebius (q), and other Christian Apologists.

It may here be observ’d that Sacrifices were to be answerable to the Condition and Quality of the Perfon, by whom they were offer’d. As it was thought a Contempt of the Gods for a rich Man to bring a poor fordid Offering; so on the other Hand, from a poor Man the smallest

Oblations were acceptable. If his Estate was not able to reach the Price of a living Ox, instead thereof, it was lawful for him to sacrifice one made of Bread-corn, faith Suidas*. And on other Accounts when they were not able to provide the accustomed Sacrifices. they had Liberty to offer what the Place, or Time would afford. Hence the Cizicenians; being closely besieged, and unable to procure a black Ox, which they were oblig'd to offer upon a certain anniverfary Festival, made one of Corn, and so perform'd the usual Ceremonies. Ulysses Companions in Homer, for Want of Barley, made use of Oak-leaves; and instead of Wine, offer'd a Libation of Water. But from those that were able to procure them, more costly Offerings were requir'd. Men of Wealth, especially when they had receiv'd, or desir'd any great Favour of the Gods, offered great Numbers of Animals at once. Whence there is frequent Mention of Hecatombs, which consist of an hundred living Creatures, and of Chilions, in which were sacrifi'd a thousand. An Hecatom, faith Eustathius (a), properly signifies a Sacrifice of an hundred Oxen, and such a one was offer'd by Clytemnesta in Herodatus; but it is generally taken for such Sacrifices, as consist of an hundred Animals of any Sort; only the Ox being the principal and most valuable of all the living Creatures us'd at Sacrifices, it has its Name from containing εκατον βο̂ς, an hundred Oxen. Others derive it, faith my Author, from έκ εκατον βο̂ς, εκ των ανδρων, i.e. an hundred Men, and then it must have consist'd only of twenty-five Animals. Others think a finite Number is here put for an indefinite, by a Figure very usual among the Poets; and then an Hecatom amounts to no more than a Sacrifice consisting of many Animals. Others will have this Name deriv'd not from the Number of Creatures offer'd, but of the Persons present at the Sacrifice. Lastly, it may be observ'd from Julius Capitolinus(b), that an Hecatom was sometimes offer'd after this Manner: They erected an hundred Altars of Turf, and then kill'd an hundred Sows, or Sheep, &c. Suidas(c) mentions another Sacrifice, which consist'd of seven Offerings, viz. a Sheep, Sow, Goat, Ox, Hen, Goose, and, after all, an Ox of Meal, whence they derive the Proverb έκ των μου θε ϝυς, of which before. Another Sacrifice, in which were offer'd only three Animals, was call'd Τριτ̌ον, or Τριτ̌ον. This consist'd, faith Eustathius, of two Sheep, and an Ox, according to Epicarmus; sometimes of an Ox, Goat, and Sheep; sometimes of a Boar, Ram, and Bull; and at other times of a Sow, He-goat, and Ram, for such an one is mention'd by Aristophanes. Sometimes the Sacrifice consist'd of twelve Animals, and then, faith my (c) Author, it was call'd ιωπὲς θυσίας θυσίας, and the rest in like Manner. Thus much concerning the Matter of Sacrifices.

The next Things to be consider'd are the preparatory Rites required before, and the Ornaments used in the Time of Sacrifice. No Man was admitted to some of the solemn Sacrifices, who had not purified himself certain Days before, in which he was to abstain from all carnal Pleasures. To this Purpose Tibullus (f):


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Dis-
They were so rigid in observing this Custom at some of their Solemnities, that the Priest and Priestesses were forced to take an Oath that they were duly purified. Such an one was imposed upon the Priestesses of Bacchus at Athens in this Form (g) ; Αγίασεν, κε υπάς καθώ τα άλλα, καθώ τα χαρασκόντα, καθώ κατεργασόντα, καθώ κατασκόντα, καθώ τα οικόπθεα γερακίων τα διούσι καθώ τα πάτρεα, καθώ τα καθήκουσι χεβνοι, Ιαμ παυ, υπάς και χως απ' ρήματος, καθώ τα θεόφυτα, καθώ θεοπλήρες τοις ταύτας, Καθώ τα τους θεοπλήρες ταύτας. 

Where it enter'd the Confecrated was answered. The answer by the Priestesses, they received it as a Sacrament, and were purified. They celebrated the Festival of Bacchus at the usual Time, and according to the received Custom of my Country. This seems to be meant not only of Adultery and Fornication, but also of the lawful Pleasures of the Marriage-bed; for at the Celebration of divine Solemnities, they thought more than ordinary Purity and Sanctity was required of them, and therefore abstained from Delights, which at other Times they might lawfully enjoy. Yet by some of them this Sort of Purification was thought unnecessary, for Theano, an Athenian Priestess, being asked, when it might be lawful for a Woman to go from the Company of a Man to the divine Mysteries: answered, From her own at any Time, from a Stranger never.

At last every Person, who came to the solemn Sacrifices, was purified by Water, to which End, at the Entrance of the Temples, there was commonly plac'd a Vessel full of holy Water. This Water was consecrated by putting into it a burning Torch taken from the Altar. The same Torch was sometimes made use of to besprinkle those who enter'd into the Temple (ii). Thus we find in Euripides (i) :

Μέλλων δὲ υπάς κερις τε Θέας φέρειν,
Εἰς χειρισθ' ὡς βαφτιν, Αλμήνιος τὸν Τοῦχος.

Also in Aristophanes (k) :

Φέρε δὲ τῷ θυσιν, τῷ έμπέδωμε χισθω.

Where the Scholiast observes, that this Torch was us'd, because of the Quality of Fire, which is thought to purify all Things. Instead of the Torches, they sometimes us'd a Branch of Laurel, as we find in Pliny (l). Thus Sozomeno(m), where he speaks of Valentinian following Jupiter into a Pagan Temple, relates, that, when they were about to enter, a Priest ἀλλατινος τίνας διαβρόχυς καθίζων, νῦνος Ελλυνικος πεπερασών, holding

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certain green Boughs dropping Water, besprinkled them after the Grecian Manner. Instead of Laurel, Olive was sometimes us'd. Thus we find in Virgil (n):

Idem ter socios pura circumcuit unda,
Spartens rore levi et ramo feliciis olivae.

This Custom of surrounding, here express'd, was so constant in purifying, that most of the Terms, which relate to any Sort of Purification, are compounded with  vide, around. Thus περιπέμπειν, περιμακήδει, περιμετείχον, περιστίριζεν, &c. The Vessel which contain'd the Water of Purification, was termed περιβαλλόμενον. And the Latin Word lustrare, which signifies to purify, or expiate, came hence to be a general Word for any Sort of surrounding, or encompassing. Thus it is us'd by Virgil (o):

Lustrabunt convexa

Spomamus tells us, that before the Sacrifices of the celestial Gods, the Worshippers had their whole Bodies wash'd, or, if that could not be; at least, their Hands; but for those that perform'd the sacred Rites to the infernal Gods, a small Sprinkling was sufficient. Sometimes the Feet were wash'd, as well as Hands; whence come the Proverbs, ὁι- ποιος χορείν, and ὁιποίος χωσίβι, in Latin, illotis manibus, &c. The Vessel which contained the Water of Purification, was termed περιβαλλόμενον. And the Latin Word lustrare, which signifies to purify, or expiate, came hence to be a general Word for any Sort of surrounding, or encompassing. Thus it is us'd by Virgil (o):

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Of the purest Stream, if it had been a considerable Time separated from its Source. Hence recent aqua, fresh Water, is apply'd to this Use in Virgil(c):

Occipat Æneas aditum, corpusque recenti
Spartit aqua——

The same Custom prevail'd in other Countries. The Jewish Æsæus made use of νυμβησαρν ϵς ψετε γρηχεων υπαρυ the purer sort of Waters for cleaning, as we are inform'd by Porphyry (d). The Apostle seems to allude to the same Practice in the following Words: Let us draw near——having our Hearts sprinkled from an evil Conscience, and our Bodies wash'd with pure Water (e). The Prophet Ezekiel, in like Manner: Then I will sprinkle clean Water upon you, and ye shall be clean from all your Filthiness, and from all your Idols will I cleanse you (f). But if the Sea-waters could be procur'd, they were preferred before all others, because by reason of their Saltnefs, ουδεη το υδας θαλασσων αρχη, the marine Waters are naturally cathartick, as we are inform'd by the Scholia upon Homer (g). Hence Aristeas reports concerning some of the Jews, who liv'd near the Sea, that every Day before Mattins they us'd ἄρση επιεικε τελεσθαι, to wash their Hands in the Sea. The Argonauts in Apollonius are said to find Circe washing her Head in the Sea (h):

And that Saying of Euripides:

ὢθαλασσα κλυζε παια τα νυμβησαρν καθ'd.

All human Ills are wash'd away by the Sea; is apply'd to superstitious Men, ου δια το θαλασσων απειρομενων, who purified themselves in the Sea, according to Stobæus. When the Sea-water could not easily be procur'd, they sometimes mixed the Water with Salt, and to that they frequently added Brimstone, which was also thought to be endu'd with a purifying Quality, whence αειρεντης signifies to purify. In Theocritus an House is thus purify'd (i),

καθαιρέτε κυριακής ἕσσεα ουρά
Πολεοδομος ἅρτος ἀλσος μελισσαν, δι εὐμηνυσα
Θαλλος ἐπισβασαν ἐσεμιζεν αλαβίζει υδώς.

The same Custom is also mention'd by Juvenal (k),

Cuperent lufrari, sequa darentur
Sulphura cum tædis, & sic foret humida laurus.

---

(a) Æneid. lib. VI. ver. 635. Conf. Æneid. lib. IV. ver. 635. & lib. II. ver. 71. (b) De Abstinent. lib. IV. cap. 12. (c) Heb. X. 22. (d) Ezek. XXXVI. 25. (e) IIiad. ver. 3, 4. (b) Argonaut. lib. IV. ver. 662. (f) Myth. XXIV. ver. 94. (g) Sat. II. ver. 157.
There are two Ways of purifying mention'd in the Moral Character of Theophrastus, which differ from those already describ'd. The first, by drawing round the Person purified a Squill, or Sea-onion; of which Rite Lucian hath also taken Notice (m). The second, call'd ψευσκυλακομας, from σκύλαξ, a Whelp, which was drawn about the purify'd Person. This Method was us'd by almost the whole Greek Nations, as we are inform'd by Plutarch (n). Grangaeus, in his Commentary on the foregoing mention'd Passage of Juvenal, mentions another Way of purifying, by fanning in the Air.

Whoever had committed any notorious Crime, as Murder, Incest, or Adultery, was forbidden to be present at the holy Rites, till he had been duly purified. Paufanias (o) mentions a Temple dedicated by Orestes to the Eumenides, into which, if any such Person enter'd, tho' with a Design only to take a View of it, he was immediately seiz'd by the Furies, and left the Ufe of his Reason. Nay, even one, who had returned from a Victory over his lawful Enemies, was not permitted to sacrifice, or pray to the Gods, before Purification; whence Heitor, in the Place before cited, adds,

---εξες γινεται Κηλαινεσιν Κατοικου
Αιματις ή λυθην πεταλασαριων ευχετασαι.

'Tis impious, while I'm thus besmear'd with Gore,
To pay my Vows, and mighty Jove adore. J. A.

The Persons allow'd to be present, were call'd Αζεβηλωι, θροι, &c. the reft Βεβηλωι, αλιτρωι, ακαθαρτοι, ενασεις, νυσασεις, μιαιποι, παμμαριοι, ανοιοι, έξεργαζουσι, &c. Such were Servants at some Places, Captives, unmarried Women, and at Athens all Baffards (p), except in the Temple of Hercules at Cynosarges, where they were permitted to be present, because Hercules himself was under some Illegitimacy, being not one of the great immortal Gods, but having a mortal Woman for his Mother.

It was also unlawful for the Δευτεροθεοι, or Τετεροθεοι, to enter into the Temple of the Eumenides, faith Hesychius (q), and after him Phavorinus; that is, such, who had been thought dead, and, after the Celebration of their Funeral Rites, unexpectedly recovered; or, those, who, after a long Absence in foreign Countries, where it was believed they were dead, returned safe home. Such Persons at Athens were purified by being let thro' the Lap of a Woman's Gown, that so they might seem to be new-born, and then admitted to the holy Rites. In like manner, at Rome,

---(l) Metam. lib. VII, cap. 2. (m) In Eutichom. (n) Quaest. Roman. (o) Atebaisi. (p) ίαυει. (q) Voe Αζεβηλοι, θροι, Plutarch. Quaest. Rom. such
suchas had been thought dead in Battle, and afterwards unexpectedly escaped from their Enemies, and returned Home, were not permitted to enter at the Door of their own House, but were receiv'd at a Passage open'd in the Roof. It would be needless to mention all those who were accounted profane at particular Sacrifices, or Places; I shall only therefore in general add, that, before the Ceremonies were begun, the θυγατέρι, or sometimes the Priest, with a loud Voice commanded them all to be gone, as in Callimachus (a);

εἰκώς, εἰκώς, ὅσις αἵρετος.

Which Saying Virgil (b) hath thus imitated.

— procul, o procul esse, profani,
Conclamat Vates, totoque abstritie luco.

Distance, away, cries out the Priest aloud,
Ye profane Miscreants, and unhallow'd Crowd,
Set not one Foot within this sacred Grove.  

In Allusion to this Custom, Orpheus commands the Doors to be shut, before he explains the mysterous Parts of Philosophy;

Φθειρομεν δις Θεώς ἔσο, Πέες δ' ἐπίθετε βεβύλοις
Πάσιν ὁμοίς.—

I'll sacred Oracles to them proclaim,
Whom Virtue doth with quick'ning Heat inflame,
But the Profane, let them be all shut out.  

Sometimes the interior Part of the Temple was divided from the other by a Cord, beyond which the βεβύλοι were not permitted to pass. This Cord is call'd in Greek Σχαρίον, whence Men excluded from the holy Rites, are call'd by Demosthenes (c) Ἀριστομομένοι, separated by a Cord.

The Ornaments, used in the Time of Sacrifice were such as follow; the Priests were richly attir'd, their Garments being usually the same, at least not much differing from, Royal Robes. At Athens they sometimes used the costly and magnificent Garment invented by Ἀείσχυλος for the Tragedians, as we learn from Athenæus (d). At Sparta their Garments were suitable to the other Parts of their Worship, being neither costly nor splendid, and they always pray'd and sacrific'd with their Feet bare.

In all holy Worship, their Cloaths were to be without Spots, or Stains, loose, and unbound. If they had been touch'd by a dead Body, or struck by Thunder, or any other Way polluted, it was unlawful for the Priest to officiate in them. The Purity of the sacerdotal Robes is frequently instilled on in the Poets. Thus;

(a) Hymn. in Apollo.  (b) En. VI, v. 358.  (c) Orat. in Aristogit.  (d) Athen. lib. I, cap. 18.
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Pura cum veste Sacerdos.

And again,

Causa placet superis, pura cum veste venito.

Various Habits also were used, according to the Diversity of the Gods, in whose Honour the Solemnities were celebrated. They who sacrificed to the celestial Gods, were clothed with Purple; to the infernal Gods they sacrificed in Black, to Ceres in white Garments. They had also Crowns upon their Heads, which were generally composed of the Leaves of the Tree, which was accounted sacred to the God to whom they paid their Devotions. Thus, in the Sacrifices of Apollo, (a) they were crown'd with Laurel; in those of Hercules with Poplar; and after the same Manner in the rest. Crowns and Garlands were thought so necessary to recommend Men to the Gods, and were so anciently used, that some have derived the Custom of putting them on at Feasts, from the primitive Entertainments, at which the Gods were thought to be present (b). But of this there will be Occasion to speak more fully, when the Grecian Entertainments come to be described.

Beside this Crown, the Priest sometimes wore upon his Head a sacred Infula, or Mitre, from which, on each Side, hung a Ribband, as we learn from Virgil (c). Infulae were commonly made of Wool, and were not only worn by the Priest, but were put upon the Horns of the Victim, and upon the Temple and Altar; in like Manner also were the Crowns used by them all. But the Covering their Head with a Mitre was rather a Roman than a Grecian Custom, and first introduced into Italy by Æneas, who cover'd his Head and Face, lest any ill-boding Omen, appearing to him, should disturb the religious Rites, as we are inform'd by Virgil (d). Nevertheless, some of the Roman Sacrifices were offer'd after the Grecian Fashion, ἀπακαλυπτῳ κεφαλί, with their Heads uncovered, as particularly tho' of Saturn mention'd by Plutarch (e), the Rites whereof were first brought from Greece, according to Macrobius (f). The same is affirm'd by Dionysius the Halicarnassian (g) concerning the Sacrifices offer'd on the great Altar of Hercules, which were first instituted by Evander the Arcadian. The Victims had the Infula, and the Ribbands tied to their Horns, the Crowns and Garlands upon their Necks. Whether this Order was perpetual, is not certain. However, that Victims were adorn'd with Garlands, is attested by innumerable Examples, whereof I shall only at present mention that of Polyxena, who, being to be sacrificed, is call'd, by Lycophron, σεσαυματισάσται, because 

(5) To be continued...
Alluding to this Custom, Porphyry calls the Oven, design'd for Sacrifice, 

χρυσόκηρυς. Pliny (k) hath observed, that the larger Sacrifices only, such as Oxen, were thus adorn'd: but the contrary appears out of a Decree of the Roman Senate, cited by Macrobius (l), in which the December are commanded to sacrifice to Apollo, after the Grecian Manner, an Ox and two She-goats with gilded Horns; unless, as some think, Goats were also numbered amongst the bovilia majores, or greater Victims; as the Sheep were counted maxima, or the greatest, not for their Bigness, but their Value and Acceptableness to the Gods.

The Altars were deck'd with sacred Herbs, called by the Romans Verbena; which is a general Name for all the Herbs used at Sacrifices; and here, as at other Times, every God had his peculiar Herb in which he was thought to delight.

The solemn Times of Sacrificing were varied according to the Temple of the Gods. 'To the celestial Gods they sacrific'd _και συν ἄνω δαντέλαιοντ _πο τό ἡλίου, in the Morning about the Time of the Sun's Rising, or at least in open Day. To the Manes and subterraneous Gods, who were thought to hate the Light, and to frequent the Earth by Night only, they offer'd their Devotions _ξεπι ηλίου ήσομάς, about Sun-set (m), and very often at Midnight; at which Time the magical Rites, whereof Hecate was President, were celebrated.

All Things being prepared, the Mola salis, with the Knife, or other Instrument to kill the Victims, and the Crowns, were brought in a Basket call'd _κανον_: whence the Athenian Virgins, whose Office it was to carry this Basket at the Panathenæa, and some other Solemnities, were call'd _καννῆσες_.

The Victim, if it was a Sheep, or any of the smaller Animals, was driven loose to the Altar; but the larger Sacrifices often were brought by the Horns, as appears from the Words of Homer, where he describes the Sacrifices of Nestor,

_Βῶν ἴ τ χρυσόκηρυς_ Στράτης _καὶ Νικηφόρος._

_Stratius and Echephon dragg'd by the Horns An Ox._

Sometimes, as Juvenal (n) witnesses, the Victims were led by a Rope; but then it was a long one, and not too close or strait, left the Victim should seem to be brought by Force to the Altar: Thus that Poet's Words intimate:

_Sed procul extensam petulans quatit hostia funem_  
_Tarpejo servata Jovi, frontemque coruscat._

(i) II. κ'. (k) Lib. XXXIII. cap. 3. (l) Saturnal, lib. I. (m) Apollonii Scholia in lib. I. Argon. (n) Sat. XII.
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And left the Victim should seem to be sacrificed unwillingly, and by Constraint, the Cords were commonly loosed. Thus we find done in Virgil (a);

Tres Eryci vitulos, & Tempestatibus agnam
Cædere deinde jubet, solviæ ex ordine funes.

In one of Aristotle's Epigrams, an old Woman leads a Bull to the Altar by his Ear, to shew his Compliance;

Τῷ τινι γραφεὶς εἰξίκεια μονὶ μονὸν ζαΐς ἔλκες
Τόρθ' εἰπὶ ζωμὸν, ὃ δ', ἐς ματεῖα παίς, ἐπεται.

Sometimes there were certain Persons appointed to fetch the Sacrifice with musical Instruments, and other Solemnities; but this was seldom practised, except at the larger Sacrifices, such as Hecatombs.

After this, they stood about the Altar, and (b) the Priest, turning towards the right Hand, went round it, and sprinkled it with Meal and holy Water; he be sprinkled also those who were present, taking a Torch from the Altar, or a Branch of Laurel. This Water was call'd Χερυσ, being the same they wash'd their Hands with at Puriication. On both which Accounts the Poets use χερυσίασα, instead of ἵτε ζελεν to offer Sacrifice. The Vessels also they purified with Onions, Water, Brimstone, Eggs, and the like.

This done, the Crier proclaim'd with a loud Voice; Τις τιθεῖ; Who is here? To which the People replied, Πολλοὶ καγατοί, Many and good. After this they pray'd, the Priest having first exhorted them to join with him, saying, Ἐν χαίμεθα, Let us pray. An Example of this we find in Aristophanes (c);

—TP. Ἀλλ' εν χαίμεθα.
Τις τιθεὶς ἄρο ποτ' ἐστι; Θ. Πολλοὶ καγατοί.

Their Requests were generally, that the Gods would vouchsafe to accept their Oblations, and send them Health and Happiness; they added at their αἰτωμα, petitionary Sacrifice, a Request for whatever particular Favour they then desired. They seem to have had a general Form of Prayer used on all such Occasions, tho' sometimes varied as to the Words, One of these remains in Aristophanes (d), another in Athenæus (e) out of Menander's Flatterer. At this Time also the Crier commanded Silence in these, or the like Words, Εὐμυμετα σίγα, σίγα τάς ἐςο λεος. The same Custom was observed by the Romans in their Sacrifices, where they proclaim'd, Faveite Linguis, which Words answer to the Greek εὐμυμητε, by which the People seem not to have been commanded to remain in a deep and uninterrupted Silence, but rather to abstain from all Speeches and ominous Words. Thus Horace has interpreted it,

— male ominatis
Parcite verbis.

Let no ill-boding Words your Lips prophane.

(a) Æneid. lib. V. ver. 772. (b) Aristoph. ejquie Scel, in Pace. (c) Pag. 662. Edit. Amstled. (d) Loco citato. (e) Deipn. lib. XIV.
Prayer being ended, the Priest having before examin'd all the Members of the Victim, to see if it had any Blemish, or other Defect, proceeded now to examine (unless this also had been done before) whether it was found within. To this End Meat was set before it, as Barley-meal before Bulls, and Vetches before Goats; which, if they refused to eat, they were judged unfound. They sometimes besprinkled it with cold Water, which, if it endured, without shrinking, it was thought to be some Way indisposed; thus (f) Plutarch. This being done, they made Trial whether the Victim was willing to be sacrificed to the Gods, by drawing a Knife from its Forehead to the Tail, as Servius hath observed (g), at which, if the Victim struggled, it was rejected, as not acceptable to the Gods; but if it stood quiet at the Altar, then they thought the Gods were pleased with it; yet a bare Non-Resistance was not thought sufficient, except it also gave its Consent, as it were, by a gracious Nod, which was the ancient Manner of granting or approving (whence the Word επισηνευω among the Greeks, and annuere among the Romans, signifies to give Assent to any Thing) and to this End they pour'd Water into its Ear, and sometimes Barley, which they call'd Πεπυγυτας, according to the Scholiast upon Apollonius Rhodius (b).

After this they pray'd again; which being done, the Priest took a Cup of Wine, and, having tasted it himself, caused the Company to do the like, and then pour'd forth the Remainder between the Horns of the Victim, as we learn from Ovid (i),

____ dum vota sacerdos
Concipit, & fundit purum inter cornua vinum.
While the muttering Priest prays at the hallow'd Shrine,
And pours between the Horns the unmix'd Wine. H. H.

The same Custom is every where mention'd in Authors; but it will be sufficient to observe this one Example in that remarkable Epigram of Furias Euenus, wherein the Vine thus bespeaks the Goat:

Κῦν με φαγῆς ἔτι πίλειν, ὄμιος ἔτι καρποφορίσων
Οὐσιν ἐπισηνεύκνι σοι, τράγε, Συμφένω.

Tho', leach'rous Goat, you on my Cyons browse,
And tear the swelling Clutters off my Boughs,
Luxuriant Sprouts shoot out with fresh Supplies,
To pour betwixt your Horns at your own Sacrifice. H. H.

After this, Frankincense, or other Incense was strew'd upon the Altar, and as some say, upon the Forehead of the Victim, being taken out of the Censer, call'd in Greek Θυμαμαθήσεως, with three Fingers, as Ovid (k) hath inform'd us,

(f) Libro de Defect. Orac. (g) In Æneid. XII. v. 173. (b) Argon. lib. V. 425. (i) Metam. lib. VIII. v. 593. (k) Fast. lib. II.
Whence it is, that the 
Pythia in Porphyry faith, that the whole Heca-
tombs of the Thesalian were not more acceptable to the Gods than the 
Religion, which a certain Hermionian offer'd with his three Fingers. 
Then they pour'd forth Part of the Οὐλαὶ on the Back of the Victim, 
which, was, upon that Account, bedew'd with a small Sprinkling of 
Water. This being done, they pray'd again, and then offer'd the 
Remainder of the Οὐλαὶ upon the Altar; all these they call'd Προθυ- 
ματα, as being offer'd before the Victim. 

Then the Priest, or the Κύπρις, or sometimes the most honourable Per-
son in the Company, where no Priest was present, kill'd the Beast, by 
striking him down, or cutting his Throat. Sometimes the Person who 
kill'd and prepar'd the Victim, which was accounted a more ignoble 
Office, was different from him who offer'd it upon the Altar. If the 
Sacrifice was in Honour of the celestial Gods, the Throat was bended up 
towards Heaven; and this Homer calls αὐτὸ ἐρπευ, or in one Word ὄ-
γρευον: But if the Sacrifice was made to the Heroes or infernal Gods, 
it was kill'd with its Throat towards the Ground, saith Euathlius (a). 
If, by any Chance, the Beast escap'd the Stroke, leap'd up after it, 
bellow'd, did not fall prone upon the Ground, after the Fall kick'd and 
stamp'd, was restless as tho' it expired with Pain and Difficulty, did 
not bleed freely, and was a long Time a dying, it was thought unac-
cetable to the Gods; all these being unlucky Omens, as their Con-
traries were Tokens of Divine Favour and good Will. The Κύπρις 
did then help to flay the Beast, light the Wood, and do other inferior 
Offices, while the Priest or Soothsayer, with a long Knife, turn'd over 
the Bowels to obverse, and make Predictions from them (it being un-
lawful to touch them with his Hands.) The Blood was reserved in a 
Vessel call'd Σφαγεῖον, Αμφί, or, according to Lycophron, Ποιμα-
ύμα, and offer'd on the Altar to the celestial Gods: If the Sacrifice 
belong'd to the Gods of the Sea, it was pour'd into Salt Water; but 
if they were by the Sea-side, they flew not the Victim over the Σφα-
γεῖον, but over the Water, into which they sometimes threw the Vic-
tim, whereof this Instance occurs in Apollonius Rhodius (b).

Hρ, ἀμα δ' εὐχαρίστω ἐς οἴσατα λαμπτουμένας, 
Hκε πατά ἑσίμινς ———

Then, praying to the blue-ey'd Deity, 
O'er the curl'd Surface flabb'd the Sacrifice, 
And cast it over Deck. ——— H. H.

In the Sacrifices of the infernal Gods, the Beast was either flain over 
a Ditch, or the Blood pour'd out of the Σφαγεῖον into it. This done,
they pour'd Wine, together with Frankincense, into the Fire, to increase the Flame; then they laid the Sacrifice upon the Altar, which, in the primitive Times, was burn'd whole to the Gods, and thence call'd ὀλίκαυσων, or ὀλυκαῦσων. Prometheus, as the Poets feign, was the first that laid aside this Custom; for considering that the poorer Sort had not wherewith to defray the Expences of a whole Burnt-Offering, he obtained Leave from Jupiter, that one Part only might be offer'd to the Gods, and the Remainder reserv'd for themselves. The Parts belonging to the Gods were the Mnēsi, these they cover'd with Fat, call'd in Greek Κυσαν, to the End they might consume all together in a Flame; for except all was burn'd, they thought they did not μαλλισθέω, or litare, i. e. that their Sacrifice was not accepted by the Gods. Upon the Mnēsi were cast small Pieces of Flesh cut from every Part of the Beast, as the Ασαρχεῖς, First-fruits of the Whole; the doing this they call'd ὑμοθέτησαν, either because they first cut the Shoulder, which is in Greek call'd Ωμός; or because they did Ωμα τιθέσαν, put these raw Pieces of Flesh upon the other Parts. Thus we find done in Homer (c).

The Mnēsi, Thyghri, were appropriated to the Gods, because of the Honour due to these Parts, Παιὰ τε λυτεθαίνων τοις ζώοις εἰς βάθιον τε χέρι γένεσθαι, because of their Service to Animals in walking and generating (d). And hereby they commended, in the mystical Sense of this Rite, both themselves and all their Actions and Enterprizes to the Divine Protection (e). Thus Eustathius (f); but Caufobon (g) tells us, they sometimes offer'd the Entrails, herein contradicting Eustathius, who informs us that these were divided among the Perfons present at the Sacrifice; and Homer, in the Descriptions of his Sacrifices, usually tells us, that they feasted upon them, συλλαγοὺς εἰσάνατο. By the Word συλλαγοὺς, the' it properly signifies the Bowels, are to be understood, saith my Author (b), the Spleen, Liver, and Heart; and that it is sometimes taken for the Heart, will appear by the Signification of its Compounds: For by δώλον γυρὸν, is meant a μπε- 
ρίλλανιμος Man; as, on the contrary, δώλον γυρὸν denotes a Man of Courage, saith the Scholast (i) upon Sophocles. Yet, in some Places, the Entrails were burn'd upon the Altar. Thus Æneas does in Virgil (k):

Tum Stygio Regi nodurnai inchoat aras,
Et solida imposit taurorum viscera flammas.

And another Perfom in Ovid's Metamorphosis;

Viscera jam tauri flammas adolenda dedisset.

But Dionysius the Halicarnassian, comparing the Grecian and Roman Rites of Sacrifice, affirms, that only the ἄσαρχεις of the Entrails, as hath been

(c) Iliad. d. ver. 459. (d) Eustathius in Iliad. d. (e) Tzetzes in Hesiod. Oper. & Dies. lib. 335. (f) Il. d. (g) In Theophrast. (h) In II. d. (i) In Ajace. (k) Æneas. lib. VI. ver. 252.

observed
observed concerning the other Members, were sacrificed. " Having
" waff'd their Hands (faith he) and purify'd the Victims with clear
" Water, and beftrew'd their Heads with the Fruits of Ceres, they
" pray to the Gods, and then command the Officers to kill the Vices-
" tims: Some of these do thereupon knock down the Victim, others
" cut its Throat when fallen to the Ground, others flay off its Hide,
" divide the Body into its feveral Members, and cut off the First-fruits
" (ετοςεις) from every Entrail, and other Members; which, being
" sprinkled with Barley-meal, are presented upon Canisters to the Per-
" sons who offer the Sacrifice, by whom they are laid upon the Altar to
" be burnt, and, whilst they are confuming in the Fire, Wine is pour'd
" upon them. All which is perform'd according to the Grecian Rites
" of Sacrifice, as will easily appear from the Poems of Homer (?)." He
then proceeds to confirm this Description of the Sacrifices by feveral
Testimonies out of Homer, which, being to the fame Purpofe with
others already cited out of that Poet, shall be omitted.

Whilst the Sacrifice was burning, the Priet, and the Perfons who gave
the Victim, jointly made their Prayers to the God, with their Hands
upon the Altar, which was the usual Poffure in praying, as will be
fhewn hereafter. Sometimes they play'd upon musical Instruments
in the Time of Sacrifice, thinking hereby to charm the God into a propi-
tious Humour, as appears by a Story related in Plutarch (m), of Ile-
nias, who, playing upon a Pipe at a Sacrifice, when no lucky Omens
appear'd, the Man, by whom he was hired, snatch'd the Pipe, and
play'd very ridiculoufly himself; and when all the Company found Fault
with him, he faid, To play satisfactorily is the Gift of Heaven. Ile-
nias, with a Smile, reply'd, Whilst I play'd, the Gods were so ravijh'd with
the Mufick, that they were carelefs of the Sacrifice, but to be rid of thy
Noise, they presently accepted it. This Custom was moft in Use at the
Sacrifices of Aerial Deities, who were thought to delight in musical
Instruments, and harmonious Songs.

It was also customary, on fome Occasions, to dance round the Altars,
whilst they fung the sacred Hymns, which consisted of three Stanzas,
or Parts; the firft of which, call'd Strophe, was fung in turning from
East to West; the other, named Antistrophe, in returning from West to
East; then they flood before the Altar, and fung the Epode, which was
the laft Part of the Song. These Hymns were generally compofed in
Honour of the Gods, containing an Account of their famous Actions,
their Clemency, and Liberality, and the Benefits conferr'd by them upon
Mankind; and concluded with a Petition for the Continuation of their
Favours. They were call'd by a general Name Παιεῖς, but there was
also a particular Name belonging to the Hymns of almost every God,
faith Pollux. For Instance, the Hymn of Venus was call'd Τυίριος,
that of Apollo was peculiarly nam'd Παύνα, and both of them were flil'd Προσφατα; the Hymns of Bacchus were call'd Διόνυσαντάς, &c. Of all
musical Instruments, the Flute seems to have been moft used at Sacrifices.

(i) Dionysius Halicarn. Antiquit. Romania. p. 478, 479. Edit. Lips. (m) Sym-
poiac. lib. II. Q. 1. whence
whence comes the Proverb Αὐλητοῦ, applied to those that live upon other Men’s Charges, because Αὐληται, Flute-players, used to attend on Sacrifices, and to partake of them, and so lived on free Cost, as Suidas (a) informs us. At some of the Íōnιτ Sacrifices, the Priests founded Trumpets whilst the Victims were burning upon the Altar (b). And most of the Heathen Nations were possess’d with a Belief that the Gods were affected with the Charms of Musick in the same Manner as Men. On which Account they were ridicule’d by the Christian Apologist (c). But, as hath been several Times observed, the Feasts or Sacrifices of the Gods being managed in the same Manner with the Entertainments of Men, it is no Wonder that musical Instruments, so much used by all Nations at their Feasts and merry Meetings, should be admitted at the Festivals and Sacrifices of the Gods.

The Sacrifice being ended, the Priest had his Share, of which an Account is given in the preceding Chapter. A tenth Part was also due to the Magistrates call’d Πεύλαρης, at Athens. At Sparta the Kings had the first Share in all publick Sacrifices, and the Skin of the Victim. It was usual also to carry home some Part of the Offering, for good Luck’s Sake. This was term’d ῾Τυλεα, as conducing to their Health and Welfare (d). The Athenians were commanded, by a Law, to observe this Custom; and covetous Men sometimes sold what remain’d, and made a Gain of their Devotion. Sometimes the remaining Parts of the Sacrifice were sent to absent Friends; to which Custom (e) Theo-

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For the most Part, especially if they had received any particular Mark of Divine Favour, the Sacrifice being ended, they made a Feast; for which Purpose there were Tables provided in all the Temples. Athenæus (f) tells us, that, amongst the Ancients, they never indulged themselves with any Dainties, nor drank any Quantity of Wine, but at such Times; and thence an Entertainment is call’d Θοιν, because they thought they were oblig’d Μεδί νες οἰνόδας, to be drunk in Honour of the Gods; and to be drunk was term’d Μεδίν, because they did it μετά τω νείβα, after Sacrificing. Hence epulari, comedere, and the like Words, which express Eating or Feasting, are sometimes put for Sacrificing. Thus we find in Virgil (g);

Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris, Letōrum libat honorem.

Hence also the Gods were said to feast with Men. Thus Alcinous speaks in Homer (b):

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On the same Account Jupiter, and the rest of the Gods, are said to go to a Feast in Ethiopia, which is only a poetical Description of a Festival-time in that Country;

Zeus did offer sacrifices, and dedicated Apollo; and hence he was 233. H. H.> fupprefied.

From these and the like Influences in other Authors, it appears to have been a Custom very ancient in Greece. The same was also generally obser'v'd in other Countries. Hence the just Man in Ezekiel (a), is said to be one, who hath not eaten upon the Mountains, neither hath lift up his Eyes to the Idols. And in Exodus, when God had commanded Moses to require Leave of Pharaoh for the Jews, to go into the Wilderness to sacrifice to the Lord (b); he thus beppeaks Pharaoh in a different Form of Words, but importing the same Sense (c): Thus faith the Lord God of Israel, Let my People go that they may hold a Feast to me in the Wilderness. Hence Balaam and the Princes with him are entertain'd by Balac, King of Moab, with the Flesh of sacrifice'd Victims (d): And the Moabites en'tic'd the Israelites to be present at the Feasts of their Gods (e). Hence also, to mention no more Examples, the Israelites are commanded to destroy the Idolatry of the Nations, who liv'd about them, left thou do sacrifice to their Gods, and one call thee, and thou eat of his Sacrifice (f). All the Time the Feast lasted, they continued singing the Praises of the God. Thus we find, after the Sacrifice offer'd by Chryses and the Grecians to Apollo in Homer,

Oι δ' παροιμίαις μοιπόν θεον ιλάσκοιν, Καλόν δέδοντες ταύτα κοινες Ἀχαιοί, Μέλποντες Εὐδαιμον.——— (g)

All Day in moving Sounds the Grecians sing, And echoing Woods with In Paean ring, To win the Gods t'accept their Offering. H. H. S

When they sacrifi'd to Fefta, it was usual to eat up whatsoever was left, and to send any Part of it abroad was thought a Crime; whence the Proverb Esia. ſείν, and among the Romans, Lari sacrificare, is applied to Gluttons, who eat up all that is set before them. To this Goddes also they offer'd the first Part of their Libations, at least of all those which were paid to the Houfhold Gods, whence comes the Proverb ἀρχεῖς ἄρχεται, to begin at home. This Custom the Scholast upon Aristophanes (b) tells us, was founded upon a Grant of Jupiter to Vesta. After he had

(a) XVIII. 6. (b) Exod. iii. 18. (c) Exod. v. 1. (d) Num. xxv. (f) Exod. xxxiv. 15. (g) Iliad. d. v. 473. (b) In Σφυξί. p. 491. Edit. Aurel, Allobrogum.
fupprefs'd the Sons of Titan, he promised *Vesta* to grant whatever she would request; whereupon the first desired that she might enjoy a perpetual Virginity; and, in the next Place, that she might have the first Part in all Sacrifices. The last Part also, as well as the first, was offer'd to *Vesta*, who being the same with the *Earth*, to which the first and last Parts belong; all Things are produc'd out of that Element, and again resolved into it. Or because *Vesta*, who presides over *Aras & Socii*, the Altars and Hearths of Houses, is *custos rerum intimarum*, Keeper of the most secret Things, and on that Account to be honour'd above all other Deities. Which Reason is assign'd by Cicero (i). To return, the Feast in some Places was to be ended before Sun-set, as *Athenaeus* (k) informs us, and was not to exceed an appointed Time in any Place. After the Feast, they sometimes play'd at Dice, as *Sanctius* hath observed out of *Plato*. And whence was this Custom deriv'd? No doubt, from the common Practice of recreating themselves with all Sorts of Plays and Diversions after Meals. Neither were Dice only, but any other Sort of Game used after the Feasts upon Sacrifices. Hence of the Jews, who had sacrific'd to the Golden Cal'd, it is said, that they *fate down to eat, and rofe up to play*. But of this Custom, a more particular Account will be given, when the Grecian Entertainments shall be describ'd. The Entertainment and Recreation being ended, they returned to the Altar, and offered a Libation to *Jupiter* †ελειθυρ*, the perfect. The primitive Greeks were wont to offer the Tongues, together with a Libation of Wine, to *Mercury*, as *Athenaeus* (l) reports. The same Custom is also mention'd by *Apollonius* (m):—

Oυδ" εχειδν μελετεια κερασσαμωροι ἡ λοιπας Ἥλθεις ἐστι, τεσε ὑπὸ τε γλωσσας γεννητο ἄθεαμβαι, ὁ παν ὁ δὲ κνέφας ἑμνωντο.

Then, as the Custom of their Country was, On th' burning Tongues the mix'd Libation flows; This done, they haftie unto their soft Repose. 

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The Tongues they offer'd this Time, either with a Design to make an Expiation for any indecent Language which had been spok'n; or in Token that they committed to the Gods, as Witnesses, what Discourse had pass'd at the Table; or to signify, that what had been spok'n there ought not to be remember'd afterwards, or divulg'd. They were offer'd to *Mercury*, the God of Eloquence, as taking a particular Care of that Member (n).

After all they return'd Thanks to the God for the Honour and Advantage of having with him in the Victim, and then were dismis'd by the *Κυπεξ* in this or the like Form, *λαοῖς ἄρσεις* (o).

Thus much concerning the Grecian Sacrifices. There were also other Sorts of Presents offer'd to the Gods, even from the earliest Times, either

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to pacify them when angry, or to obtain some future benefit, or as a grateful Acknowledgment of some past Favour. They consisted of Crowns and Garlands, Garments, Cups of Gold, or other valuable Metals, and any other Thing, which conduced to the Ornament, or the Enriching of the Temples: They were commonly term'd ἀναθῆμα, and sometimes ἀνακλίτωμα, from their being reposed in the Temples, where they sometimes were laid on the Floor, sometimes hung upon the Walls, Doors, Pillars, or the Roof, or any other conspicuous Place. Thus we find in Horace,

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_Me tabula sacer_  
_Voitiva partes indicat uvida_  
_Suspendisse potenti_  
_Vestimenta maris Deo (p)._

And in Virgil (q), to mention only this Example more,

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_Si qua ipse maius venatibus auxi,  
Suspendive tholo, aut sacra ad fasglgia fixi._

Sometimes the Occasion of the Dedication was inscribed either upon the Thing itself, or, when the Matter of that could not bear an Inscription, upon a Tablet hung up with it. This appears from the forementioned Passage of Horace, and (to mention this one Instance more) from the following Distich of Tibullus (r):

_Nunc, Dea, nunc succurre mihi: nam posse mederi_  
_Picta docet Templis multa tabella tuis._

I shall only add this one Observation, that when any Person left his Employment, or Way of Life, it was customary to dedicate the Instruments belonging to it, as a grateful Commemoration of the divine Favour and Protection. Thus in the following Epigram (f), a Fisher-man makes a Present of his Nets to the Nymphs of the Sea;

_Taïs νυμαις κίννης τίδε πήκτων ἡ γὰς ἀλέγες_  
_Πηγας αὖρτισὴν μοῦχθον ἐνυβολίνς._

Shepherds hung up their Pipes to Pan, or some of the Country Deities. This we find done by one in Tibullus (t):

_Pendebatque vagi pastoris in arbo re votum,_  
_Russica silvestri ßßtula sacra Deo._

Hence Lais, decay'd with Age, dedicates her Mirror to Venus (u):

_Ἡ σοβαρὸν γελάσασα καθ' Ελλάδον η ὡ ἐφυντων,_  
_Εσμόν ἐνι προσθήσεις Λαίς ἐχύσα ἰεάν._

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Whoever is willing to be farther informed concerning the Nature and Kinds of these Presents, may consult Paufanias (w), who has left us a very particular Description of those in the Delphian Temple, which was the richest of any in Greece.

Before the Conclusion of this Chapter, it will be necessary to observe farther, that, by a very ancient and universal Precept, the Tenths of many Things were claim’d by the Gods. Hence the Grecians, having driven the Persians out of Greece, presented a Golden Tripod to Delphian Apollo out of the Tenths of the Spoils taken in the War, as we are informed by Diodorus the Sicilian (x). Another Example is the golden Buckler dedicated to Jupiter, after the Taking of Tanagra, with this Inscription, as we find it in Paufanias (y):

Nede mew giwlasr xraosei, en 3 Tanayxexa
Tis laxeumaiouins sumiachid ye teven,
Doev daw Ayxexov, 3 Aibwavov, 3 Iowav,
Taw d€katav ricas evneka taw polémio.

Lucian mentions the Tenths of Spoils dedicated to Mars (z). Herodotus (a) speaks of a golden Chariot and Horfes consecrated to Pallas by the Athenians, with this Inscription:

Eisrea BiafwOn yX Xalkeidéovn damaouates
Paiydes Aibwavov erezouei ev nolémv,
Dewv 6X àw=xuventi sttppreov 6Beova Ýbeov.
Taw xppes d€katw Pallaði taw d' 6x seats.

We find in Xenophon (b), that the tenth Part of the Product of a certain Field, consecrated to Diana, was sacrificed every Year. And in Paufanias (c), that the Siphnians constantly presented a tenth Part of their gold Mines to Apollo. It was also customary for Kings to receive a tenth Portion of the several Revenues of their Subjects. This was paid by the Athenians to Pisistratus, the receiving whereof that Tyrant excuses in his Epitlfe to Solon (d), as being not expended in his own private Service, but laid out upon Sacrifices, and for other publick Uses. The same Custom prevailed in other Countries; whence Samuel describes some of the Inconveniences, which the Jews were bringing upon themselves—by defiring a King, in the following Words (e); He will take the Tenth of your Seed, and of your Vineyards, and give them to his Officers and to his Servants. He will take the Tenth of your Sheep, and shall be his Servants. So constant and universal was the Custom of paying Tenths to the Gods and Kings, that 6x€kai d' [a], and 6xkatáloí ói, Collectors of Tenths, are general Names.

\[w\] Pseudo, p. 624. Edit. Hanov. \(x\) Bibliothec. Hist. lib. XI. \(y\) Eicac. d' 
\[z\] Dialog, de Salutatione. \(a\) Lib. V. cap. 77. \(b\) De Expedit. Cyri, lib. V. 
\(c\) Pseudo, p. 623. \(d\) Apud 'Digenem Laetrum.' \(e\) 1 Sam. VII. 15, 17.
Chap. 5.  Of the Religion of Greece.

Of the Grecian Prayers, Supplications, and Imprecations.

The Piety of the ancient Grecians, and the honourable Opinion they had conceived of their Deities, doth in Nothing more manifestly appear, than in the continual Prayers and Supplications they made to them; for no Man amongst them, that was endued with the smallest Prudence, faith Plato (b), would undertake any Thing of greater or lesser Moment, without having first asked the Advice and Assistance of the Gods; for this they thought the surest Means to have all their Enterprizes crown’d with Success. And that this was practiced by the whole Nation of the Greeks, as well as by their Philosophers, and that in the most primitive Times, is fully witnessed by their Poets, and other ancient Writers. Thus in Homer’s ninth Iliad, Nestor is introduc’d praying for Succes to the Ambassadors, whom the Grecian Chiefs were sending to Achilles. In the tenth Iliad, Ulysses enters upon his Expedition into the Trojan Camp in the same Manner. In the last Iliad, Priamus entreats the Assistance of the Gods, before he durst adventure himself into the Tent of Achilles to redeem Hector’s Body. And to forbear other Iniances, the Heroes seldom engage with their Enemies, till they have first implored the divine Protection and Favour.

It seems to have been the universal Practice of all Nations, whether civil or barbarous, to recommend themselves to their several Deities every Morning and Evening. Whence we are inform’d by Plato (i), "That at the Rising both of the Sun and Moon, one might every where behold the Greeks and Barbarians, those in Prosperity, as well as those under Calamities and Afflictions, prostrating themselves, and hear their Supplications." And to this Custom Horace seems to allude in the following Words (k),

Longas 6 utinam, dux bone, ferias
Præstes, dicimus integro
Sicci mane die, dicimus uvidi
Cum Sol Oceano subeas.

(f) Etymologici Auctor, Harpocratian, Ileycibus, Said. (g) Gei. XIV. 18, 20.
(b) Times. (i) De Legibus, lib. 10. (k) Lib. IV. Od. V. v. 37.

That
That is, We pray for the Prosperity of Italy, both in the Morning, and in the Evening.

The Lacedemonians had a peculiar Form of Prayer, for they never used, either in their publick or private Devotions, to make any other Request, than that the Gods would grant what was honourable and good for them, as Plato (l) witnesseth; but Plutarch (m) tells us, they added one Petition more, wiz. That they might be able to suffer Injuries. The Athenians (n) used, in their publick Prayers, to desire Prosperity for themselves and the Chians; and at the Panathenaec, a Solemnity which was celebrated once in five Years, the public Crier used to implore the Blessing of the Gods upon the Athenians and Plataeans.

But passing by the Subject-Matter of their Prayers, it is my principal Design in this Place, to describe their Manner of supplicating the Gods; and because they made their Supplication to Men, for the most Part, with the same Ceremonies, I shall treat of them both together. Petitioners both to the Gods and Men us'd to supplicate with green Boughs in their Hands, and Crowns upon their Heads, or Garlands upon their Necks, which they did with a Design to beget Respect in those to whom they made their Supplications, as Triclinius (o), in his Commentary upon Sophocles, teacheth us. These Boughs are call'd by several Names, as σαλλος, or κλάδος ἵκηθεος, φυλλας ἵκηθες, and ἵκηθες. They were commonly of Laurel, or Olive; whence Statius (p),

Mite nemus circa,

Vittate Laurus, & supplicis arbor Olivea.

About this Grove the peaceful Olive grows
And sprightly Laurel, on whose verdant Boughs
Wreath'd Garlands hung

H. H.

Which Trees were chiefly made use of, either because they were ἀνθώποι, always green and flourishing, whence Euripides (q) gives the latter the Epithet of ἀκήστος, never fading: Or, because the Laurel was a Sign of Victory, Success, and Joy; the Olive of Peace and Good-will. In these Boughs they put Wool, which was not tied to them, but wrapped about them; for which Reason the Tragedian (r) seems to have call'd it Δεσμίς, ἀεί γαρ φυλλας, the Thy without a Knot. And, from their being wrapped round, some think that they were called by the Romans, Vittae, or Infulae; whence Virgil (s),

Ne temine quod ultra
Praerimus manibus wittas, ac verba precanum.

Let not the King despise us; 'cause we bear
This Wreath, the Badge of Suppliants.

H. H.

(l) Alcid. II. (m) Institut. Lucnic. (n) Alcin. ab Alex. Gen. Dier. lib. V. cap. 27. (o) Oed. Tyr. v. 3. (p) Theb. lib. XII. (q) In Ione, v. 1436. (r) In I. 1210. v. 31. (s) Æneid VII. v. 236.

And
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And by the Greeks they were term’d σέμματα in which Senfe Homer is by some thought to have used this Word (i);  

Σέμματα ἐχον το χεριν ἐκθειν Απόλλων.  

For according to the old Scholia upon Sophocles (u), σέμμα is to be interpreted τι προσελθών έχον το Σαλλώ—certain Wool wapp’d about a green Bough. With these Boughs, and sometimes with their Hands, if they were doubtful whether they should prevail or not, it was usual to touch the Knees of the Statue, or Man, to whom they address’d themselves; if they had Hopes, they touch’d his Right Hand, but never the Left, that being thought unlucky; if they were confidential of Success, they role as high as his Chin; or Cheeks. It was customary to touch the Head, because that is the principal and most honourable Member in a Man’s Body, as Eustathius (w) thinks; or because they desired the Person should give his Consent to their Petitions, annuendo, by a Nod, for this was the Manner of granting Requesst; whence Jupiter, in Homer (x), having granted Thetis’s Petition, adds,

Εἰ τι, άλη τοι κεφαλῆ καλανεύσομαι, έχεις πεπολυσθ.  
Τῶτι το ἐξ έμείδεν γένετ᾽ α’ δανατοίοι μέγιστον  
Τέκμαρ, ἦ τι έκμυς παλιναρζεῖον, ἦ τι' αδαπατηλίν.  
Ουδ ’ ατελεω ἢτον γ’, ο’ τις κεφαλῆ καλανεύσω.

But left you doubt, if you can doubt a God,  
I’ll clear all Scruples by a solemn Nod:  
For that’s with me a never-failing Sign,  
And does Performance to my Vows enjoin.  

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The Hand they touch’d (y) as being the Instrument of Action. The Knees, because they desired the Soul of the Person should bend, as it were, and incline to their Requesst, for that the Joints in that Place are more flexible than in any other Part; or because the Knees are the Instruments of Motion, as if they request’d the Person to bestir himself, and walk about to effect their Desires. Whence, to use the Words of Pliny (z), hominis genus quaedam religio iness, observatione gentium: haec supplies attingunt; haec, ut aras, adorant; fortasse quia ipsis iness vitalitas. By all Nations a Sort of religious Veneration is paid to the Knees of Men: These the Suppliants endeavour to touch: These they adore in the same Manner as they do the Altars of the Gods; perhaps because there is a Sort of lively Vigour in them. Sometimes they touched the Knees with one Hand, and the Head, or Hands, with the other. Thus did Thetis by Jupiter:

Κεκιν δ’ άνάβη μέγαν έφανυ, οδυματόν τε,  
Εύνεν δ’ ευτυχιάν Κινηίτων άτερ άνδειον άλλων  
Ακεστάτη κορυφή πολυειραζ’ έλμυκτοιο.


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Just had the blushing Goddes heav'd her Head, 
From off the Pillow of her Saffron Bed, 
When azure Thetis heav'n-ward wing'd her Flight, 
And on the steep Olympus did alight; 
Where she all-seeing Jove found feated high; 
Remote from each inferior Deity; 
Straight at his Feet herself she proftrate cast, 
And with her Right Hand seiz'd, with eager Haste, 
Her Left his Knee embrac'd.  

Sometimes they kis'd the Hands and Knees. Priamus, in Homer; is introduc'd touching the Knees of Achilles, and kis'sing his Hands (a).

If the Petitioners were very fearful, and the Persons, to whom they address'd themselves, of very great Quality, they kis'd their Feet. This Kiss the Romans call'd Labratum, and the old Glos renders it φιλιμα βασιλικω, ας αφασικων βασιλεως, a Kiss of a King. Sometimes they kis'd their own Hands, and with them touch'd the Person. Another Sort of Salutation there was, whereby they did Homage to the Gods, viz. by putting the Fore-finger over the Thumb (perhaps upon the middle Joint, which they us'd in counting the Number Ten) and then giving a Turn on their Right Hand, as it is in Plautus (c) ;

Ph. Quod si non affert, quo me vortam nescio.  
Pa. Si Deos salutas, dextra vorsum censo.

Ph. But if he fail me, I know n't which Way to turn.  
Pa. Turn !—why you must turn to th' Right Hand, I conceive; if you would reverence the Gods. ——— H. H.

Sometimes they prostrated themselves at the Entrance of the Temples, and kis'd the sacred Threshold. To which Custom Tibullus thus alludes (d),

Non ego, si merui, dubitem procumbere Templis,  
Et dare sacratis oscula liminibus.  

So generally was this Custom of Kissing practis'd by Supplicants, that Euflathius (e) thinks the Word κυσσονείν, to adore, was deriv'd from κυσε, which signifies to kis.'
Another manner they had of Supplicating, by pulling their Hairs off their Head, and offering them to the Perfon, to whom they pray’d. After this manner did Agamemnon present himself before Jupiter, when He had given the Grecians an Overthrow *,

But the Celestial Jove presents with Hairs, Which from his mangled Head with eager Force he tears.

They often clothed themselves with Rags, or put on the Habit of Mourners, to move Pity and Compassion.

The Postures they us’d were different. Sometimes they pray’d standing, sometimes sitting, but generally kneeling, because that seems to bear the greatest Shew of Humility; whence the Words γυναιξις, γυναικεία, and such like, signify to pray, or make Supplication. Prostration was almost as frequent as Kneeling. The Poets furnish us with innumerable Examples of Prostration before the Images, Altars, and sometimes the Thresholds of the Temples. Thus in Ovid +:

Ut templi tetigere gradus, procumbit uteque
Pronus humi, gelidoque pavens dedit oscula saxo.

Which Practice is ridicul’d by Lucretius ¹, who says, that it is no at all of Piety,

procumbere humi prostratum, & pandere palmas
Ante Deum delabra.

The Greek Scholast upon Pindar tells us, they were wont to turn their Face towards the East, when they pray’d to the Gods; and to the West, when to the Heroes, or Demigods. Others say, they always kept their Faces towards the Sun; that in the Morning they turn’d themselves to the East, at Noon to the South, and in the Evening to the West.

The safest Place for a Petitioner, either to Gods or Men, (next to the Temples and Altars) was the Hearth, or Fire-place, whither it was usual to betake themselves when they came to any strange Place in Travel or Banishment, as being the Altar of Vesta, and the Household Gods. Whence Ulysses, being a Suppliant in the Court of Alcinous King of Phaeacia, is thus introduc’d by Homer ²:

When they had once sat downed themselves there, in the Ashes, in a mournful Posture, and with a dejected Countenance, they needed not to open their Mouths, neither was it the Custom so to do; for those Actions spoke loud enough, and told the Calamity of the Suppliant more movingly than a thousand Orations. This we learn from Apollonius Rhodius ³.

* Iliad. a. † Metamorph. lib. i. ² Lib. v. ³ Caes. Rhod. lib. xii. c. 2.
⁴ Odys. b. v. 153. ⁵ Argonaut, lib. iv.
The Molossians had a peculiar manner of Supplicating, different from that of all other Countries; which was practis'd by Themistocles, when he was pursued by the Athenians and Lacedemonians, and forc'd to cast himself on the Protection of Admetus, King of that Country; he held the young Prince (who was then a Child) in his Arms, and in that Posture prostrated himself before the King's Household Gods; this being the most sacred manner of Supplication among the Molossians, and which was not to be rejected, as Plutarch reports. 

They that fled to the Gods for Refuge, or Help, us'd first to crown the Altars with Garlands, and then to make known their Desires to the Deity.

And when with Myrtle Garlands he had crown'd Each Altar in Admetus' House, he pray'd,

Saith Euripides, It was usual also to take hold of the Altars, as Virgil witnesseth,

Laying his Hands on th' Altar, thus he pray'd.

Whence Varro is of Opinion that Altars were call'd ara, q. anse, which Word is us'd to signify any thing that may be taken hold of. It was also an usual Gesture in praying, to lift up their Hands towards Heaven. We do all lift up our Hands to Heaven, when we pray, saith Aristotle. The same is affirm'd by Helena in her Prayer to Juno, We our extended Arms, great Goddes, heav'd Tow'rd thy Pavilion deck'd with Afterisms.

--- ας ωίνας πρός ΄σπάνοι
Ποιητάθ', εις είκες αγίους ποικίλματα.

We our extended Arms, great Goddes, heav'd Tow'rd thy Pavilion deck'd with Afterisms.
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Whence it appears, that the Reason of lifting up their Hands, was, that they might hold them towards the Gods, whose Habitation is in Heaven. Homer every where mentions this Posture, always adding ξειρασ ἀνασ, when he speaks of any one that pray'd to the Gods. And this Custom was so universally receiv'd, that the Holding up of Hands is sometimes us'd to signify Praying, as in Horace:

Carlo supinas s tuleris manus.

If to the Gods your Hands have been lift up.

On the contrary, because the infernal Gods were suppos'd to have their Habitation beneath the Earth, it was usual to pray to them with Hands pointed downwards. Sometimes the better to excite the Attention of these Gods, they stamp'd the Ground with their Feet. This is said to have been done by the Actors, when they pronounc'd those Words of Hecuba, wherein she invokes the Assistance of the infernal Gods to save her Son Polydorus.

Ω χθωνι θει, σακτα παιδ ιμει.

Whence Cleanthem, cum pede terram percussisset, versum ex Epigoniis dixisse serunt: 'Tis reported of Cleanthes, that having first stamp'd the Ground with his Foot, he recited the following Verse out of the Epigoni:

Audites haec, Amphiarae, sub terram abdite.

When they lay prostrate or kneel'd upon the Earth, it was customary to beat it with their Hands. Thus the Mother of Meleager is introduc'd by Homer:

Πολλα ζ και ταιατ πολυφρεν χίροιν αλεια
Κυκλοσκυρ Λειων, αφ ιπαθον περιφερειν,
Pροχο κατεκφον.

Lastly, They who pray'd to the Deities of the Sea, expanded their Hands towards the Sea. This we find done by Achilles in Homer when he invokes Thetis; As likewise by Cleanthus in Virgil:

Ni palmas ponto tendens utrasque Cleanthus,
Fudissetque preces, Divosque in vota vocasset:
Dii, quibus imperium pelagi, &c.

These Customs are briefly explain'd by the Scholast on the foremention'd Verses of Homer's ninth Iliad: Ευ χονται ι ει υφως τοις μεν ιεραις
Σταθς, ηνω ταϊς,
Χιλαι αυταχινες μηα εικητηντεν εκατον.

The Heroes pray to the Celestial Gods, lifting up their Hands to Heaven, as in the Verse there cited. Τεις ει σαλατισ, To the Gods of the Sea, they pray'd thus:

E Euripides Hecuba v. 79. b Cicero Tusulan. Quest. lib. II. 1 Iliad. 7. v. 564. c Iliad u. v. 350. d Hesiod. V. 233.

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Extending his Hands towards the Sea. τὸς κατα-χειρὶς ἑλάχιστον ἐνθάνατος. But to the subterraneous Gods, they pray'd beating the Earth, as is here done by Meleager's Mother. Prayer being ended, they lifted up their Hand to their Mouth, and kis'd it; which Cuffom was also practis'd by the Romans, whenever they pass'd by a Temple, and was accounted a fort of Veneration, as Alexander ab Alexandro informs us; and Lilius Gyraldus tells us, he hath observed the fame in Homer, and others. Whence Lucian in his Encomium of Democrites has these Words: Και τ' άείτα την σκωμήν κεφαλάγωντεν, ἐκάθεν ἄλλοι κεφαλάγων ἐδαιμονοει. His Hand being lift up to his Mouth, I did not suspect that he was doing any thing but praying. And again in his Tract concerning Sacrifices: Ο έτέρας ἐλάχιστος ἐκδος, συλλογας μόνον ἐκ ταυτής ἔξεταν. The poor Man obtains the Favour of the Gods, by kisson his right Hand only. Whence it appears that the right Hand, rather than the left, was kis'd on this Occasion. Neither was the Palm, or inward Part, but τὸ ὀπίσθεν, the Back and outward Part of the Hand thus honour'd. For, to use the Words of Pliny, Inest & aliis partibus quedam religio: Sicut dexteræ osculus aevera appetitur. There is a fort of Religion in other Members: As we find by the Custom of kisson the Back of the Hand.

It will not be improper to observe in the last Place, that τὰς εὐχὰς ἐξουσιας εἰς νουν οἱ ἀνθρώποι διωματικον ἔχουσι, ζητάντες τὰς ἀδικίας. It was a common Opinion, that their Prayers were more prevalent and successful, when offer'd in a barbarous and unknown Language: And the Reason assign'd for it was, that ἐλεητει τῷ γενεσὶ διαλεξει, ἐπεἰ δὲ τὰ ὄνοματα μακάν. The first and native Language of Mankind, theo barbarous and uncouth, yet consist'd of Words and Names more agreeable to Nature. Whence it was customary for Magicians, and those who pretended to have a more intimate Familiarity with the Gods than other Men, to make their Petitions in barbarous and unknown Sounds.

Sometimes, if they obtain'd their Request, and it was a Matter of Consequence, they presented to the God some rich Gift, or offer'd a Sacrifice in Thankfulness for the Benefit they had receiv'd; sometimes they related it to the Priest of the Temple, that it might be registred, as a Testimony of the Goodnes of the Gods, and their Readiness to hear the Petitions of Mortals, and send them Relief; and for an Encouragement to Men to make known their Wants and Desires to the Deities, and to expect Assistance from them: On which Account, as Eu-statius has observ'd, all Prayers in Homer, the Petitions of which are just and reasonable, are rewarded with a full and satisfactory Answer.

From the Grecian Prayers let us pass to their Imprecations. These were extremely terrible, being thought so powerful, when duly pronounced, as to occasion the Destruction not only of single Perfons, but of whole Families and Cities. The Miseries which befel Ateus, Agamemnon, and others of that Family, were thought to proceed from

* Gen. Dier. lib. iv. cap. 16.  
* Syntagm. de Diis Gentium.  
* Nat. Hist. lib. xi. cap. 45.  
* Clemens Alexandrinus Strom. i. p. 339.  

the
the Imprecations of Myrtilus upon Pelops their Ancestor, by whom he was thrown into the Sea. Thus Lycophron 5:

The same Imprecations are likewise mention’d in the Electra of Sophocles, and the Orestes of Euripides. Tho’ by others the Calamities of that Family are ascribed to the Curses of Theseus, Atreus’s Brother; whence Theseus precess are us’d proverbially for any dreadful Imprecations: As in Horace 6,

Misfit Theseus preces.

But the most dreadful Imprecations were those pronounce’d by Parents, Priests, Kings, Prophets, or other sacred Persons. Examples whereof may be found in Homer’s ninth Iliad, where Phænix relates, that the Gods would not permit him to have Children by reason of his Father’s Imprecations: And afterwards that Meleager was destroy’d by the Curses of his Mother 7:

Hence it was customary for Men condemn’d for any notorious Crime, to be publickly curs’d by the Priests. This befel Aleibiades, against whom, beside Banishment and Conflagration, the Athenians επὶ καταραξιν ἐφοσονισάτων πάντως ἰπείσις καὶ ἱπείας decreed, that he should be curs’d by all the Priests and Priestesses. Which Decree was obey’d by all, who then held that Office, except Theano, who profes’d herself ἐξουσία καταράν ἱπείας γεγονομένης to be by her Office of Priesthood appointed to Bless and not to Curse.

There is likewise frequent mention of Imprecations in the Roman Affairs and Authors. Thus when Cralius undertook that fatal Expedition against the Parthians, wherein he perish’d, δ’ Ἀθηνὸς μετάρρυθμωσεν ἐς τὸ πῦλλον, εὐδοχία καὶ καλομένην, καὶ τὰ Κρατᾶς γεγονοῦσας χύσαυτον, ἐπιθυμοῖν καὶ καταπολεμῆν, ἀδικεῖται τὸν καταραμένον, ἀδικεῖται τὸν καταγέννητον, ἀδικεῖται τὸν κατασφαλεῖν εἰς ἀυτὸν εὔφωνει. Ateius running to the Gate of the City, placed there a Vessel full of burning Coals, upon which he offered’ Odours and Libations, and pronounce’d most dreadful Curses against Cralius, as he pass’d by. And we are inform’d by Pliny, that diris impressionibus desigii, nemo non metuit. All Men are afraid of Imprecations. There being no way to avoid or expiate their direful Effects, according to Horace 8.

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5 Cæsareæ v. 164. 6 Epod. V. Ver. 86. 7 Ver. 455. 8 Ver. 562. 9 Apianus in Paribico. Conf. Cicerio de Divin, lib. i. 10 Nat. Hift. lib. xxviii. cap. 2. 11 Epod. V. ver. 89.

R 3
And that the same Practice was us'd in other Parts of the World, appears from the sacred Writings: Wherein Jonathan, after he had gain'd a glorious Victory over the Enemies of his Country, is reported to have been reduc'd to the last Extremity by the Imprecations of Saul, his Father and King. And Joshua is said to have pronounc'd a solemn Curfe upon the Person, who should rebuild Jericho: Which was fulfill'd upon him many Ages after. Balaam the Magician was sent for by Balak King of Moab, to curse his Enemies the Israelites. The Patriarch Jacob is introduc'd distributing his Blessings to some of his Children (which was a Custom no less ancient than the other) and his Curses to Reuben, Simeon, and Levi. Noah, the Father of the new World, pronounc'd an Imprecation upon his Grand-son Canaan, which had its effect a long time after. And the Practice seems to have been deriv'd from the Curses pronounc'd by God upon Adam, and afterwards upon Cain.

**C H A P. VI.**

**Of the Grecian Oaths.**

HAVING describ'd the manner of offering Sacrifices and Prayers to the Gods, I shall proceed in the next Place to speak of the Honour paid to them, by using their Names in solemn Contradictions, Promises, and Affeerations; and calling them to witness Men's Truth and Honesty, or to punish their Fallhood and Treachery. This was reputed a sort of religious Adoration, being an Acknowledgment of the Omnipotence, and Omnipresence, and by Consequence, of the Divinity of the Person thus invok'd. Whence the Poets describe Men's Reception into the Number of the Gods by their being invok'd in Oaths. Thus Horace speaks of Caesar:

> Jurandasque tunum per nomen ponimus aras,
> And: Lucan of the Roman Heroes, who sacrific'd their Lives in the civil Wars:

> Bella pares superis facient civilia Divos:
> Fulminibus manes, radiisque ornabit, & astris;
> Inque Deum templis jurabit Roma per umbras.

Adrastus in Statius compliments the Ghost of Archemorus in the same manner:

> captivis etiam jurabere Thebis.
And the inspir'd Writers for the same reason forbid to swear by the Pagan Deities, and command to swear by the true God. Thus in Deuteronomy : Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. And in Jeremy: How shall I pardon thee for this? Thy Children have forsaken me, and sworn by them that are no Gods. And to forbear other Instances, the Writners of the true God are by David describ'd by swearing by him.

Oμοίως, the God of Oaths, is by Hesiod said to be the Son of Eris, or Contention; and Fables tell us, that in the golden Age, when Men were strict Observers of the Laws of Truth and Justice, there was no Occasion for Oaths, nor any Use made of them: But when they began to degenerate from their primitive Simplicity, when Truth and Justice were banish'd out of the Earth, when every one began to make Advantage of his Neighbour by Cozenage and Deceit, and there was no Trust to be plac'd in any Man's Word, it was high time to think of some Expedient, whereby they might secure themselves from the Fraud and Falsity of one another. Hence had Oaths their Original. We are told indeed by Clemens of Alexandria, that Chiron first invented Oaths; but the Meaning of that seems only to be this, that he first reduc'd some of the barbarous Nations to a Sense of Religion and Virtue: Whence it is added in the fame Place that he taught them δικαιοσύνης, ἴς ἱστορίας, ἱλαρᾶς Justice and propitiatory Sacrifices. However that be, it is probable, that at first Oaths were only us'd upon weighty and momentous Occasions, yet in Process of Time they came to be applied to every trivial Matter, and in common Discourse; which has given Occasion to the Distinction of Oaths into that, which was call'd Ω μιγας, and us'd only on solemn and weighty Accounts; and that which they term'd Ω μίξης, which was taken in things of the smallest Moment, and was sometimes us'd merely as an expletive to fill up a Sentence, and make a round and emphatical Period. Some there are that tell us, the μιγας ὑπέρ was that, wherein the Gods, μίξης, that wherein Creatures were call'd to witness; but the Frailty of this Distinction doth evidently appear by a great many Instances, whereof I shall only mention one, viz. that of the Arcadians, amongst whom the most sacred and inviolable Oath was taken by the Water of a Fountain call'd Styx, near Nonacris, a City, as Herodotus, or, according to others, a Mountain in Arcadia; upon which Account it was that Cleomenes the Lacedemonian, to secure the Fidelity of the Arcadians, had a Design to carry the principal Men among them to Nonacris, and there to make them swear by this Fountain, tho' they had taken another Oath before, as my Author hath related. It will not be wholly impertinent in this Place to mention the great Oath of the Gods by the Stygian Lake; for Jupiter, as Hesiod reports,

Αὐτῶν μιγας ἤθεν οὕτω μιγας οὕτως ἤρκεν.  
Ordain'd this Lake a solemn Oath should be To all the Gods.

a vi. 15. b v. 7. a Psalm lxiii. v. 2. d Teugea. v. 231.  b Στρωμ. i. pag. 306. e Ερατ.  e Loc. citato.  b Theogonia. R 4  
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Which is the Reason why some derive the Word Ως, an Oath, from Orcus, Hell. This Oath was invented by Jupiter, and prescribed by him to the rest of the Gods in Honour of Styx; because she, with her Sons, came the first of all the Gods to his Assistance in the War against the Giants; or, for that her Daughter Victoria was favourable to him, faith Hesod; or, because he had quench’d his Thirst with her Waters in the Fight. If any God swore falsely by these Waters, he was debarr’d the Use of Nettar, and depriv’d of his Divinity for an hundred Years; these others reduce to nine, but Servius, out of Orpheus, enlarged them to nine thousand.

The God that was thought more especially to preside over Oaths was Jupiter; tho’ all the Gods seem to have been concern’d in them, for it was usual to swear by them all, or any of them; and of any perjur’d Person they spoke in general, that he had offended the Gods, of which there are innumerable Instances; But they were thought chiefly and more peculiarly to belong to Jupiter’s Care; and tho’ perhaps this may not appear (as some think it doth) from the Word Jus-jurandum, which they will have to be so call’d: Jovis jurandum, yet it will sufficiently be prov’d by the plain Testimony of the Poet, that faith

And Jove, that over human Oaths presides.

The Gods, by whom Solon commanded the Athenians chiefly to swear in publick Causes, were three, viz. Juno, Jupiter, and Minerva, and Jupiter. Demosthenes also in his Oration against Midias swears by the fame three Deities: But in another against Timocrates he takes an Oath by Jupiter, Neptune, and Ceres. And the Athenians very often swore by other Gods: Sometimes by all the Gods in general, sometimes by the twelve great Gods, as υἱὸς τοῦ Διός καὶ τοῦ Δίας ονήμων: The Spartans usually, μὲν τοῦ Σιών, by Caphor and Pollux. the Women’s Oaths were commonly by June, Diana, or Venus, or νῦν τοῦ Σεώ, i.e. by Ceres and Proserpina, which were appropriated to the Female Sex, according to Phavorinus; and never used by Men, except in Imitation of the Women. Not that these were the only Oaths used by Women, for the contrary doth abundantly appear, but they were the most usual ones, tho’ they often swore by other Goddesses, and sometimes by the Gods, as appears from Aristophanes.

Men generally swore by the God to whom the Business they had in Hand, or the Place they were in did belong; in the Market they usually swore by Euros Πολεοδοτής, or Mercury; Plough-men by Ceres; those that delighted in Horles, by Neptune. The Athenians alone of all the Greeks us’d to swear by Ισθ., and the Thebans commonly by Osiris.


* Alex. ab Alex. lib. v. cap. 10. Gen. Dier.
Sometimes either out of Hafte, or Assurance of their being in the Right, or some of the like Reafons, they swore indefinitely by any of the Gods, in this manner, 'Ομνάς ἀνα τοι ἔστων' which Form we find used in Plato's Phædrus, and in Aristoxenius's Epistle of Euithinus to Pytheas. Others, thinking it unlawful to use the Name of God upon every flight Occasion, said no more than Nai μὰ τί, or, By, &c. by a religious Ellipsis, omitting the Name; thus Phavorinus¹. Suidas also mentions the fame Cufom, which (faith he) ἴνα μὴ τέχνη εὐκράτειν inures Men to a pious Regard for the Name of God. Iphocrates forbids to swear by any of the Gods in any Suit of Law about Money, and only allows it on two Accounts: η σαινάν αἴνε ἀδεξίως αὐτοίνων, η όλνας εἰς μεγαλειν μυτίων πασοίνειν either to vindicate yourself from the Imputation of some Wickedness, or to deliver your Friends from some great Danger. To which Simplicius in his Commentary upon Epictetus adds a third, viz. To obtain some considerable Benefit for your Country. Pythagoras, as Hierocles informs us, was very cautious in this Matter, for he rarely swore by the Gods himself, or allow'd his Scholars to do fo: Instead of the Gods, he advised them to swear by θυίας τειχων, or, the Number four, faith Plutarch ², as thinking the Perfection of the Soul confifted in this Number, there being in every Soul a Mind, Science, Opinion, and Sense. And 'tis reported of Clinias the Pythagorean, that when he might have clear'd himself from a Fine of three Talents, he rather chose to pay that Sum than to take an Oath. Socrates told his Scholars, that Rhadamanthus, the justest Man that ever liv'd, had expressly forbidden Men to swear by the Gods, but instead of them allow'd the Use of a Dog, Goofe, Ram, or such like Creatures; and in Conformity to this Rule, that Philosopher was wont to swear υδ ἐκείνη, χινα, or πάπανον, by a Dog, Goofe, or Plane-tree. Zeus, the Father of the Stoicks, usually swore υδ ἐκείνη, i. e. by a Shrub that bears Capers. In Aranius, one swears by Crambe, i. e. Colewort, faith Callius. The fame Oath occurs in Teleclides, Epicharmus, and Eupolis; and it seems to have been used more especially amongst the Ionians. By which Instances it appears, that tho' the Cufom of swearing upon light and frivolous Occasions was very common amongst the Greeks, as may be seen in their Comedies and other interlocutory Discourses, yet the more wise and confiderate fort entertained a moft religious Regard for Oaths. Sometimes they seem entirely to forbid all forts of Oaths, whether just or unjust. To which Purpose is that Saying of Menander,

Ορκὸν ἢ γλώτα, καὶ ἡμῶν ὑμῖν, And another of Charilus,

Ορκὸν τα ἄν, ἄνικον χιναν ἡμῶν, ητο ωμῶν. And, to mention no more Examples, the Scholia upon Homer informs us, that the ancient Greeks did not ἀξιόνος καὶ Θεον νοθύνειν, ἀλλ'
Sometimes by Rivers, Fountains, Floods, the Elements, Sun, Moon, and Stars, all which they accounted very sacred Oaths. Sometimes they swore by any thing they made Use of; as a Fisher by his Nets, a Soldier by his Spear; and this last was a very great Oath, if that be true which Justin hath reported, viz. That the Ancients paid Divine Worship to this Weapon; in Memory of which in later Ages it was usual for the Statues of the Gods to hold a Spear: And Eustatius writes, that Caneus erected a Spear, and commanded that it should be worship'd as a God. Kings and Princes usually swore by their Scepters, as we find every where in Homer; and this also was thought a solemn Oath, because the Scepter is a Badge and Ensign of regal and judicial Power.

They swore also by Men; sometimes by the Dead, of which Demosthenes is a famous Instance, who in an Oration to the People of Athens swore by τις ἐν Μαραθών, tho' that valiantly lost their Lives in the Battle at Marathon; sometimes by the Living, and this was done either by their Σωφροσύνη, Health and Safety; or Αληθεία, their Misfortunes; or their Names; or some of their Members, as their Eyes, right Hand, especially their Head, which was accounted a very solemn Oath:

\[ 
\text{οὐχὶδὲ μεγάλα μὴν ὤρκον ἐκβίᾳ.} 
\]

By my good Father's Head, to me most dear,
This binding Oath I solemnly do swear.

Mr. Edw. Dechair of Linc. Coll.

faith one in Homer; and Helena, swearing to Menelaus, calls it Ἀρνύο ὥρκον, a sacred Oath:

\[ 
Ἀλλ' ἄρνυο ὥρκον σοι κάρα καταμάθω, 
\]

Let your vow'd Head this sacred Oath confirm.

The Reason of this was, because the Head was accounted the principal and most noble Part of Man; or, as Hanseniuss thinks, because it was the Hieroglyphick of Health.

Sometimes they swore by those who were dearest to them, as Parents, Children, or those they had an high Esteem for; so the Pythagoreans used to swear by their Matter Pythagoras; nor did they this, as thinking him a God, or Hero, but because he was a Person whose Memory they thought deserv'd a great Veneration, and whose Merits had exalted him to a near Affinity with the Divine Nature.

\[ 
\text{Verse} \text{ Nai μὴ πέ.} \quad \text{Verst. 1025.} \quad \text{Alex. ab Alex. Gen. Dict. lib. v. cap. 10.} \quad \text{Lib. xiii.} \quad \text{In II. d.} \quad \text{Libro de Jurament. Veterum.} 
\]
The Manner of taking Oaths was sometimes by lifting up their Hands to Heaven; whence Apollo, in the Poet, bids Lachesis ἡμιάς διαρίσινας. Tho' Hanfenius is of Opinion that this Custum was of a later Original. Sometimes in the μεγάς ὑπὸ, or great and solemn Oath, they laid their Hands upon the Altar, as appears from that Saying of Pericles, who, being defired by a Friend to take a falfe Oath upon his Account, reply'd, That he was his Friend to the Altars, and no farther; as likewise from the Story reported by Diogenes Laertius of Xenocrates, who, being a Man eminent for a strict and virtuous Life, was summoned as a Witness in a certain Cause, where having spoken what he knew of the Matter, he went to the Altar to confirm his Evidence by Oath; but the Judges, well knowing the Integrity of the Man, with unanimous Consent bid him forbear, and gave Credit to him upon his bare Word. Lastly, to pass by other Examples, the same Rite is observ'd in Virgil at the celebrated League between Latinus and Æneas:

_Tango aras, medioque ignes & numina tessor;_  
Nulla dies pacem banc Italis & sidera rumper._

Instead of the Altar, faith Pfeifer b, sometimes they made ufe of a Stone: for this he is beholden to Suidas, who hath taken it out of Aristotle, and Philochorus, and for a farther Confirmation of it hath cited these Words out of the Oration of Demosthenes against Conon, Τῶν τε στήρυσθεν καθ' ἐνα ὁμόν εὐτωδ ρήδος & λίθον ἀγορίς ἐν τοῖς κορχίτωις. i. e. And bringing all us who were present, one by one to the Stone, and there administering the Oath to us. What is meant by this Stone, which Pfeifer seems not to have understood, the Scholia ¡ upon Aristophanes hath inform'd us in his Comment upon this Verfe:

_Tοιδορίζοντες ἡ γῆν τοὺς ἱλίους προφήταμον._

___—— we, tho' depres'd with Age,
With Mutterings near Tribunals still approach._

_E. D._

Where he tells us, that by λίθος is meant the έσωμα, or Tribunal, in Πνύξ, a publick Place where the Athenian Assemblies ufed to meet. And the Reason why it is so called, he gives in another Place, where the Comedian calls it πέτρα, a Stone, because it stood upon a Rock; whence λιθο-μοίρα is those that took or imposed an Oath, in Πνύξ. Instead of the Altar, in private Contracts the Person swearing, according to the Roman Fasion, laid his Hand upon the Hand of the Party to whom he swore: This Ceremony Menelaius in Euripides demands of Helena d:

_Επι τοις τοις γαρ διδικίοις ἡμῖν ᾿Ηλε._

_T' unite our Hearts, our Hands let's friendly join._

In all Compafts or Agreements it was ufal to take each other by the Hand, that being the Manner of plighting Faith; and this was done,

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*Æneid. xii. v. 201. b Antiq. Græc. lib. ü, cap. 27. c In Acheronibus. d Helen, v. 334.
either out of the Respect they had to the Number ten, as some say, there being ten Fingers on the two Hands: Or because such a Conjunction was a Token of Amity and Concord; whence at all friendly Meetings they join'd Hands, as a Deign of the Union of their Souls, And the right Hand seems to have been used rather than the left, because it was more honourable, as being the Instrument by which Superiors give Commands to those below them; whence Crinagoras in an Epigram faith, 'Twas impossible that all the Enemies in the World should ever prevail against Rome:

While God-like Cæsar shall a right Hand have
Fit for Command———

E. D.

Befide this, in all Solemn Leagues and Covenants they sacrificed to the Gods by whom they swore, offering for the most part either a Boar, Ram, or Goat; sometimes all three, sometimes Bulls or Lambs instead of any of them. Sometimes they cut out the Stones of the Victim, and took the Oath standing upon them. A Ram or Boar they used is properly called Ταμίας. The Ceremonies were thus, they first cut some of the Hair off the Victim's Head, and gave Part of it to all present, that all might share in the Oath:

Αφιαν ἐν περαλῶν τάμεν πρίχας, αὐτὰρ ἐπιτεινεν
Κηλον Ῥανων καὶ Ἀχαίων νῆσαι αἵματι,

Next from the Victim's Head he cut some Hair,
Which to the ruling Chiefs the Criers bear.

E. D.

The Reason of this Custom Euflathius explains from the following Verstes of Sophocles:

Κυανοί κακῶς ἄσπαντες εὐτίκου χονδός,
Τίνης ἄσπαντες ἑλκαὶ ἑπιμυρίζεις
Αὐτας ἑπικαὶ πρὸ τὸν δριόν τίμαν πλέκανι

Curfes attend you, if e'er false you prove,
Your Days in bitter Sorrows may you live,
And when Fate calls (but may that lingering come)
May your dead Corps no fit Interment find:
Yet now I Favours with: May your whole Race
Plagues heap'd on Plagues vex, and at last cut off,
As I these Locks cut from the sacred Head.

E. D.

After this they involk'd the Gods to be Witnesses of their Agreement, and to punish the Person that should first violate his Oath. This done, they kill'd the Victims by cutting their Throats;
Then with his piercing Sword their Throats he flabb'd.

For στήμαχου originally signify'd a Throat, as Euristhenus observes upon that Place. Hence comes the Phrase ὑμνεῖν, in Latin, serire factus, i.e. to make a Covenant. This done, they repeated the Form of Words, which both Persons were to confirm with mutual Oaths, as appears from Homer's Description of the Truce made between the Grecians and Trojans.

After this, they made a Libation of Wine, which was at this time mix'd, to signify the Conjunction and Concord between the Parties; then praying again to the Gods, they pour'd it forth, requesting that whoever should first break his Oath, might have his Blood or Brains pour'd out in the same manner; as Homer * reports.

Others to Heaven send up their fervent Prayers, And to th' immortal Beings, who th' Affairs Of Mankind rule, an awful Worship pay, While Streams of pour'd out Wine dye all the Way. Thus they address the Gods: Great, mighty Jove, and all ye Pow'r's divine, Whose Justice suffers no unpunish'd Sin, Bear Witness to the solemn Vows we make, And grant, the Party which shall first them break, Who'er it be, as now the Ground Wine stains, May so o'erspread it with their dash'd out Brains. This light on them, and their Posterity, And may their Wives to all Men common be. E. D.

It was very usual, to add a solemn Imprecation to their Oaths; which was done, either for the Satisfaction of the Person, by whom the Oath was impos'd; as in that of Demosthenes; Εἶ μὲν εὐφράκτω, τιτλὸς μοι αὐτῶς γένοιτο εἰ ἐπικόρη, ζωαίνῃς ἀπολοίμου. If what I swear be true, may I enjoy much Happiness; if not, may I perish utterly. Or, to lay a more inviolable Obligation upon themselves, left they should at any time repent of their Purpofe, and take contrary Measures to what they then resolv'd upon. Upon which account it was, that the Phocensians, who afterwards built the City Maxilia in Gallia Narbonensis, oblig'd

* Iliad. citat.  b Herodot. lib. i. & Strabo lib. iv.

themselves
themelyes by an Oath, backed with terrible Imprecations, never to think of returning home; whence came the Proverb ἄδυντος ἔφα, applied to Men under the Obligation of a strict Oath.

To return, the Fleece on which they feasted at other Sacrifices, was in this thought unlawful to be eaten; and therefore, faith Eusithathius, if the Pefton concern'd was at home, it was buried; for so Priam seems to have done with his Victims in the Sacrifice before mentioned; but if the Party was a Stranger, they drew it into the Sea, as Talthybius did by the Sow, which was sacrific'd at one of Agamemnon's Oaths, or dispo'sd of it some other way. Here it may be obser'd, that if any unlucky or ominous Accident happen'd at the Time of Sacrifice, they usually deferr'd, or wholly refus'd to take the Oath, of which we have an Instance in Plutarch 4, who reports that when Pyrrhus, Lyssmachus, and Caffander had concluded a Peace, and met to confirm it by solemn Oath and Sacrifice; a Goat, Bull, and Ram, being brought out, the Ram on a sudden fell down dead; which some only laugh'd at, but Theodotus the Priest forb'd Pyrrhus to swear, declaring, that Heaven by that Omen portended the Death of one of the three Kings, whereupon he refus'd to ratify the Peace.

Alexander ab Alexandro e hath given us another manner of Swearing, which was thus; They took hold of their Garments, and, pointing a Sword towards their Throats, invok'd the Heavens, Earth, Sun, and Furies to bear witness to what they were about to do; then they sacrific'd a Boar-pig, which they cast into the Sea, and, this being done, took the Oath.

The solemn Way of taking an Oath amongst the Molossians was, by cutting an Ox into small pieces, and then swearing; whence any thing divided into small Parcels, was proverbially call'd θεὸς ὁ Μολοττῶν, as Suidas f, and Zenodotus g report. Erasimus h, instead of θεὸς Molotorum, writes θεὸς Μολολοττῶν, reading in the foremention'd Authors θεὸς Μολολοττῶν instead of θεὸς ὁ Μολοττῶν.

Another manner of Swearing was that describ'd by Plutarch i, who reports that when the Grecians had overthrown, and utterly routed all the Forces of Xerxes, being flush'd with Victory, they enter'd upon a Design of making a common Invasion upon Persia; whereupon; to keep them firm to their Resolutions, Aristides made them all swear to keep the League, and himself took the Oath in the Name of the Athenians, and after Curfes pronounc'd against him, that should break the Vow, threw Wedges of red hot Iron into the Sea; by which was signified, that the Oath should remain inviolable, as long as the Irons should abide in the Sea without swimming; which Custom is also mention'd by Callimachus, who, as he is cited by the Scholast upon Sophocles k, speaks thus of the Phocensians:

Φωκεία Μακεδονίς οἱ ἔθνη μακαροῦν ἀπὸ μακρυίς, While thefe plung'd Irons the Sea's sure Bottom keep. There is also another manner of swearing mention'd by Plutarch in

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f II. 7. g Vita Pyrrhi. h Lib. v. cap. 10. i Voce θεὸς. j In Proverb. in θεὸς. k In Adagia. l Vita Arisidius. m Antigom. n 270.
the Life of Dion, which Dion's Wife and Sitter impos'd upon Calippus the Athenian, being mov'd thereto by a Suspicion that he was privy to a Conspiracy against Dion's Life. It was thus; the Juror went into the Temple of Ceres and Proserpina, or, as some say, of Ceres Thesmophorus, the Law-giver, where, after the Performance of certain Ceremonies, he was clothed in the purple Vestment of the Goddess, and holding a lighted Torch in his Hand, as being in the Presence of the Deity, took the Oath by all the Gods in the World; this the Syracusians accounted the most solemn and sacred Oath that could be.

Another Test the Sicilians generally made use of at Palace, a City of Sicily, where was a Fountain named Acadinus, to which the Jurors came, and, having written the Oath in a Tablet, threw it into the Water, wherein, if it could swim, the Person accus'd was believ'd honest; but if it sunk, he was to be cast into the Flames immediately, which issu'd from the Fountain; Thus Aristotle* and Stephanus the Byzantian **.

Other ways also they had of clearing themselves from the Imputation of Crimes. As when the Person accus'd crept upon his Hands thro' the Fire; or held in his Hands a red hot Iron, call'd in Greek Μῦδρος, as the Scholaster upon Sophocles reports; which was done by the Innocent without any Sense of Pain. Thus one in Sophocles ** tells Creon, that all the Guards were ready to take upon Oath, that they neither buried Polyenes themselves, nor knew who had done it;

Ἡρώ τ' ετομαι μουίας αύρην κηριών
Καὶ τῷ ἄρτιν, καὶ Σίνες ἐρωτητίνης,
Το μαύτα σήκασαι, μάτι τῷ συντιθέμαι
Το πράγμα βελώναντι μάτι ἐρωτητίνης.

There, Sir, we stood ready for all Commands,
Either hot Bars to take up with our Hands,
Or pas'd thro' Fires, or by the Gods to swear,
That neither we the Body did interr,
Nor privy to the wicked Action were.

A Custom not much differing from these, was practis'd in this Island by our Saxon Ancestors upon the same Account, and was therefore call'd the Fire-Ordeal, for Ordeal in Saxon signifies Purgation. The manner of undergoing this Test was thus: The Person accus'd pas'd blindfold, with bare Feet, over certain Plough-shares made red hot, and plac'd at an unequal Distance from one another; this Ordalium Edward the Con-

* Lib. de Mirabilibus.  
** In Parthen.  
*** Antigone, v. 270.  
** I shall
I shall desire the Reader’s Leave to mention but one sort more of these
Purification-Oaths, which is described by *Achilles Tattius* in his eighth Book,
*Of the Loves of Citophon and Leucippe.* It is this: When a Woman was
accused of Incontinency, she was to clear herself from this Charge by
Oath, which was written in a Tablet, and hung about her Neck; then
she went into the Water up to the Mid-leg; where, if she was inno-
cent, all things remained in the same manner as they were before; but
if guilty, the very Water, faith he, swell’d as it were with Rage, mount-
ed up as high as her Neck, and cover’d the Tablet, left so horrid and
deteftable a Sight, as a false Oath, should be expos’d to the View of the
Sun, and the World. Some other sorts of Oaths there were, of which
a larger Account might be given, had I not already trespass’d too far
upon the Reader’s Patience: I shall therefore only add something con-
cerning their religious Oblervance of Oaths, and so conclude this Chapter.

What a religious Regard they had for Oaths doth appear from this,
that *ευθύχες*, or one that keeps his *Oaths*, is commonly used for *ευθυκον,
a pious Person*, as in *Hesiod*:

Oυς τινες καθήμενος οσίαν, ους τινες.
Nor just, nor pious Souls shall Favour have.

*Aristophanes* ο also has taken it in the same Sense:

__________________ ως τις καθήμενος υπάρκεις
If you’re with Justice pleas’d.

On the contrary, when they would express a wicked, forlorn Wretch,
they call’d him *ετιορκόν*, *perjurious*, which was the worst and most infa-
mous Title they could fix upon him; whence *Aristophanes* speaking of
Jupiter’s Lightning and Thunder-bolts, which, as some thought, were
chiefly levell’d against the Wicked, faith, *Εινέρ βαλίτε τος Ενώρυξιν,
If perjured Villains are indeed so liable to the Stroke, how comes it to pas’s
that Cleonymus and Theodorus escape so well; or that the poor Oak is so
often shattered’d to Pieces, &c. &c. Ενώρυξιν, since it can never be perjured?
Such as were common and customary Swearers, the Athenians branded
with the Name of *Ardetti*, from *Αρδέντις*, (faith Hesychius, and out of
him Phavorinus) the Name of the Place wherein Oaths were required of
them before their Admission to publick Offices, as hath been obser’d in
another Place.

False Swearers were in some Places punish’d with Death; in others,
suffer’d the same Punishment that was due to the Crime with which they
charged any innocent Person; in others, only a pecuniary Mulct. But
though they sometimes escaped human Punishment, yet it was thought
the divine Vengeance would not fail to overtake them, and the *Dæmons*
always pretended an utter Abhorrence of such enormous Crimes, of
which there is a remarkable Instance related by *Heraclitus* 3: There
was at *Sparta* a Man named *Glauceus*, famed over all *Greece* for his Jus-
tice and Integrity; into his Hands a certain *Miletian*, fearing some

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*Plato.*  
*Nubibus.*  
*Eratosthenes.*  
*Danger.*
Chap. 6. Of the Religion of Greece.

Danger at Home, and being encouraged by the Character of the Man, deposited a large Sum of Money; after some time, the Sons of this Milesian came to Sparta, and shewing Glaucus the Bill, demanded the Money; Glaucus pretended he was wholly ignorant of the Matter, yet promis’d to recollected with himself, and if he found any thing due to them, to pay it: To do this, he took four Months time, and having gain’d this Delay, immediately took a Journey to Delphi, on purpose to ask Apollo’s Opinion, whether it was lawful to perjure himself, thereby to save the Money? The God, mov’d with Indignation at the Impudence of the Man, return’d him this Answer:

\[
\text{Γλαύκος ερώτησεν, το μεν αὐτής κείπεν εἴτε,} \\
\text{Ορκωμόνειν ἤ γὰρ κρύματα πέπαινε,} \\
\text{Ομοίοι έστι τὸν τιστίτη γάς κυρακοῦ μένιν ἢ ἄρθρα.} \\
\text{Αλλ’ ὅρκυ παῖς ἡν έστι αὐτῷ πέμφος, ἃς ἐστι χεῖρας,} \\
\text{Οὐδὲ πίπτει κρατισθαι, μόνον πάνω} \\
\text{Συμμάχος οὕτω πεπήλθεν, καὶ εἰκόνω ἀπαιτεῖ.}
\]

No, Glaucus, no, I think you need not fear To bilk your easy Creditor, and swear He lent you no such Sum; you’ll gain thereby, And this consider’d, you may Death defy, Death of the Just alike an Enemy, But know, that Orcus has a Monstrous Son Ghastly of Shape, who ever haunts on To o’ertake Perjurers; he’ll never forget Your hainous Crime, but with revengeful Hate Send Losses, racking Pangs, destructive Woe, Till he yourself with your whole Race undo.

This Prediction was fully accomplish’d in Glaucus, notwithstanding he afterwards restor’d the Money; for his whole Family was in a few Generations utterly extinct, and so became a memorable Example of Divine Vengeance. But tho’ all the other Gods took upon them sometimes to punish this Crime, yet it was thought in a more peculiar manner to be the Care of Jupiter, firmam’d Orphic: Pausanias reports, that in the Baetylheus or Council-Hall, at Olympia, there was a Statue of Jupiter with a Thunder-bolt in each Hand, and a plate of Brass at his Feet, on which were engraven certain Elegiacal Verses, compos’d on purpose to terrify Men from invoking that God to witness any Untruth. Befide this, the perjur’d Persons were thought to be haunt-ed and distraught by the Furies, who every fifth Day in the Month made a Visitation, and walk’d their Rounds for that purpose, according to Hesiod,

\[
\text{Ἐν τιμίῳ γὰρ θαυμῇ Ἑρμῆς ἀμφιστολήν} \\
\text{Ορκον τιμομίαν, τὸν Ἑρίκ τίνι πῦρ ἑὐροποιεῖν a.}
\]

\[a\] Ἕρικος ι. 40.
All other Days the Furies quiet rest,
Only on Fifths the Perjur'd they molest,
Revengeing Orcus, Orcus the sure Bane
Of all that dare his Deity profane.

Whence Agamemnon swearing that he had never known Briareis call'd the
Furies to bear witness.

Tho' the Punishment here meant by Homer seems to have been inflicted after Death, because he faith άηαίαν δηφώτες &c. or, the Men under the Earth; and that this is the meaning of that Place doth appear from another Oath in Homer, where the Infernal Gods are invok'd after this manner,

Yet some in that Place read καμόντες, and then the meaning of it will be, That the Souls of deceased Persons are employ'd in torturing perjur'd Villains.

In some Places, even insensible Creatures were thought to take Revenge for this Crime; for it was generally believ'd in Arcadia, that no Man could forswear himself by the Waters of Styx, without undergoing some severe and remarkable Punishment; And it is reported of the subterranean Cavern, sacred to Palæmon at Corinth, that no perjur'd Person could so much as enter into it, without being made a memorable Example of Divine Justice. In Sicily, at the Temple of the Palići, in the City Palice, there were certain Crateres, Fonts, or Lakes, (for so sometimes they are call'd) named Delli, out of which there continually issued Flames, and Balls of Fire, with boiling and stinking Water; and thither People us'd to resort from all Quarters for the deciding of Controversies: If any one swore falsely near these Fonts, he was presently struck either Blind, Lame, or Dead in the Place; or was swallow'd up, and drowned in the Lakes. But of these, mention has been made before b.

Notwithstanding these, and other Instances of the Dixine Displeasure at this Crime, and the Scandal and Infamy of it, yet was it so much practis'd by the Grecians, that they could never avoid the Imputation

b Conf. præter Aristotelem & Stephanum supra laudatos, Diadorus Siculus, lib. xi. Macrobius Sat. u. cap. xix.
of Treachery and Perfidiousness; insomuch that Græca Fides came to be proverbially applied to Men, that were wavering, inconstant, and unfit to be trusted, or relied upon; Plautus, in his Play call'd Amphitria, by Græca fide mercari, means to buy with ready Money, as tho' without that a Grecian was not to be meddled with; his Words are these,

Diem, aquam, Solem, Lunam, noctem, hac argento non emo, Cetera, qua volumus uti, Græca mercamur fide.

I buy not Day, nor Water, nor the Night, Nor will my Gold the Sun or Moon procure; All other things, yet first I pay it down, Right Grecian like, for Money I can have. E. D.

Tully likewise, in his Oration for Flaccus, speaks after the same manner, "That Nation (says he) never made any conscience of observing their Oaths. And their own Country-man Euripides affirms no less:

Πετὼν Ἑκάτωρ έδώρ ἐδι·

No Sparks of Honesty Greece ever had.

And Polybius yet more fully in the sixth Book of his History, "Amongst the Greeks, (says he) if you lend only one Talent, and for security have Ten Bonds, with as many Seals, and double the number of Witnesses, yet all these Obligations can scarce force them to be honest." Yet Aufonius had a better Opinion of them, unless his Words were Irony and Ridicule, when he said to Paulus,

Nobilium invenit κατενότατα, si libert uti. Non Poena, sed Græca fide.——

At my House too, promise you'll honest be, A wanton Muse's Trifles you may see. E. D.

The Thessalians in particular were infamous for this Vice; whence, as Zenodotus hath inform'd us, by Θεσσαλῶν νόμομα, is meant Fraud and Deceit; and the other Proverb, viz. Θεσσαλῶν σφίσμα, seems to have had its rise from the treacherous and double Dealing of the Thessalians with their Confederates; a memorable Instance of which we have in the Peloponnesian War, where in the midst of a Battle they turn'd Sides, and deserting the Athenians, went over to the Lacedaemonians: which reason seems more, probable than that mention'd by Zenodotus, viz. Their solemn Vow of an Hecatomb, of Men, made every Year to Apollo, without any Design of ever paying it; which they did in imitation of their Fore-father Thessalus, who made such a Vow to Apollo, but, considering how impious and unpleasing to the God it was like to be, neglected the Performance of it. The Locrians were no les infamous on the same account, whence those proverbial Sayings, Λακροι τακε συνθέκας, and Λακρῶν συνθέκας, do usually denote fraudulent Persons and Practices, as we learn from Zenodotus. And the Lacedaemonians, as they were the most renown'd of all the Grecians for their Valour, Tempe-
Of the Religion of Greece. Chap. 6.

Of whereupon affirm, And, Cajfandr; as whence nor « by foine< Arg^n. Chap. they whence and impelluta Bell. Alex, whence Pura. filaus counted Kai cird Uncere and from Plautus to as Nature Faterculus call'd shaken with standing Oil.

The Vita Lyfander, « all Meafures very XTi. Faith unto the other unjuft Faith Faith, tho' some would have this Proverb taken from the Goddes Fides, who had a Temple at Athens, mention'd by Plautus &; and others, not from the Manners of the People, but the Nature of their Soil, which was so unfruitful that it brought forth just as much as was sown, and no more; whence Attica fides is applied to any Man that restores all that he was entrusted with; yet Velleius Paterculus affures us, it was taken from their Faithfulnefs, and unshaken Loyalty to the Romans; whence Attica fides is by Flaccus call'd certa; by Horace impelluta; and by Silius Pura. Notwithstanding this, their Honesty was not so firm, but that it might

1. Bell. Punîc, lib. xiii. some-
sometimes be shaken by the alluring and specious Temptation of the Publick Good. I will conclude this Chapter with an Instance of this, taken out of Plutarch \(^m\), which is the more remarkable, and more clearly evidences the Disposition and Temper of that State, because it was approv’d by the Consent of the People, and put in Execution by Arisides, a Man of greater renown for Justice and upright Dealing, than any that City ever brought forth. He, when the Grecians (after they had utterly routed all the Remainders of Xerxes’s numerous Army) design’d a common Invasion upon Persia, took a solemn Oath in the Name of the Athenians, to observe the League; but afterwards, when things where brought to such a pass, as constrain’d them to govern with a stronger Hand than was consistent with it, advis’d them to throw the Perjury upon him, and manage Affairs, as their Convenience required. Upon the whole Matter, Theophrastus tells us (faith Plutarch) that this Person was in his own private Affairs, and those of his Fellow-Citizens, nicely just, but in publick Matters did many things according to the State and Condition of his Country, for whose sake he frequently committed Acts of Injustice. Then he adds, that it was reported of him, that to one who was in debate, Whether he should convey a certain Treasure from Delos to Athens, contrary to the League, at the Persuasion of the Samians, he should say, That the thing was not just, but expedient.

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C H A P. VII.

Of the Grecian Divination, and Oracles in general.

It was a received Opinion in all Ages, that the Gods were wont to converse familiarly with some Men, whom they endow’d with extraordinary Powers, and admitted to the Knowledge of their Counsels and Designs. These are by the Greeks call’d \(\mu\alpha\nu\tau\iota\varepsilon\)s, and \(\mu\alpha\nu\tau\iota\kappa\iota\) is a general Name for all sorts of Divination, and signifies the knowledge of Things obscure, or future, which cannot be attain’d by any ordinary or natural Means. It is divided by Plato \(^n\), (who is follow’d here-in by Aristotle, Plutarch and Cicero) into two Species, one of which is call’d \(\acute{\alpha}τε\chi\nu\Theta\), \(\acute{\alpha}\iota\nu\alpha\tau\iota\gamma\), and \(\eta\nu\alpha\tau\iota\lambda\iota\iota\iota\); and naturalis, i. e. unartificial, or natural Divination, as not being attain’d by any Rules, Precepts, or Observations, but inspir’d into the Diviner, without his taking any farther Care about it, than to purify and prepare himself to receive the Divine Afflatus. With this fort were all those endued, who deliver’d Oracles, and foretold future Events by Inspiration, without observing external Signs or Accidents: Such were the Sibyls, and other Enthusiasts. Some there are that reduce Divination by Dreams under this Species, because in them Revelations were made without any Pains or Art of the Dreamers; but herein lies the mistake of this Argument, that not the Dreamers, but the Interpreters of Dreams

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\(^{m}\) Vit. Arisidii.  \(^{n}\) Phaed.
were the Diviners; and that their Skill was the Effect of Art and Observation, is evident from the many Books written upon that Subject, and the various Signs deliver'd in them to make Conjectures by; in like manner, it was not so much the Business of an Augur to see the Birds of Divination, which might casually happen to any rude and unskilful Person; but after he had seen them, to interpret what was portended by them.

These, therefore, with others of the like Nature, are to be referr'd to the second Species of Divination, call'd θεληκ, or Artificial, because it was not obtain'd by immediate Inspiration, but was the Effect of Experience and Observation; as Sooth-saying: Or depended chiefly upon human Art, Invention, or Imposture; which nevertheless was not supposed to be altogether delusive of Divine Direction and Concurrence; such was Divination by Lots.

I shall begin with the first sort of Divination, as having a more immediate Dependance on the Gods; and first, with the noblest part of it, I mean Oracles, which are call'd in Greek χρυσοί, χειροολογοι, &c. The Interpreters, or Revealers of Oracles, χειροολόγοι, &c. The Consultors, θεορόσται, &c. The Places, in which they were deliver'd, χρυσοτόι, μαντεία, &c. Some of which Names were also applied to other sorts of Divination.

Of all the sorts of Divination Oracles had always the greatest Repute, as being thought to proceed in a more immediate manner from the Gods; whereas others were deliver'd by Men, and had a greater Dependance on them, who might either out of Ignorance, Miftake, or out of Fear, Hopes, or other unlawful and base Ends, conceal, or betray the Truth; whereas they thought the Gods, who were neither obnoxious to the Anger, nor flood in need of the Rewards, nor car'd for the Promises of Mortals, could not be prevail'd upon to do either of them. Upon this Account, Oracles obtain'd so great Credit and Esteem, that in all Doubts and Disputes their Determinations were held sacred and inviolable: Whence Strabo reports, vast numbers flock'd to them, to be resolv'd in all manner of Doubts, and ask Counsel about the management of their Affairs; insomuch, that no Busines of great Consequence and Moment was undertaken, scarce any Peace concluded, any War wag'd, any new Form of Government instituted, or new Laws enacted, without the Advice and Approbation of an Oracle: Crafus before he durst venture to declare War against the Persians, consult'd not only all the most famous Oracles in Greece, but sent Ambassadors as far as Libya to ask Advice of Jupiter Hammon. Minos the Grecian Law-giver, convers'd with Jupiter, and receiv'd Instructions from him, how he might new model his Government. Lycurgus also made frequent Visits to the Delphian Apollo, and receiv'd from him that Platform, which afterwards he communicated to the Lacedaemonians. Nor does it matter whether these things were really true or not, since 'tis certain they were believed to be so; for hence appears what great Esteem Oracles were in, at least among the Vulgar fort, when Lawgivers, and Men of the greatest Authority were fore'd

to make use of these Methods to win them into Compliance. My Author goes yet higher, and tells us, that inspired Persons were thought worthy of the greatest Honour and Trusts; insomuch that sometimes we find them advance'd to the Throne, and invested with Regal Power; for that being admitted to the Counsels of the Gods, they were best able to provide for the Safety and Welfare of Mankind.

This Reputation flood the Priests (who had their Dependance on the Oracles) in no small stead; for finding their Credit thus thoroughly established, they allow'd no Man to consult their Gods, before he had offer'd costly Sacrifices, and made rich Presents to them: Whereby it came to pass, that few beside great and wealthy Men were admitted to ask their Advice, the rest being unable to defray the Charges required on that account; which contributed very much to raise the Esteem of Oracles among the common People; Men generally being apt to admire the things they are kept at some distance from; and, on the other hand, to condemn what they are familiarly acquainted with. Wherefore to keep up their Esteem with the better sort, even they were only admitted upon a few stated Days; at other times neither the greatest Prince could purchase, nor Persons of the greatest Quality any ways obtain an Answer. Alexander himself was peremptorily denied by the Pythia, till she was by downright Force compelling to ascend the Tripus, when finding herself unable to resist any longer, she cry'd out Arinhëî; Thou art invincible; which Words were thought a very lucky Omen, and accepted instead of a farther Oracle.

As to the Causes of Oracles, it has been disputed whether they were the Revelations of Daemons, or only the Delusions of crafty Priests. Van Dale has wrote a large Treatise in Defence of the latter Opinion; but his Arguments are not of such force but that they might without Difficulty be refuted, if either my Design requir'd, or Time permitted me to answer them. However that be, it was the common Opinion, that Jupiter was the first Cause of this and all other sorts of Divination; 'twas He that had the Books of Fate, and out of them reveal'd either more or less, as he pleas'd, to inferior Daemons; for which reason he was firmam d Πανομοντικος as Eusathius tells us in his Comment upon this verse of Homer,

then at the holy Fane
To mighty Jove was the glad Victim slain,
To Jove from whom all Divination comes,
And inspir'd Oracles unriddle future Dooms. H. H.

Of the other Gods Apollo was reputed to have the greatest skill in making Predictions, and therefore it was one of his Offices to preside over, and inspire all sorts of Prophets, and Diviners; but this was only in subordination to Jupiter, and by Converse with, and Participation from him, as Ἐσχύλος gives us to understand, when he saith,
On the same account, in another place, when he brings in Apollo, commanding Men to reverence his own Oracles, He adds, They must also pay due respect to those of Jupiter, without mentioning any of the other Prophetic Deities; His words are these,

"Send, quickly send, for so my Jove inspir'd Phaebus commands."

Others report, that Apollo receiv'd the Art of Divination from Pan *, others will have him instruced by Themis *, others by Glaucus v. Lastly, Some were of Opinion, that Apollo the Mother of the Universe, and the Inventor of Divination and Prognostication,
The manner of delivering Oracles was not in all Places, nor at all Times the same: in some Places the Gods reveal'd them by Interpreters, as did Apollo at Delphi; in others more immediately, giving answers themselves, which they either pronouc'd "viva voce," or return'd by Dreams, or Lots, (the former of which were suppos'd to be inspir'd, and the latter directed by the Gods) or some other Way. The Oracles which the Gods themselves pronounc'd, were term'd "χρησμοί αὐτῶν," those which were deliver'd by Interpreters, "χρησμοί ἀνθρωπικοί." At some places, several ways were us'd; for Instance, they who consulted Trophonius, after having propos'd their Questions, first receiv'd an answer in a Dream; and, if that was obscure, and hard to be understood, had the meaning of it interpreted by Men kept for that purpose, and instructed in that Art by the Deity: Several other ways also this God us'd to give answers to Enquirers, as Pausanias reports in his Description of Baetis; and in another place, the same Author mentions these Heroick Verses, as spoken by Trophonius:

"Let not the bloody Ensigns be display'd, Nor least Attack upon your Foes be made."
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Before an ample Trophy you erect,
And to my hallow'd Shield pay due Respect,
Which in the Temple to my growing Praise
The valiant Arisioanes did raiie:
Thus when you've done, you may expect that I
Will crown these Toils of War with joyful Victory. H. H.

Which Answer was given to the Thebans before the Battle of Leuctra, wherein, by the Conduet of Epaminondas, they gave the Lacedæmonians and their Confederates a notable Overthrow.

Thus much of Oracles in general. I shall in the next place endeavour to give a particular Description of them, especially such as were of any Note, together with a short Account of the Ceremonies required of those that consulted them, the Manner of returning Answers, with other things remarkable in each of them. And because Jupiter was reputed to be the first Author of Oracles, I shall begin with those which were thought to be more immediately deliver'd by him.

C H A P. VIII.

Of the Oracles of Jupiter.

D O D O N A a is by some thought to have been a City of Thessaly; by others it was placed in Epirus; and others, to reconcile these two Opinions, will have two Dodona’s, one in Thessaly, and another in Epirus. They that place it in Epirus (and that is generally believ’d to have been the Seat of the Oracle, whether there was another Dodona in Thessaly, or not) are no less divided in their Opinions about it; for some of them will have it in Thesprotia, others in Chaonia, or Molossia; but Eustathius b has undertaken to decide the Controversy, telling us, that it did indeed once belong to the Thesprotians, but afterwards fell into the Hands of the Molossians; and he is herein confirm’d by Strabo c.

It was first built by Deucalion, who in that universal Deluge, where-in the greatest part of Greece perished, retreated to this Place, which by reason of its Height secured him from the Waters. Hither reftored to him all that had escaped from the Inundation, with whom he peopled his new-built City, calling it Dodona, either from a Sea-nympf of that Name, or Dodon the Son, or Dodone the Daughter of Jupiter and Europa; or from the River Dodon, or Don, for so it is call’d by Stephanus; or, as some say, from Dodonim, the Son of Javan, who was Captain of a Colony sent to inhabit those Parts of Epirus. At the same Time, Deucalion is said to have founded a Temple, which he consecrated to Jupiter, who is thence call’d Dodoneus. This was the first Temple in Greece, but the Oracle seems to have been a considerable Time before it; for Herodotus in the second Book of his History reports, that it

b Odyl. c. p. 534. c Geogr. lib. X.
was the most ancient of all Oracles in Greece, which would be false, had it not been before Deucalion's Time; for he, as the Poets tell us, having escaped the Deluge, consulted the Oracle of Themis on Mount Parnassus, what Means he should use to replenish the Country with People; and the fame Oracle is said to have been jointly posses'd by the Earth and Neptune, before it belong'd to Themis.

The Original of it, though, like all other things of such Antiquity, wrapp'd up in Fables, I will repeat to you out of the foremention'd Place of Herodotus, where he hath given us two Accounts of it, the first of which, he tells us, he receiv'd from the Priests of Jupiter at Thebes in Egypt, which was this: That the Phœnicians had carry'd away two Priestesses from that Place, one of which they sold into Libya, the other into Greece; that each of these had erect'd the first Oracle in those Nations, the one of Jupiter Hammon, the other of Jupiter Dodona. The other Account was given him by the Priestesses at Dodona, and confirm'd by all those that minister'd in the Temple, viz. That two black Pigeons taking their Flight from Thebes in Egypt, one of them came to Libya, where the commanded that an Oracle should be erect'd to Hammon; the other to Dodona, where she sat upon an Oak-Tree, and speaking with an human Voice, order'd, that there should be in that Place an Oracle to Jupiter. Afterwards Herodotus delivers his own Opinion about the Matter, which was this: That if the Phœnicians did really carry two Women from Thebes, and sell one of them in Libya, and the other in Greece, it might be probable, that the that was transport'd into Greece was sol'd to the Thebians in that Country, which in his Time was call'd Helias, but formerly nam'd Pelasia, where he instituted the Oracle to Jupiter, and gave Instructions after what Manner he was to be worship'd.

To confirm this Conjecture, he adds, that those two Oracles have a near Refemblance to each other. Moreover he tells us, the two Women were said to be black, because they came from Egypt; and were call'd Doves, because their Language was barbarous, and as unintelligible as that of Birds; afterwards, when they had learn'd the Greek Tongue, they were said to speak with an human Voice. Eustathius a gives two Reasons more for this Appellation: the first is, that they were call'd Πελαγεις, or Doves, q. Πελαιακεις, because they made their Predictions by the Observation of those Birds; as they who made use of Crows in Divination were nam'd Κοόνειοις. The other Reason is, that in the Molossian Language old Women were call'd Πελαιαί, and old Men Πελαιοί; and that those Prophetesses being old Women, either by a Mistake of the Word, or a Boetical Equivocation, were call'd Doves: And why aged Persons should be thus term'd, the old Scholiast upon Sophocles informs us; for, faith he, the three old Prophetesses were call'd Πελαιοι q. Πεταλιώταις, because of their gray Hairs. Servius gives another Reason in his Comment upon Virgil's ninth Eclogue, viz. That in the Thebalian Tongue the Word Πελαια is used to signify a Prophetess, as well as a Dove; and it seems no unusual thing amongst the ancient Greeks, for Prophetesses to have the Name of Doves, whence the Enigmatical Poet calls Caßandra by that Name twice in one Sentence b:

a Odyss. Ἑ. p. 544, 545; Edit. Basili. b Trachin. v. 176. c Ver. 85. g Caßandra. v. 357. Tityus
As when a ravenous Vulture first espies
A trembling Pigeon, fraughtway fouling flies
Thro' liquid Air, to bear the wish'd-for Prize
To his aetherial Nest: so I, forlorn,
Shall, as a weak and tim'rous Dove, be born
B' insulting Ajax to a foreign Bed.

Lastly, others give this Account: That in the Hieroglyphical Way of Writing, according to Horapollo, Τυραίκα χιμαι επιμεισασαν α'χρι Σανάτη Σιλουτες επιμηνεις, απετεθαν μελαιναι ζωγραφοι. They signify a Widow, who remains unmarried till Death, by a black Pigeon. Which very well agrees with the forementioned Relation of Herodotus. Others say, that this Oracle was founded by the Pelasgi ans, who were the most ancient of all the Nations that inhabited Greece. Of this Opinion is Strabo, being hereunto by the Testimony of Homer, who calls the same Jupiter by the two Names of Dodonaeus and Pelasgicus, in this Verse 1:

Ζω, ανα Δαδωναι, Πιναγμεν.——

Pelasgian Jove, that far from Greece resides
In cold Dodona.——

Hesiod, whose Testimony also Strabo makes use of, is still more express:

Δαδωνος, ἡ τοις Πιλασγαῖ ἑδρατον ἡπείρον.

He to Dodona came, and th' hallow'd Oak,
The Seat of the Pelasgi.——

And this seems somewhat more probable; especially if what is commonly reported of Deucalion deserves any Credit, viz. That he sav'd himself from the Deluge, not on the Top of the Mountain at Dodona, but on Parnassus, where was the Oracle of Themis, consulted by him after his Deliverance. Strabo relates another fabulous Opinion concerning the Foundation of this Oracle, out of Suidas' Thessalica, who (faith my Author) out of a Design to gratify the Thessalians with a new-invented Fable, hath reported, that the Oracle of Dodona was translated into Epirus out of Pelasgia, a Country of Thessaly, being accompanied by a great Number of Women, from whence the Prophetesses in After-Ages were descended; and that Jupiter received from them the Appellation of Pelasgicus.

The Persons that deliver'd the Oracles were at the first Men, as Strabo and Eustathius 1 have observ'd out of Homer, who calls them in the Masculine Gender Τῆροφύταις, and Σέλλας m:

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h Geogr. lib. vii. 1 Iliad, v. v. 235. 1 Loc. cit. 1 Loc. citat. m Loc. citat.
Where some, as we are there inform'd by Euftathius, read αμεί δὲ σ' Ἑλλαι, making those Priests to be call'd Helli; but the former Lection, he tells us, is generally receiv'd. The Selli are so call'd from Selleis, a Town in Epirus; or, according to Euftathius, from the River call'd by Homer "Selleis:

Ἡράκλεις Ἐφύρας, ποταμός ἀπὸ Σελείς ἄντων.

Whom he from Ephyra and Selleis brought.

But herein he contradicts Strabo, who affirms, that the River doth not belong to Ephyra in Thebropitia; for that neither there, nor yet in Mo-llasia was ever any River of that Name, but to another Ephyra, which is a City of Elis in Peloponnesus. The same were call'd Elli, or Helli, from Ellus the Theffalian, from whom Ellopia, a Country about Dodona, receiv'd its Name: And Philochorus in Strabo is of Opinion, that thefe Priests were named Elli from this Region; but Pliny will have the Selli and the Inhabitants of Ellopia to have been a different People. Apollodorus in Strabo thinks they were call'd Ελλαος, αὐτό τῶν ἔλλων, from the Fens and Marshes near the Temple of Dodona. We are inform'd by Ariosto, that the Country of the Selli was inhabited by the Graci, who were νυν Ἑλλωνες, in his "Time call'd Hellenes. And Hesychius reports, that Διός ἰερὸν ἐν Δωδώνων, Jupiter's Temple in Dodona was call'd Ελλας. Whence it is probable, that these Men were first call'd Helli, and not Selli. The same is farther prov'd by the Scholiast upon Homer from Pindar, who derives the Name from one Hellus, τὸ περὶ ταὶ καθα-πείκαντι τὸ μαντεῖον, who first discover'd the Oracle. Afterwards, either by a Confusion of the Words σ' Ἑλλας in Homer, which might easily happen, when it was customary to write continuo audita, without Distinction of Words or Sentences; or by changing the Aspiration into the Letter σ, which Grammarians have observ'd to be a common Variation, they were call'd Selli. However that be, from the two Epithets of ἄνυπτος, and χαμαίωνας, given them by Homer, Strabo concludes they were barbarous and unciviliz'd; Euftathius* tells us, they were named χαμαίωνας, because they slept upon the Ground in Skins, and in that Posture expected prophetical Dreams from Jupiter.
Others, he tells us, would have them call'd χαμαιένωται, because they did not lie in Beds, but upon the bare Ground; and αὐτοποδοθις, because they never went out of the Temple, and therefore had no occasion to wash their Feet; whence Euripides in his Erchtheus p faith of them,

Nor bath'd their Feet in any purling Stream.

Lastly, others will have these Names to be understood in a symbolical and figurative Sense, thus: χαμαιένωται μὲν, αὐτοποδοθις ὑπὸ τῶν κατὼ ταῖς Διανοίασις, διὰ τὴν μαντείας οἶλομοιαν. i. e. Their Bodies indeed did lie upon the Ground, but their Minds, by the Assistance of prophetical Philosophy, mounting higher, soar'd above these lower Regions. The same, with other Accounts of these Titles, are also given by the old Scholiast upon that Passage of Homer.

There is a Report grounded upon the Testimony of Pherecydes, that before the Time of the Selli the Temple of Dodona was inhabited by the seven Daughters of Atlas, that were the Nurfes of Bacchus, and from this Temple call'd Dodonides. Their Names were thefe; Ambrosia, Eudora, Pasithoe, Coronis, Plexature, Pytho, and Tythe, or Tythe. However that be, 'tis certain, that in later Ages the Oracles were pronounced by three old Women; and Strabo tells us, this Change was made, that Jupiter admitted Diane to cohabit with him, and receive Divine Honours in this Temple: Nor was it strange or unusual that the same Temple should belong to two Deities; for Apollo and Bacchus were worship'd in the Temple at Delphi; Apollo and Branchus, or, as Stephanus affirmes, Jupiter and Apollo at Miletus.

Strabo 1 in his Description of Baotia reports, that of the People who consulted this Oracle, all others receiv'd Answers from Women, but the Baotians receiv'd theirs from Men; and the Reason of this Custom we have in the same Place, which was this: In a War between the Baotians and Pelasgians, the Baotians coming to Dodona to enquire of Jupiter the Event of the War, receiv'd Anfwer, That their Enterprize should have Success, if they would act wickedly. Upon this the Baotians suspecting that the Prophetes spake in favour of the Pelasgians, (they being the first Founders of that Oracle) seiz'd her, and cast her into the Fire, justifying the Lawfulness of the Fact. On the other hand, they that minister'd in the Temple thinking it impious to put to Death (especially in so sacred a Place) Persons uncondemn'd, would have had them refer the Matter to the two surviving Prophetesses; but the Baotians alleging, that no Laws in the World permitted Women to do Judgment, it was agreed that two Men should be in joint Commiffion with them. When the Time to pass Sentence was come, they were condemned by the Women, and absolv'd by the Men; whereupon (as was usual when the Number of Voices was equal on both Sides) the Baotians were acquitted and difmiss'd. Ever after it was esta blisht'd, that Men only should give Answers to the Baotians.

1 Vet. 123. 2 Vose Achuua. 3 Geogr. lib. ix.
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The Prophets of this Temple were commonly call'd Tomuri, the Propheteles Tomuæ, from Tomurus, a Mountain in Thesprotia, at the Foot of which stood the Temple. So commonly was this word made use of, that it came at last to be a general Name for any Prophet; for so Hesychius expounds it, and Lycophron in this Sense applies it to Prylis the Son of Mercury.

Τομυρο τὰ χάσα εὐμετριατέρι.
The best of Prophets, and the truest too.

Some are of Opinion, that all the Oracles were here delivered by Women; and that the Selli were only Inhabitants of the neighbouring Country, who had some Employment in the Temple, and published the Oracles receiv'd from the Propheteles to other Men. Hence they will have them to be call'd by Homer, not ἀσφαίτας, but ἀσφαίταις· ἀσφαίταις ἀρχεῖσι τόις τε· Ταχεύωνεσα ἀφορμίνεως, ης τας μαντείας τας ἐπίστρωσα· οτ τοις ιερον εκπεροντας. That Name signifying Men who liv'd in the Temple, and published the Answer made by the Priests.

Near the Temple there was a sacred Grove full of Oaks or Beeches, in which the Dryades, Fauni, and Satyri were thought to inhabit, and were frequently seen dancing under the Shades of the Trees. Before Sowing was invented, when Men liv'd upon Acorns, those of this Wood were very much esteemed; insomuch that Virgil hath mention'd them by way of Eminence: *

Liber, & alna Ceres, vesbro si munere tellus
Chaonia pingui glandem mutavit arilta.

Bacchus and Ceres, taught by you, the Field
Doth Grain for old Chaonian Acorns yield,
And Wine for Water.—

And again in the same Book:\n
Prima Ceres ferro mortales vertere terram
Infituit; cum jam glandes atque arbuta sacra
Deficerent silvae, & vivum Dodona negaret.

Acorns and Wildings when the Woods deny'd,
Nor old Dodona longer Food supply'd,
Then Ceres taught to till the pregnant Earth. H. H.

These Oaks or Beeches were endued with an human Voice and Prophetical Spirit, for which Reason they were call'd Προφητικαί, and μαντικαί, i. e. speaking and prophesying Oaks. And Argo, the Ship of the Argonauts, being built with the Trees of this Wood, was endued with the same Power of Speaking; whence Lycophron calls it ἀδηληθεων κλίσαν, a chattering Magpie. The Reason of which Fiction some think was this: The Prophets, when they gave Answers, placed themselves

* Cassandr. v. 223. ¹ Georg. v. 27. ² Verl. 146. ³ Cassandr. v. 1319.
in one of these Trees, (for some will only allow this vocal Faculty to one of them) and so the Oracle was thought to be utter'd by the Oak, which was only pronounced out of its hollow Stock, or from amongst its Branches. And some are of Opinion, that the Oracles were deliver'd from the Branches of the Tree, because the prophetical Pigeon is by Herodotus reported ἐπὶ σφυρ. ὅς ἔστι, to have sat upon the Tree: And the Scholiast upon Sophocles * affirms, that θεράνα τῷ μαντείῳ δου ἴσαν πιθήκαι, above the Oracle there were two Pigeons. But others rather think, that Oracles were pronounced from the hollow Stock, both because the Prophets could best be conceal'd there, and because it is express'd and affirm'd in the following Fragment of Hesiod's Eos:

Τὸν Ζιδὸν ἔλθον, ἣ τὰν κρυπτὸν ἤταν
Τίμην αἰσθάνει, ταῖν ὑπὲρ πυθμένην ἄνη.
Εἴδει ἵπποινοι μαντεύματι πάντα φέροται.

I must not omit the Brazen Kettles of this Place, which some affirm, and others again deny to have been used in delivering Oracles. However that be, Demon in Suidas reports, they were so artificially placed about the Temple, that by striking one of them the Sound was communicated to all the rest. But Arifhore, cited by the same Author, or Aritosides, as he is call'd by Stephanus the Byzantian, describes the matter thus: That there were two Pillars, on one of which was placed a Kettle, upon the other a Boy holding in his Hand a Whip with Lashes of Brafs, which, being by the Violence of the Wind struck against the Kettle, caus'd a continued Sound; whence came the Proverb, Δωδεκάειν χαλέκειν, ἕτε τῶν μικρολογούλων, or rather ἐπὶ τῶν μακρολογούλων, for it was applied to talkative Persons. Another Saying we have not much different from the former, viz. Ἐξορασίων ματίς, which (as some are of Opinion) was taken from this Whip, which, together with the Boy and Kettle, were all dedicated by the Corcyreans. About what Time, or upon what Account this Oracle came to cease, is uncertain; but Strabo 7, who flourish'd under Augustus Caesar, faith, that in his Time the Gods had in a manner deserted that and most other Oracles.

The same Author, in his Description of Elis, makes mention of an Oracle of Olympian Jupiter, which was once famous, but did not continue long in Repute; yet the Temple in which it stood still preserv'd its ancient Splendor, and was adorn'd with magnificent Structures, and enrich'd with Prefents from every part of Greece. Pindar also hath taken notice of an Altar dedicated to Jupiter at Pisa, where Answers were given by the Posterity of Janus 8.

There was another very ancient Oracle of Jupiter in Crete, mention'd by Strabo, from which Minos is said to have receiv'd a Platform of the Laws afterwards enacted by him; whence Homer faith of him,

Εὐφράτης Βασιλεύς Δίως μάτης ἑπερατις


Olymp. initio, Od. vi, Minos.
That is, (as Plato in Strabo expounds it) He descended into the sacred Cave of Jupiter (for this Oracle was under Ground) and receiv'd from him those Precepts, which he afterwards made publick for the common Benefit of Mankind. The Will of the Gods was reveal'd in this Place by Dreams, in which the Gods came and convers'd familiarly with the Enquirers; as we learn from the Story of Epimenides, who lay asleep in this Place many Years. Pythagoras also descended into this Cave to consult the Gods, as Diogenes Laertius hath related in the Life of that Philosopher. There was a Temple in the same Place dedicated to Jupiter, from which to the City Cnossus there was a high Road, very pleasant. It stood upon Mount Ida; and the Maximus Tyrius, in the foremention'd Place, calls it Δικταίς Διός τυτρον, yet in his twenty-second Dissertation he faith, it was placed on Ida; to which Diogenes Laertius and others agree. It was sometimes call'd Ἀρείσαος, from the Word ἀρείσας, which signifies to help or defend; because the Sons of Titan, being vanquish'd by Saturn, fled into this Cave, and there escaped the Fury of their pursuing Conqueror.

C H A P. IX.

Of the Oracles of Apollo.

I COME in the next place to speak of the Oracles of Apollo, who was thought more peculiarly to preside over Prophets, and inspire into them the Knowledge of future Events; whence the Ἐνιγματικὸς Poet calls him Κύπρος, or Gainsful, from κύπρος, Gain, because of the Profit which Mankind receiv'd by his Predictions, faith Ἐφέσε ἑως upon that Place.

The Oracles of Apollo were not only the most numerous, but of the greatest Repute; and amongst them the Delphian challeng'd the first Place, as well for its Antiquity, (wherein it contended even with that of Dodona) as for the Truth and Perfidity of its Answers, the Magnificence of its Structures, the Number and Richness of the sacred ἀνθρωποι, or Presents, dedicated to the God, and the Multitudes which from all Parts returned thither for Counsel; in which respect it surpris'd not only all the Oracles of other Gods, but even those sacred to Apollo himself.

The Place in which the Oracles were deliver'd was call'd Pythium, the Priests of Pythia. The Sports also instituted in Honour of Apollo were nam'd Pythian, and Apollo himself Pythius; either from Python, a Serpent, or a Man for his Cruelty so call'd, who possest's this Place, and was overcome by Apollo; or, ἀπὸ τοῦ ἔφοιτος, i.e. to putrify; because the Carcase of Python was suffer'd to lie there and putrify; which Reafore's given us by Homer; or, ἀπὸ τοῦ ἐρώτῆται, i.e. to enquire; because

* Maximus Tyrius Diff. xxvii. 1 Plato de Leg. lib. i. 2 Etymolog. Author. 3 Cassiod. v. 268. 4 Hymn. in Apollinem, v. 372.
the Oracle was there consulted and enquir'd of, and this is Strabo's Opinion: or from Pytho, another name of Delphi, the place of this Oracle, given it from Pythos, the Son of Delphus, the Son of Apollo.

The City Delphi (as Strabo reports) was by some thought to be plac'd in the middle of the World; and the Poets feign that Jupiter, being desirous to know the middle part of the Earth, sent forth two Eagles, (or Crows, as Pindar, or Swans, as others relate) one from the East, the other from the West, and that they met in this Place. However that be, Strabo telleth us, it was plac'd in the middle of Greece; whence it is by the Poets commonly call'd Οὐραλέων, which word signifieth the Navel, because that is the middle part of Man's Body; and therefore Sophocles calls this Oracle μεγάλων πετών: and in allusion to that Name Strabo and Pausanius say, there was to be seen in the Temple the figure of a Navel, made of white Stone, with a Ribband hanging from it, instead of the Navel-string, and upon it were plac'd two Eagles, in Memory of the Eagles sent forth by Jupiter, But Laertius and Phurnutus are of Opinion, that this Name was not deriv'd from the Situation of the Place, but from the Divine Answer given there, which are in Greek call'd Ουραί, and Varro herein agrees with them.

Concerning the Original of this Oracle there are various Reports: Diodorus the Sicilian tells us, it first belong'd to Earth, by whom Daphne, one of the Mountain Nymphs, was constituted Priestess; the same Author afterwards faith, that in a Greek Poem call'd Eumolpia, it is reported to have been sacred both to Earth and Neptune; and that Earth gave Answers herself, but Neptune had an Interpreter nam'd Pyro, and that afterwards Neptune resign'd his part to Earth. This Goddess was succeeded by Themis, who gave Oracles about the time of Deucalion's Deluge, and was consulted by him, as it is very well known from Ovid's Metamorphoses. Some there are that will have. Themis to have posses'd this Oracle from the beginning: Which is the least to be wonder'd at, since Themis and the Earth were commonly reputed the same Goddesses under different Names, πολλαῖς ὄνοματοι μορφή μία, according to Ἀeschylus: Whence Themis is call'd by Arisides, θεός προσβοταίγ, the oldest of the Gods. Yet Ἀeschylus in another place reports, that this Oracle was first posses'd by the Earth, then by Themis, Daughter of the Earth; who resign'd it to her Sister Plaço, by whom it was at length given to Apollo. Pindar, and from him the Scholiast upon Ἀeschylus tells us, that, Apollo having seiz'd this Oracle by force, the Earth endeavouër'd to precipitate that God into the Infernal Regions. And Euripides reports, that Apollo, having expell'd Themis, was himself expell'd by the Earth; but recover'd the Oracle by the Assistance of Jupiter. Agreeable to which Relation is that of Apollodorus, that Apollo, having learn'd the Art of Divination from Pan, came to Delphi, where Oracles were then given by Themis, and having kill'd Python the Serpent, which guarded the Mouth of the sacred Cavern, seiz'd the Oracle. It must not be omitted, that when

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* Geogr. lib. ix.  a Lib. ix.  b Lib. xvi. cap. xvi. & Pausanias Pictoris.  
1 Iphigenia v. 1259.  a Prometh. v. 208.  b Orot. de concordia ad Rhodios.  & Eumenidom initio.  
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this Oracle was posses'd by the Earth, she return'd Answers by Dreams. Thus Euripides,

\[ \text{πευδων δεμον} \\
\text{Xbων αυδαλην} \\
\text{Θεας μηνιν, πυχους ν' ιππας.} \]

To expel the Earth with her nocturnal Oracles, from the Pythian Temples. And this Goddes was reputed the Author of Dreams in other Places, as will appear in the Chapter concerning that sort of Divination. Others will have the Delphian Oracle to have belong'd to Saturn, and that the Grecians receiv'd the celebrated "Answer, \\text{ει της ρωκας εται τη Ιππωςιν, That Troy should be taken by them in the tenth Tear: From this God we are inform'd by the Scholiafs upon the following Verse of Lycophron, which likewise relates to this purpose:} \]

\[ \text{Oi δ' αμελ βαμων τι προμαντες Κηπων} \]

However that be, at length it came into the Hands of Apollo; nor did he long enjoy it alone, for in the War against the Sons of Titan, Bacchus, being mangled and torn in pieces by them, was afterwards restor'd to his Brother Apollo, who receiv'd him into his Temple, and order'd that Divine Honours should be paid him there. This Fable is related out of Callimachus and Euphorion, by Isaac Tzetzes, in his Comment upon Lycophron, where Agamemnon is brought in sacrificing to Bacchus in the Temple of Delphian Apollo. Hence some say, the City Delphi was so call'd, q. \\text{Ἀγαμη}νοι, which word signifies Brethren, because Apollo and Bacchus were both Sons of Jupiter.

We find it related by Diodorus the Sicilian, that this Oracle was first discover'd by Goats, in Memory whereof, the Delphians, when they ask'd Counsel of the God, for the most part offer'd a Goat. The manner of the Discovery was thus: Upon Mount Parnassus, where Goats were wont to feed, there was a deep Cavern, with a small, narrow Mouth, to which when any of the Goats approach'd, they began immediately to leap after an unusual and antick manner, uttering strange and unheard of Sounds; the Goat-herd (Plutarch calls him \\text{Cortez}) observing this, and wondering what should be the Caufe of it, went himself to view the Cavern, whereupon he was also seiz'd with a like Fit of Madness, leaping and dancing, and foretelling things to come. This being nois'd abroad, vast multitudes of People flock'd to the Place, where as many as look'd in, were inspir'd after the same manner. At length, when many were posses'd with such a degree of

\[ ^{1} \text{Laco citato.} \quad ^{2} \text{Ibid, v. 1271.} \quad ^{3} \text{Callius Rhodiginus Left. Antiq. lib. xvi.} \quad ^{4} \text{Cassandræ, v. 202.} \quad ^{5} \text{Verf. 209.} \quad ^{6} \text{Biblioth. Hist. lib. xvi.} \]

Divine
Divine Phrenzy, as to throw themselves headlong into the Vorago; there was an Edict put out, whereby it was made unlawful for any Man to approach it; and a Tripus was plac'd upon the Mouth of it, upon which a Virgin was appointed to fit, and there deliver the Answers of the God. This is the most common Account of the Original of the Oracle: Pausanias hath given some others, which I shall forbear to mention. Thus much however is certain (if any thing at such a distance may be call'd so,) viz. That 'this Oracle was very ancient, and flourish'd above an hundred Years before the Trojan War.

Concerning the Tripus plac'd upon the mouth of the Cavern, there are different Opinions: some say, it was a Pot fill'd with Duff, thro' which the Affluat pass'd into the Virgin's Belly, and thence proceeded out of the Mouth. The Scholia£ upon Aristophanes' faith, it was a wide-mouth'd Brats'd-Pot fill'd with ἰηδος, or Pebbles, by the leaps of which the Prophetes made her Conjectures. Others are of Opinion, that it was a large Vessel supported by three Feet, into which the Prophetes plung'd her self, when she expected an Inspiration. But, according to the more common Opinion, Caelius hath prov'd at large, that it was not a Vessel but a Table, or Seat, on which the Pythia lean'd or sat. The Cover of the Tripus, or, as some say, the Tripus itself, they call'd οἰμος, which word properly denotes a Mortar, or round Stone, according to Hesychius; whence Apollo is call'd in Sophocles, Ενωκυς, and his Prophetes, Ενωκυς. And this, as some are of Opinion, gave occasion to the Proverb, Εν οἰμοι εὐδοκει, which is applied to those that speak prophetically; but others derive it from a certain Diviner, call'd Holmus; and others (amongst whom is Aristophanes the Grammarian in Zenodotus) refer it to the old superstitious Custom of sleeping in these ὅμοι, when they defired a Prophetical Dream. Phurnutus will have the Tripus to have been sacred to Apollo, either because of the Perfection of the Number Three; or in allusion to the three Celestial Circles, two of which the Sun toucheth, and pafteth over the third in his Annual Circuit. And the Scholia£ upon Aristophanes will have the three Legs of the Tripus to signify the Knowledge of the God, as distinguih'd by the three Parts of Time, viz. Present, Past, and Future.

Ος τ' ἰηδον τα τ' έιστα, τα τ' ίσομυναι, προ τ' έιστα.

Who knew things past, and present, and to come.

The same Tripus was not always us'd; the first was plac'd there by the Inhabitants of the neighbouring Country; afterwards, when Pelops marry'd Hippodamia the Daughter of Oenomaus, King of the Eleans, he presented to Apollo a Tripus, wrought by Vulcan, which seems to have been that made of Brats, so famous amongst the Poets. There was also another Tripus of Gold, as the Scholia£ upon Aristophanes reports, dedicated to Apollo on this Account: Certain Fishers-men at Miletus, having sold their next Draught to some Persons that stood by, cast their Net into the Water, and drew up a Golden Tripus; where-
upon there arose a very hot Contention between the Fishermens and their Chap-men; the Fishermen alleging, that they sold nothing but the Fish they were to take, and that therefore the Tripus belong'd to them; the Buyers, on the other hand, replied, that they had bought the whole Draught, and therefore laid a just Claim to whatever came to the Net. At length, when neither side would yield, they agreed to submit the Matter to Apollo's Determination; whereupon they came to Delphi, and there receiv'd this Answer,

Exhôν Mîlêto, τρίποδος πληρο Φίσθον έρωτης; 
Ο θεός πάντων πίωτος, τατο τρίποδα δί. 

Art thou, a Native of Miletus, come
T' enquire what must be with the Tripod done?
Give it to Him, whose Wisdom claims a Right
Above all others. —

H. H.

This Oracle was given at the time when the seven Wise-Men flourisht'd in Greece; the Tripus therefore was present'd to one of them, (which that was, is not agreed on by ancient Writers;) he modestly refusing it, they offer'd it to another, and so on to the rest, till it had been refus'd by them all; whereupon it was determin'd to consecrate it to Apollo himself, as being the Fountain of all Wisdom. The Tripus was call'd by the Latins, Cortina, of which Appellation there are several Reasons assign'd, for which I refer you to the Grammarians. Others say Cortina was only the Cover of the Tripus, and therefore derive it from the word corium, i.e. a Skin, because it was made, as they say, of Python's Skin. Lastly, Others more probably think it signified the Tent within which was kept the sacred Tripus, and that because of its Figure, which was, like that of a Cauldron, round; upon the same Account Cortina was us'd to signify the Tiring-room in the Theatre, or the Curtains, or Hangings, out of which the Players us'd to be usher'd on to the Stage; whence also the celestial Hemisphere is by Ennius call'd Cæli cortina; and the Tholus or round Compass at the top of a Theatre, is by another nam'd cortina Theatri.

The Perfon that deliver'd the Oracles of the God was a Woman, whom they call'd Pythia, Pythonissa, and Phæbas: The most celebrated of these, faith Pausianias, Pheamonos, who is remarkable, not only as being the first Priestess of that Oracle, but more especially because she was the first (as most say) that cloth'd the Oracles with Heroic Verse. But Bæo, a Delphian Lady, in one of her Hymns, reports, that Olen, with the Hyperboreans, first instituted this Oracle, and return'd Answers in Heroic Verse, of which he was the first Inventor: Her words we find in Pausianias to be thus,

Ευθεία τω υμνητο τχρεσίων ἐκκυκλησατο 
Παιςε Μπερδερία, Παγασσε, ή ΜικρΑχυνος, &c. 

Piosciris, 

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Where Hyperboreans to thy laeting Præfet
Eternal Oracles did consecrate.

Then she proceeds to enumerate some others of the Hyperboreans, and in the End of the Hymn adds,

Ωλην ῥ το γένστο προφήτης Φοίβης προφήτας,
Προφήτης δ' ἐρχείσιν ἰπιαν τυχικώς α' ἰδυν·

No Grecian yet warm'd with Poetick Fire
Cou'd fit th' unpolish'd Language to the Lyre,
'Till the first Priest of Phæbus Olen rote,
And chang'd, for smoother Verse, their stunning Prose.

H. H.

But herein She contradiçts (faith my Author) the common Opinion, which is grounded on the Testimony of ancient Writers, who unanimously agree in this, that never any but Women were the Interpreters of this God. Yet several Prophets are spoken of by Aelian. There is mention in Herodotus of a certain προφήτης, Prophet, in this place, whose Name was Aceratus. And Apollo is said in Homer to choose the Men of Crete to publish his Oracles y:

Κρίτων αὖ Κυντὸς Μνώιν, ἤπα τ' ἀνακτὶ
Πρὸς ταῖςει, υ' ἀρμόλυνους Σύνιαται
Φώλης Απόλλωνος χιουρόνων ὑπενικύτη
Χριάν, εἰκ' οὔρων γυναῖν ὑπ' Παρμοχοί·

But perhaps these Men are to be accounted Priests, and προφήται who publish'd to others the Answers first by them receiv'd from the Pythia, rather than inspir'd Perfons, and Prophets strictly so call'd.

Venerius is of Opinion that there were more than one Pythia at the same time; which he provè out of Herodotus, who in the sixth Book of his History reports, that Cleomenes corrupted with Bribes the Prophete'ss Perialla, who was νατικικνιμ Μυρίαν αντίστα, the President of the Prophete'ss: But tho' these Words are in the Latin Version, yet no such thing is said, or can be infer'd from the Greek, where Perialla is only call'd προφήτης, which Word (however it may seem to signify a Prophet superior to the rest) according to its common Acceptation implies no more than μάντις. Thus Euripides hath us'd it when he faith, προφήτης κακών, i. e. one that foretelleth Evils to come: In which sense Herodotus himself in another place hath us'd the Verb προγνωντησα: More Inflances would be needfuls.

These Women were, at the first, Virgins, till one of them was de-flower'd by Echecrates a Theffalian; after which Time, choice was made of Women above fifty Years of Age; that so they might either be secur'd from the Attempts of Lufh, or if they should be at any time forc'd to the Violation of their Chasity, having pass'd the time of

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a De Animal. lib. x. cap. xxvi.  b Lib. viii, cap. xxxvii.  c Hymn. in

Child;
Child-bearing they might remain undiscovered, and not bring the Oracles, or Religion into Contempt: Nevertheless they wore the Habit of Virgins, thereby to signify their Purity and virginal Modesty. They were obliged to observe the strictest Laws of Temperance and Charity; not being allow’d to wear rich and costly Apparel, or use phantastical Dresties; and Plutarch hath told us, they neither anointed themselves, nor wore Purple Garments. The Pythia, before she ascended the Tripus, us’d to wash her whole Body, especially her Hair, in Castalis, a Fountain at the Foot of Parnassus, where the Poets, Men in Spirit by the same Deity, us’d to wash and drink. At her first sitting down upon the Tripus, she us’d to shake the Laurel-tree that grew by it, and sometimes to eat the Leaves. Herself also, and the Tripus were crown’d with Garlands of the same Plant, as we learn from the Scholia upon Aristophanes at this Verfe, where one asketh,

What from the Oracle with Garlands trimm’d
Has Phæbus utter’d?

Nor did the Pythia only make use of Laurel in this manner, but other Prophets also, it being thought to conduce to Inspiration; whence it was peculiarly call’d μαρτυριον ποταρ, the prophetick Plant. The Pythia, being plac’d upon the Tripus, receiv’d the Divine Afflatus in her Belly; whence she is call’d εὐσεβίουμω, or ευευμαντις. She was no sooner inspired, but she began immediately to swell and foam at the Mouth, tearing her Hair, cutting her Flesh, and in all her other Behaviour appearing like one phrenetick and distracted. But she was not always affected in the same manner; for, if the Spirit was in a kind and gentle Humour, her Rage was not very violent; but, if fullen and malignant, she was thrown into extreme Fury; infomuch that Plutarch speaks of one enrag’d to such a degree, that she affrighted, not only those that consulted the Oracle, but the Priests themselves, who ran away and left her; and so violent was the Paroxyms, that in a little time after she died. Some say, that under the Tripus sometimes appear’d a Dragon that return’d Answers, and that the Pythia was once kill’d by him. And Eufebius reports, ἡ αἰλείσσαι περὶ τοῦ τριπόδα, that a Serpent rol’d himself about the Tripod.

The time of consulting the Oracle, was only one Month in a Year, This Mouth, Plutarch tells us, was call’d Βυσις, which, as many are of Opinion, was so nam’d, q. θυσις from θυσιν, i.e. to spring up, because it was in the beginning of Spring, when all things flourish and put forth Buds: But this, (faith he) is not the true Reason, for the Delphians do not use Β for φ (as the Macedonians, who for Φίλιππος, Φαλακρος, and Φερσικα, say Βίλιππος, Βαλακρός, and Βερσικα) but instead of Π; for they usually say θατηῖν, for ναιεῖν, and μηδοὶ, for πιέναι ναιεῖν: Βυσις therefore is put for Πυσις, so call’d Αιδ τῶν πυσίν, because in that Month they were allow’d to enquire of Apollo’s Oracle, and this

is their genuine and Country-way of Speaking. The seventh Day of the Month they call’d Apollo’s Birth-day, naming it Πολυεσθό, (not Πολυεσθον, as some read it) not because they bak’d a sort of Cakes call’d φανέ, but because the God did then return a great many Answers; and at the first the Pythia gave Answers only on this Day, as Callisthenes and Anaxandrides report. Thus Plutarch. And even in latter Ages, Oracles us’d only to be given once every Month.

Whoever went to consult the Oracle was required to make large Presents to the God, whereby it came to pass, that this Temple in Riches, Splendor, and Magnificence, was superior almost to all others in the World. And Ἄπαθτοι ἀπες (to call’d from Ἀπίτος, a Name of Apollo, given him, as some say, from sending forth Oracles) have been proverbially us’d for abundance of Wealth. Another thing requir’d of tho’ that desir’d Answers was, that they should propound their Questions in as few words as might be, as we are inform’d by Φιλοστρατός, in the Life of Απολλονίους. It was the Custum also, to offer Sacrifices to Apollo, in which, except the Omens were favourable, the Prophetesses would not give any Answer. At these Sacrifices there were five Priests, faith Plutarch, nam’d Ορθι, i. e. Holy, that assisted the Prophets, and perform’d many other Offices with them, being suppos’d to be descended from Δευκαλίων: There was one also who presided over these call’d, Οιωνύ, or Purifier; tho’ Plutarch faith, that the Sacrifice slain, when any of the Ορθι were declar’d, was call’d by that Name; unless instead of τὸ Συμβολον ἐρίν, or the Sacrifice kill’d, we might be allow’d to read τὸν Συμβολον ἐρίν, or the Person kill’d the Sacrifice. There was another Priest also, that assisted the Prophetesses in managing the Oracle, whom they call’d Απίτος, upon the same account that Apollo was so named.

The Answer was always return’d in Greek, as appears from Κίκερον, who, speaking of the Oracle, reported by Εννίος to be given to Ρύρρης the Επιροτής, by Apollo, viz.

Aio te, Ἀεαδία, Ρωμαίοις νικείας ἐπέστρεψεν.
Go, Ρύρρης, go, engage with Warlike Rome,
Fate has decreed th’ irrevocable Doom,
And You the valiant Romanus shall o’ercome.

concludes it was not genuine, because the Pythia never us’d to speak in Latin; and, in Pyrrhus’s time, had left off giving Answers in Verse, which had been the Custum in all former Ages, from the first foundation of the Oracle, deriving (as hath been said already) its Original from Φαρμακος the first Pythia. The ancient Greeks deliver’d their Laws in Verse, whence it came to pass, as Αριστοτέλει witnesseth, that νομοθέτης, which properly signifies a Λαβυρίθ, is often us’d to signify Βερσες or Σοντρά. The first Philosopher, as oft as they thought fit to communicate their Mysteries to the World, clothed them in Verse; and the primitive Ages scarce seem to have written any thing Curious, or Excellent, nor any thing of Weight or Moment, but in Verse.
The Verses of the Pythia were, for the most part, faith Plutarch rude and unpolish'd, and not comparable to those of Homer, or Hesiod, yet, faith he, this is no reflection upon Apollo, the Patron of Poets, because he only communicated the Knowledge to the Pythia, which she deliver'd in what Drefs she pleas'd; the Sense therof was his, the Words her own. In the fame Book he tells us, that some were of Opinion, that there were Poets maintain'd in the Temple, to catch the Oracles as they were given, and wrap them up in Verfe. The Ver-

ses were for the most part Hexameter, insomuch that this Oracle was thought to be none of Apollo's, because it was not Heroick;

Σοφής Υψιπλῆς, σερανίστες Ἡ Ἑυριπίδης, Ἀθηνῶν ἰαὶ πάντων Εὐρίπίδης σεμέντας.*

To Wisdom Sophocles makes just Pretence, Yet does to sage Euripides give Place, As he and all Men must to Socrates. H. H.

In later Ages, when Oracles began to grow into disrepute, this Cutfom of versifying was left off, the Reafon whereof hath been copiously disputed by Plutarch, in a Treatife on that Subject, to which I refer the Reader. I shall only add one thing more to be observ'd, That as the Cutfom of giving Anfwers in Verfe never appear'd fo universally, but that sometimes they were deliver'd in Profe, as Plutarch hath prov'd by a great many Inftances; so neither was it ever fo wholly left off, but that Oracles were pronounc'd in Verfe; an Inftance where-
of he giveth in his own Time. The Oracle concerning the Birth of our Saviour Chrift, which was deliver'd in Heroick Verfe to the Empe-
or Augustus, is mention'd by Eufebius, Zonaras, and others. And another, which was return'd in the fame fort of Verfe to Julian the Apo-
fate, shall be repeated hereafter.

The Delphian Oracles, if compar'd with some others, might juftly be call'd plain and peripicious; and as Homer, the Philofopher, tells us, it was usual for thofe that had receiv'd an obfcur Anfwer at Do-
don, to defire Apollo at Delphi to explain the meaning of it: He adds alfo, that Apollo had interpret'd a great many of them. Nevertheless, they were generally very obfcur, and ambiguous; insomuch that Apollo, as some fay, was call'd λεξιας, because his Anfwers were λογοί καὶ σημεῖα, i.e. crooked, and hard to be understood. And Heraclitus in Plutarch, speaking of Apollo, faith, ἡτSeparator τοι κρύπτει, ἀλλὰ ση-

μεῖναι, i.e. He doth not fpeak the Truth plainly, nor yet wholly con-
cel it, but only gives small Hints of it; fo that if the Event hap-

pen'd contrary to any Man's Expectation, he might rather find fault with his own Interpretation of the Oracles, than call in queftion either the Knowledge or Veracity of Apollo. The Reafon of this affected Obfcur-

ity, is said to have been this, viz. Οὐκ ἐκσφαρὴν ἐκματίζως ἐνθείως ἢ ἐν ψυμνω, &c. That impure Persons ought not to be admitted to sacred things • it being a Profanation of the Mysteries, and other things relating to Religion, to communicate them to the Vulgar and Ignorant.

* Lib. de Pythia Orac. 1 Clemens Alexandrinus Strom V.
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The Veracity of this Oracle was so famous, that Τὸ ἐκ Τεῖτος, i.e. The Responses given from the tripod, came to be used proverbially for certain and infallible Truths: and, as Cicero rightly argues, it is impossible the Delphian Oracle should ever have gain'd so much Reputation in the World, or have been enrich'd with such vast Presents from almost all Kings and Nations, had not the Truth of its Predictions been attested by the Experience of all Ages. But in later Times the Cafe was alter'd; and so Cicero tells us, it was a long time before his Days, Demostrines, who flourish'd three hundred Years before him, complain'd the Pythia did ἔφαντεν κρήνην or speak as Philip the Macedonian would have her. Before that time he was said to receive a Bribe of Clisthenes, to persuade the Lacedemonians to free the Athenians from the Tyrants that were imposed on them. Perialla the Pythia was depriv'd of her Office for being corrupted by one of Cleomenes's Agents, to say that Demaratus, Cleomenis's Colleague, was not the true Son of Arisfa, King of Sparta, to the end it might be thought he was not his lawful Successor, and upon that Account be dethron'd.

At what Time, or upon what Account this Oracle came to cease, is uncertain; Strabo had told us, that in his Time it had lost its ancient Reputation. Dio will have it to have been extinct from the time that it was polluted by Nero, who kill'd Men ἐτὸς τὸ σοφον ἐτὸς τὸ ἀπείρου τὸ ἐν θυείνει in the Cavern's Mouth, out of which the sacred Inspiration ascended. In Juvenal's k time the Gods had quite forfaken it, if any Credit may be given to the following Words:

Delphis Oracula cessant.
The Delphian Oracles are now no more.

Minutius Felix reports, that cautum illud & ambiguum defectat oraculum, cum & politiores homines & minus creduli esse cæterum: This cautious and ambiguous Oracle gave over speaking, when Men began to be more polite and less credulous. Lucan tells us, that it had ceased a long time before the Battle at Pharsalia:

Non ullo secula dono
Nostra carent majore Deum, quam Delphica sedes
Quod fuit.

No greater Gift can bounteous Heaven bestow,
Nor does our Age a greater Blessing want
Than silence'd Delphi.

H. H.

But this must not be understood of a total Defect, or perpetual Silence; for this Oracle, as Van Dale hath abundantly prov'd, did several times lose its prophetick Faculty, and again recover it. Lucian reports, That Anwers were given in his Time, which was about the Reigns of Marcus Aurelius and his Son Commodus. But he is at a loss, whether those Oracles were indeed Apollo's, or only supposititious. And farther, 'tis certain that this, and those at Delos and

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1 Lib. ix. 2 Sat. vi. v. 554. 3 Oëtavi p. 243. Edit. Lugd. Bat. 4 Lib. v. 5 Dikert. de Orac. 6 Alexandro Pseudomant.
Dodona, with some others, continued till the Reign of Julian the
Apostate, and were confulted, faith Theodoret, by him. And he is said
to have received from Apollo Delphicus the following Answer:

Eisat pe batikhi, xamai tis baidalos auli,
Oi kivte fofice stxi kalisa, & martida oixpun,
Ou xaduan kalnatnu, uynioiro x4 kalb odb.

By which it appears, this Oracle was then in a very low and declining
Condition; but at what time it was finally extinct is uncertain: Who-
ever defir'd to be more particularly inform'd may consult Van Dale's
Treatise on that Subject.

When the God forlook Delphi, he betook himself to the Hyperborean
Scythians; as we learn from Claudian:

——— pulcher Apollo
Lufrat Hyperboreas Delphis cessaibus aras.

Ah! abjetc Delphi, see thy God resides
In distant Hyperborean Climates. —— F. D.

And in former times he was thought to be a Lover of that Nation,
and at certain Seasons to remove thither out of Greece. Abaris, one of
that Country, the Priest of Apollo, who travell'd into Greece about the
Time of Pythagoras, is said to have written a Book concerning Apollo's
Oracles, x' aroein eis T 'pepereins, and Removal to the Hyperboreans p. And
the Athenians, at a time when the Plague raged over all Greece, re-
cive'd an Oracle from thence, commanding them to make Vows and
Prayers in behalf of the rest; and they continued to send Gifts and
Offerings thither, as they had formerly done to Delphi.

I might enlarge about the Magnificence and Splendor of the Delphian
Temple, but I fear I have already trespass'd too far upon the Reader's
Patience; if any one therefore have Curiosity and Leisure, he may have
a large and exact Description of all the magnificent Structures, rich Pre-
fents, curious Pieces of Art, and other Rarities belonging to that Place,
in Pausanias. There was another of Apollo's Oracles at Cirrha, a Sea-
port belonging to Delphi, from which it was distant about LX Stadia.
This is mention'd in Statius's Thebais q:

Tunc & Apollinea tacueru oracula Cirrhæ.

Where Lutatius observes, that in Cirrha tantum prosera Deorum dabantur
oracula: nam cui exitium imminebat, taciturnitate templi penitus damnatur:
At Cirrha' none but prosperous Oracles were pronounced; and if any
Calamity was to befall them who came for Advice, that was declar'd
by the God's Silence. Several others have mention'd this Oracle, tho'
neither taken notice of by Strabo nor Pausanias, the latter of which
hath left us a particular Account of the Temple, sacred Field of Apollo,
and other remarkable things in Cirrha. Some speak of this Oracle in
such a manner as doth make it probable, that it was the fame with

the Oracle at Delphi: Thus Seneca will have it become Apollo's, by his
Victory over Python, whereby he is known to have obtain'd the Delphian :
Cirrhææ Pæææ templæ, & ætheriam domum
Serpente capo meruit.

And a Prophetess is reported by the same Author to have deliver'd
Oracles at Cirrha, as was done in the Delphian Temple :

Et ipse nostris vocibus testis venit
Fatidiceæ vatis.ora Cirrhææ movens.

Lastly, there was a Cavern at Cirrha, as in the other Place. This ap-
ppears from Statius :

Non Cirrha promiferit anno
Certius, aut frondes lucis, quas fama Molossis
Chaonia fornuiffe tibi.—

Next to this Oracle may juftly follow that at Delos, the most cele-
brated of all the Cyclades, which were a Knot of Islands in the Ægean
Sea. It is famous among the Poets for having been the Birth-place of
Apollo and Diana, and was therefore accounted so sacred and inviolable,
that the Persians, when they pillag'd or destroy'd almost all the other
Grecian Temples, durst not attempt any thing upon the Temple in this
Island; which was seated on the Sea-shore, looking towards Eubœa, in
the very Place where Apollo was feigned to be born. He had an Image
erected in this Place, in the Shape of a Dragon; and gave Answers,
for their Certainty and Perfpicuity, not only not inferior to those at
Delphi, but, as some report, far exceeding them, and all other Ora-
cles of Apollo, being deliver'd in clear plain Terms, without any Am-
biguity or Obscurity. But these Answers were not to be expected all
the Year; Apollo only kept his Summer's Residence in this Place, and in
Winter retir'd to Patara, a City of Lycia, as Servius hath obferv'd in
his Comment upon these Words of Virgil:

Qualis ubi hybernam Lyciam, Xanthique fluenta
Deferit, ac Delum maternam invoïfit Apollo w.

Such Pomp and Splendor God Apollo grace,
When he his Winter Lycia, or that Place
Which Xanthus' Silver Streams wash kindly, leaves,
And Delos visits, whence he Answers gives
In Summer Seaons.

One of the Altars was by some reckon'd amongst the seven Wonders
of the World. It was erected by Apollo at the Age of four Years, and
compos'd of the Horns of Goats kill'd by Diana upon Mount Cynthius,
which were compafted together in a wonderful Manner, without any
vifible Tyre or Cement; whence Ovid faith of it:

1 Hercul. Oct. ver. 92. 2 Oedip. ver. 269. 3 Thebaid. lib. iii. ver. 474. 4 Alex.
ab Alex. 5 Æneid. iv. v. 143. 6 Epiph. Cyclid. ad Accent. Conf. etiam Punic.
tarb. de Solerti. Animalium, Callimachi hymn. in Apollinem, ver. 58. Politiani Milt-
celianæ, cap. iii.
Mirmo & innumeris fructam de cornibus aram.

'tis strange to see
How each in other twin'd the Goat-horns lie,
And make an Altar bound with ne'er a Tie.

E. D.

To sacrifice any living Creature upon this Altar was held unlawful, and a Profanation of the Place, which it was the God's Will to have preserve'd pure from Blood, and all manner of Pollution. Thucydides reports, that no Dogs were permitted to enter into this Island; and it was unlawful for any Person to die, or be born in it; and therefore, when the Athenians were by the Oracle commanded to purify it, they dug up the dead Bodies out of their Graves, and wafted them over the Sea, to be interred in one of the adjacent Islands; this done, the better to preserve it from Pollution, they put forth an Edict, commanding, that whoever lay sick of any mortal or dangerous Difeafe, and all Women great with Child, should be carried over to the little Isle call'd Rhena.

I must not omit in this place the annual Proceffion made by the Athenians to this Place. The Author of this Custom was Theseus, who, being sent with the rest of the Athenian Youths into Crete, to be devour'd by the Minotaur, made a Vow to Apollo, that if he would grant them a safe Return, they would make a solemn Voyage to his Temple at Delos every Year. This was call'd Δωρίς, the Persons employ'd in it θεωρία and Δημαρία, from the Name of the Island; the Chief of them Άρχιθεωρίης, and the Ship in which they went θεωρία or Δημαρία, which was the very fame that carried Theseus and his Companions to Crete; being (faith Plutarch) preserve'd by the Athenians till Demetrius the Phalerean's Time, they restoring always what was decay'd, and changing the old and rotten Planks for thofe that were new and entire, infomuch that it furnifh'd the Philosophers with Matter of Dispute, whether after fo many Reparations and Alterations it might still be call'd the fame individual Ship; and ferve'd as an Infance to illustrate the Opinion of thofe that held the Body still remain'd the fame nume-
rical Substance, notwithstanding the continual Decay of old Parts, and Acquisition of new ones, through the several Ages of Life; for which Reafon Callimachus calls its Tackle ever-living, [ἄξισεωσι]:

To great Apollo's Temple every Year,
The sturdy Theoris th' Athenians send;
Yet, spite of envious Time and angry Seas,
The Veffel ever whole will be.

The Beginning of the Voyage was computed from the Time that  

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Apollo's Priest first adorn'd the Stern of the Ship with Garlands, faith Plato; and from that time they began to cleanse and lustrate the City; and it was held unlawful to put any Malefactor to death till its Return, which was the Reason that Socrates was reprim'd thirty Days after his Condemnation, as we learn from the same Author, and from Xenophon. The Theoroi wore Garlands of Laurel upon their Heads, and were accompanied by two of the Family of the Κύρηκα, who were appointed to be Πρεσβυτεροί at Delos for that Year. Before them went certain Men with Axes in their Hands, in shew as if they design'd to clear the Ways of Robbers; in memory that Theseus, in his Journey from Trazen to Athens, freed the Country from all the Robbers that infested those Parts. To this Custom Αἰσχύλus seems to allude, when he faith,

Πέμπειτε δ' αυτόν, χ' τεσσάρεσι μέγα
Κελεύθεροι σαίδης Ἡθάλη, χοῦνα
Ἀριστερον τιείνες ὑπερδῶμιν.

Moved with the Sense of Piety,
To him th' Athenians do repair,
Still as they on their Journey go,
Whatever Parts infested be
With Robbers cruel Outrages,
Setting 'em free.————

When they went thither, they were said ἄνάρχειν, to ascend; when they return'd ἀνάρχειν, to descend. When they arriv'd, they offer'd Sacrifice, and celebrated a Festival in Honour of Apollo: This done, they repair'd to their Ship, and sailed homewards. At their Return, all the People ran forth to meet them, opening their Doors, and making Obeisance as they pass'd by; the Neglect of which Respect makes Thefeus complain in Euripides:

Οὐ' ὃν μ᾽ ὡς Θεωρῶν ἄξιον δούμενον ἐνώς ἐνωσότοις εὐφόρονας ἡγομένην.

My scornful Citizens, I find, neglect
Rushing to crowd about the open'd Doors,
And pay me that Respect which is decreed
For one that from the Embassy returns.

The next Oracle I shall speak of is that of Apollo Didymæus, so named from the double Light imparted by him to Mankind, the one directly and immediately from his own Body, and the other by Reflection from the Moon. The Place of it was also call'd Didyma, and belong'd to the Milesians, whence Apollo is call'd Milesius. It was also call'd the Oracle of the Branchida; and Apollo himself was call'd

* In Phaedon.  
* Memorab. lib. iv.  
* Eumenid. initio.  
* Hippolyto.  
* Macrob. lib. i. cap. xvii.
Branchides from Branchus, who was reputed the Son of Macareus, but
begotten by Apollo; for it was no unusual thing for the ancient Heroes
to be call'd the Sons of two Fathers, the one Mortal, who was always
their Mother's Husband; the other some lascivious Deity, that had
fallen in Love with her: So Hercules was reputed the Son of Jupiter
and Amphitryon; Hector of Priamus and Apollo, with many others. The
Original of this Oracle is thus described by Varro, where speaking of
Branchus's Mother, he reports, "That, being with Child, the dream'd
the Sun enter'd into her Mouth, and pass'd thro' her Belly: Whence
her Child was named Branchus from Βρούγκο, the Throat, thro' which
the God had penetrated into the Womb. The Boy afterwards hav-
ing kiss'd Apollo in the Woods, and receiv'd from him a Crown and
Scepter, began to prophesy, and prefently after disapp'red. Where-
upon a magnificent Temple was dedicated to him and Apollo Phileius,
to call'd from κτείν, to kiss, whence Statius faith he was

---patriae æqualis honoris.

In Honour equal to his Father Phæbus.

Others derive the Name from Branchus, a Thessalian Youth, belov'd
by Apollo, who receiv'd him into his own Temple, and commanded
that Divine Honours should be paid him after Death. But Stephanus
the Byzantian, & telleth us, that this Oracle was sacred to Jupiter and
Apollo, and perhaps it might belong to all three. However that be,
we are affur'd by Herodotus, that this Oracle was in πανεικόν
της Ιεράς της Αειολος εἰς τίνος χρήσει very ancient, and frequented
by all the Ionians and Aeolians: And are farther told by Conon in Pho-
tius's Bibliotheca, that it was accounted εγνωντος Βαρνωνίκου μετὰ Δελφῶν
χρίστων, the best of all Grecian Oracles, except the Delphian.

In the time of the Persian War's this Temple was spoil'd and burn'd,
being betray'd into the Hands of the Barbarians, by the Branchides, or
Priests, who had the Care of it; but they, conscious of their own Wick-
edness, and fearing lest they should meet with condign Punishment,
desired of Xerxes, that, as a Requital of their Service, he would grant
them a Habitation in some remote Part of Asia, whence they might
never return into Greece, but live secure, being placed beyond the Reach
of Justice. Xerxes granted their Request; whereupon, notwithstanding
a great many unlucky Omens appear'd to them, they founded a City,
and call'd it, after their ancient Name, Branchides. But for all this,
they could not escape Divine Vengeance, which was infliected on their
Children by Alexander the Great, who, having conquer'd Darius, and
possess'd himself of Asia, utterly demolish'd their City, and put all its
Inhabitants to the Sword, as detesting the very Pottercity of such impious
Wretches.

The Persians being vanquish'd, and Peace restor'd to Greece, the
Temple was rebuilt by the Milesians, with such Magnificence, that it
surpass'd almost all the other Grecian Temples in Bignefs, being rais'd

---Voce Αιτία, Strabo lib. xiv, & Suidas in Voce Βραγχίδαι. ---Strabo loc. cit.
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of such a Bulk, that they were forc'd to let it remain uncover'd; for
the Compan of it was no less than that of a Village, and contained at
least four or five Stadia.

Another of Apollo's Oracles we read of in Abæ, a City of Phocis,
mention'd by Herodotus \(^1\), and Stephanus the Byzantian \(^2\); by the latter
of whom we are told, it was more ancient than the Delphian. Sopho-
ces \(^1\) also hath taken Notice of it:

\[
\text{O} \delta \kappa \iota \varepsilon \text{ t} \delta \nu \ \delta \kappa \iota \kappa \iota \lambda \nu \ \varepsilon \iota \mu \alpha.
\]

\[
\text{T} \acute{\epsilon} \acute{\iota} \upsilon \dot{\alpha} \mu \varepsilon \kappa \alpha \lambda \nu \ \sigma \epsilon \omega \upsilon,
\]

\[
\text{O} \acute{\iota} \dot{d} \nu \ ' \epsilon i \xi \alpha \varepsilon \iota \nu \ \nu \acute{\iota} \nu.
\]

Hence all Religion, now I will no more
Trouble that hallow'd Fane, which equally
Parts the divided Earth, no Journies make
To Abæ for the Answers of a God;
In vain 'tis be good.

E. D.

The Scholiasts on this Place are of Opinion, that Abæ was a City in
Lycia, but are sufficiently refuted by the Testimonies already cited. We
are told by Pausanias \(^n\), that the Temple of this Oracle was burn'd by
Xerxes.

At Claros, a City of Ionia, not far from Colophon, there was another
Oracle sacred to Apollo, first instituted by Manto, the Daughter of Tire-
sias, who fled thither in the second Theban War, when the Epigoni,
i. e. the Sons of those that were slain in the former War, invaded
Thebes, under the Conduèt of Alemion, in Revenge of their Fathers
Deaths. The Person that deliver'd Answers was a Man generally chosen
out of some certain Families, and for the most part out of Miletus \(^n\):
He was usually unlearned, and very ignorant, yet return'd the Oracles
in Verûs wonderfully satisfactory, and adapted to the Intention of the
Enquirers; and this by the Virtue of a little Well, feign'd to have
sprung out of the Tears of Manto when she bewail'd the Desolation of
her Country: Into this he descened when any Man came to consult
him; but paid dear for his Knowledge, Water being very prejudicial
to his Health; and, as Pliny \(^o\) hath told us, a Means to shorten his
Life. By this Oracle the untimely Death of Gernianicus was foretold,
as we are inform'd by Tacitus \(^p\), by whom also the foremention'd Account
of Pliny is confirm'd.

At Larissa, a Fort of the Argives, there was an Oracle of Apollo,
surnam'd Ἀσπαδιώτης, from Diras, a Region belonging to Argos. The
Anfwers in this Place were return'd by a Woman, who was forbidden
the Company of Men: Every Month the sacrific'd a Lamb in the Night,
and, then having tafted the Blood of the Victim, was immediately seiz'd
with a Divine Fury \(^q\).

\(^1\) Lib. i. cap. xlvii. \(^2\) Voce Αγας, item Helycibus & Phavorinus.  
\(^1\) Oedip. Tyr. v. 908. \(^\star\) Phocis. \(^6\) Cel. Rhod. Ant. Lect. lib. xxvii. cap. v.  
\(^\circ\) Nat. Hist. lib. ii. cap. ciii. \(^6\) Annal. lib. ii. cap. liv.  
\(^\star\) Pausanias Corintibiæs,
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Apollo had another famous Oracle at Eutresis, a Village in Bœotia, feated in the Way between the Thespians and the Plateans.

Oropean Apollo deliver'd Oracles at Orope, a City of Eubœa, as we are inform'd by Stephanus.

At Orope in Eubœa there was Αὐχεναῖος Ἀπόλλων, a most infallible Oracle of Apollo Selinusius; as we find in the Beginning of Strabo's tenth Book.

Another Oracle of Corypean Apollo, at Corype in Thessaly, is mention'd in Nicander's Theriacs:

Μαντείας Κούρσαί ἡ Ἰμένας ἔλεγον.

'Tis reported by Athenæus, that the Carians on a certain time con-ulfed Apollo's Oracle at Hybla; which Casaubon would have to be read Abæ, but for no better Reason, than that he finds no Mention of the Hyblaen Oracle in any other Author.

There was an Oracle of Apollo Ichnaæus at Ichna in Macedonia.

At Tegyraæ, a City in Bœotia, there was an Oracle sacred to Tegyraæ Apollo, which was frequented till the Persian War, but after that re-ain'd for ever silent.

Not less famous was Ptous, a Mountain in Bœotia, for the Oracles given by Apollo, firmam'd Ptous from that Place, where was a Temple dedicated to him. This Oracle ceas'd when Thebes was demolish'd by Alexander.

Apollo, firmam'd Δαυψιδι from Daphne his beloved Miftress, or the Laurel, into which she was transform'd, had an Oracle near the Casta-ian Fountain, the Waters of which were also endued with a prophetick Virtue.

Apollo was call'd Ithenius, from Ithenus, a River and Mountain in Bœotia, in which he had a Temple, and gave Answers to those that came to enquire of him.

Pausianias hath told us of another Place in Bœotia where Apollo re-turn'd Answers, viz. a Stone call'd Σωρετοῦβε, upon which he had an Altar, erected out of the Ashes of Victims offer'd to him; whence he was call'd Spodius from Σποδός i. e. Ashes; whence for Σποδισι in Pausianias must be read Σποδισι. He did not here, as in other Places, signify his Will by inspir'd Prophets, but by χανόσες, ominous Sounds, in the Observation of which he instructed Perfons appointed for that purpofe; for this Way of Divination was in use amongst the Grecians, especially at Smyrna, faith my Author, where was a Temple built on the Out-side of the City-Wall for that Purpofe. Thus much of the Oracles of Apollo.

Of the Religion of Greece.

CHAP. X.

Of the Oracle of Trophonius.

Trophonius, the Son of Ereinus, and Brother of Agamedes, being posses'd with an immoderate Thirst of Glory, built himself a Manfion under Ground, at Lebadea a City of Bceotia, into which when he enter'd, he pretended to be inspired with an extraordinary Knowledge of future Events; but at length, either out of Design to raise in Men an Opinion, that he was translated to the Gods, or being some way necessitated thereto, perish'd in his Hole. Cicero gives us a very different account of his Death, when he tells us, that Trophonius and Agamedes, having built Apollo's Temple at Delphi, requested of the God, that, as a Recompence for their Labour, he would give them the best Thing that could happen to Man; Apollo granted their Petition, and promis'd them, that it should be effected the third Day after; accordingly, on that Day in the Morning they were found dead. Several other Fables concerning him, and the manner of his Death, are related in the Scholia upon the Clouds of Aristophanes.

However that be, Trophonius had Divine Honours paid him after Death, and was worship'd by the name of Jupiter Trophonius. Nor was it a thing unusual for Men deified to be honour'd with the name of a God, several Instances whereof might be produc'd, but one shall suffice for all, viz. that of Agamemnon, who was worship'd at Sparta by the name of Jupiter Agamemnon, as Lycephon witnesseth.


E. D.

Which words Cassandra speaks of Agamemnon, whose Captive and Concubine she was after the Destruction of Troy. This Oracle came first into repute on this Account: On a time, when for the Space of two Years there had been no Rain in Bceotia, all the Cities of that Country, with a joint Consent, appointed chosen Persons to go to Delphi, there to pay their Devotions to Apollo, in the Name of their Country, and desire his Advice and Assistance: The God accepted their Piety, but return'd them no other Answer, than that they should go home, and consult Trophonius at Lebadea. The Ambassadors immediately obey'd, and repair'd to Lebadea, still re-

* Suid. voce Τροφώνιον.  b Phavorín.  c Tusc. Quest. lib. I.  d Strabo lib. ix.  e Cassandr. v. 1123.
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mainning as much in the dark, as at first; there being not the least Sign or Foot-step of any Oracle in that Place: At length, when they had search'd a long time to no purpose, and began to despair of Succes, one Saon, an Acrepbian, the Senior of all the Ambassadors, esp'y'd a Swarm of Bees, and immediately took up a Resolution to follow them; by this means he came to a Cave, into which he had no sooner enter'd, but by some evident Tokens perceiv'd, that in that Place was the Oracle, Apollo had commanded them to enquire of. Upon this he pay'd his Devotion to Trophonius, and receiv'd from him a welcome and satisfactory Answer, together with Instructions, in what Manner, and with what Rites and Ceremonies he would have those that should come for Advice, to approach him.

The Place of this Oracle was under the Surface of the Earth, and therefore it was commonly call'd καλακευς, and Persons that consulted it καλακευτης, because the way to it was a Descent. Concerning it there are innumerable Fables, which it would not be worth the while to mention in this Place; I shall therefore pass them by, only giving you the Accounts Pausanius and Plutarch have left of it; the former of which consulted it in Perpon, and thereby had opportunity of being an Eye-witnes of what he reports. His Words are thus translated by Mr. Abel:

"Whose'er Exigencies oblige him to go into the Cave, must in the first Place make his abode for some set-time in the Chapel of Good Genius and Good Fortune; during his stay here he abstains from hot Baths, and employs himself in performing other sorts of Atonement for past Offences; he is not wholly debarr'd bathing, but then it must be only in the River Hercyna, having a sufficient Sustenance from the Leavings of the Sacrifices. At his going down, he sacrifices to Trophonius and his Sons, to Apollo, Saturn, and Jupiter, (who hath the Title of King) to Juno Heniocha, and Ceres, call'd Europa, reported to be Trophonius's Nurse. There's a Priest stands consulting the Bowels of every Sacrifice, who, according to the Victim's Aspects, prophesies whether the Deity will give an auspicious and satisfactory Answer. The Entrails of all the Sacrifices confer but little towards the revealing of Trophonius's Answer, unless a Ram, which they offer in a Ditch, to Agamedes, with supplication for Success, that Night on which they descend, presents the fame Omens with the former; on this depends the Ratification of all the rest, and without it their former Oblations are of none Effect: If so be this Ram doth agree with the former, every one forthwith descends, back'd with the earnings of good Hopes; and thus is the Manner: Immediately they go that Night along with the Priests to the River Hercyna, where they are anointed with Oil, and waft'd by two Citizen's Boys, aged about Thirteen Years, whom they call Epodes, i.e. Mercuries: These are they that are employ'd in washing whoever hath a mind to consult; neither are they remiss in their Duty, but, as much as can be expected from Boys, carefully perform all things necessary. Having been waft'd, they are not straightway conducted by the Priests to the Oracle, but are brought to the River's Rises, which are adjacent to one another: Here they must drink a Dose

* Pausanius Bacchus, of
of the Water of it, call'd Lethe, or Oblivion, to deluge with oblivion
all those things, which so lately were the greatest part of their con-
cerns. After that, they take the Water of Mnemosyne, viz. Remem-
brane, to retain the remembrance of those things, that shall be
exhibited to them in their Defcent; amongst which is expos'd a Sta-
tue, adorn'd with that admirable carving, that it's set up by the
People for Dædalus's workmanship; whereupon they never exhibit,
it, unless to Descendants: to this therefore, after some venerable
obeisance, having mutter'd over a Prayer or two, in a linen Habit,
set off with Ribbands, and wearing Pantofles, agreeable with the
fashion of the Country, they approach the Oracle, which is situat-
d within a Mountain near a Grove, the Foundation of which is built
spherical-wise, of white Stone, about the size, in circumference,
of a very small Threshing-floor, but in height scarce two Cubits,
supporting brazen Obelisks, encompass'd round with Ligaments of
Brafs, between which there are Doors, that guide their Passage into
the midst of the Floor, where there's a sort of a Cave, not the
product of rude Nature, but built with the nicest accuracy of Me-
chanism and Proportion; the Figure of this Workmanship is like an
Oven, its breadth diametrically (as nigh as can be guess) about nine
Cubits, its depth eight, or thereabouts; for the Guidance to which
there are no Stairs, wherefore 'tis requir'd that all Comers bring a
narrow and light Ladder with them, by which when they are come
down to the bottom, there's a Cave between the Roof and the Pave-
ment, being in breadth about two stademai, and in height not
above one; at the mouth of this, the Descendant, having brought
with him Cakes dipt in Honey, lies along on the Ground and
shoves himself Feet foremost into the Cave; then he thrusts in his
Knees, after which the rest of his Body is roll'd along, by a Force
not unlike that of a great and rapid River, which over-powering a
Man with its Vortex, tumbles him over Head and Ears. All that
come within the Approach of the Oracle, have not their Answers
reveal'd the same Way: Some gather their Resolves from outward
Appearances, others by word of Mouth; they all return the same
way back, with their Feet foremost. Among all that have descend-
ed, 'twas never known that any was lost, except one of the Life-
guard of Demetrius; and besides, 'tis credible the Reason proceed-
ed from the Neglect of the Rituals in his Defcent, and his ill Design,
for he went not out of necessity to consult, but out of an avarici-
ous Humour, for the sacrilegious Conveyance back of the Gold and
Silver, which was there religiously beitow'd; wherefore 'tis said;
that his Carcass was thrown out some other way, and not at the
Entrance of the sacred Shrine. Among the various Reports that fly
abroad concerning this Man, I've deliver'd to Posterity the most
remarkable. The Priests, as soon as the Confultant is return'd,
place him on Mnemosyne's Throne, which is not very far from
the Shrine; here they enquire of him, what he had seen or heard;
which when he hath related, they deliver him to others, who
(as appointed for that Office) carry him stupify'd with Amaazement,
and forgetful of himself, and those about him, to the Chapel
of Gaed Genius and Good Fortune, where he had made his former

U 2
lay at his going down; here, after some time, he's restor'd to his
former Senes, and the cheerfulness of his Village returns again. What
I here relate, was not receiv'd at second-hand, but either as by ocular
Demonstration I have perceiv'd in others; or what I've prov'd true
by my own Experience; for all Consulants are oblig'd to hang up,
engraven on a Tablet, what they have seen or heard.
Thus far Paufanias. Plutarch's Relation concerns the Appearances
exhibited to Consulants; which tho' they were various, and seldom the
same, being it is a remarkable Story, I will give it you, as it is tranla-
ted by the same Hand:

Timarchus, being a Youth of Liberal Education, and just initi-
ated in the Rudiments of Philosophy, was greatly desirous of know-
ing the Nature and Efficacy of Socrates's Damom; wherefore commu-
nicating his Project to no Mortal Body but Me and Cebes, after the
Performance of all the Rituals requisite for Consultation, He de-
scended Trophonius's Cave; where having lay'd two Nights and one
Day, his return was wholly despair'd of, infomuch that his Friends
bewail'd Him as dead; In the Morning He came up very brisk, and
in the first Place paid some venerable Acknowledgments to the God;
after that having escap'd the flattering Rout, He laid open to us a
prodigious Relation of what he had seen or heard, to this Pur-
pofe: In his Descent, he was beset with a caliginous Mist, upon
which he pray'd, lying prostrate for a long time, and not having Senfe
enough to know whether he was awake or in a Dream, He fur-
mifies, that he receiv'd a Blow on his Head, with such an échoing
Violence, as differev'd the Sutures of his Skull, thro' which his Soul
migrated; and being difunited from the Body, and mixt with bright
and refin'd Air, with a seeming Contentment, began to breathe
for a long time, and being dilated like a full Sail, was wider than
before. After this, having heard a small Noife, whistling in
his Ears a delightfome sound; he look'd up, but saw not a Spot of
Earth, only Islands reflecting a glimmering Flame, interchangeably
receiving different Colours, according to the various Degrees of
Light: They seem'd to be of an infinite Number, and of a stupendous
size, not bearing an equal Parity betwixt one another in this, tho'
they were all alike, viz. Globular: it may be conjectur'd, that the
Circumrotation of these mov'd the Æther, which occasion'd that
Whiffling, the gentle Pleasanfers of which bore an adequate A-
greement with their well-tim'd Motion. Between these there was
a Sea, or Lake, which fspread out a Surface glittering with many
Colours, intermixt with an azure; some of the Islands floated in its
Stream, by which they were driven on the other side of the Tor-
rent; many others were carried to and fro, so that they were well-
ighted. This Sea, for the moft part, was very shallow and for-
dable, except towards the South, where 'twas of a great Depth; it
very often ebbe'd and flow'd, but not with a high Tide; some part
of it had a natural Sea-colour, untainted with any other, as miry
and muddy as any Lake: The Rapidness of the Torrent carry'd
back those Islands from whence they had grounded, not situating
them in the same Place as at first, or bringing them about with a
Circum-
Circumference; but in the gentle turning of them, the Water makes one rising Roll: Betwixt these, the Sea seem’d to bend inwards about (as near as he cou’d guess) eight parts of the whole. This Sea had two Mouths, which were Inlets to boisterous Rivers, casting out fiery Foam, the flaming Brightness of which cover’d the belt part of its natural Azure. He was very much pleas’d at this Sight, until he look’d down, and saw an immense Hiatus, resembling a hollow’d Sphere, of an amazing and dreadful Profundity: It had Darknes to a Miracle; not thin, but thicken’d, and agitated: Here he was seiz’d with no small Fright, by the altonishing Hubbubs, and Noises of all Kinds, that seem’d to arise out of this Hollow, from an unfathomable Bottom, viz. He heard an Infinity of Yells and Howlings of Beasts, Cries and Bawlings of Children, confus’d with the Groans and Out rages of Men and Women. Not long after, he heard a Voice invi sibly pronounce these Words."

What follows is nothing but a prolix and tedious Harangue upon various Subjects. One thing there is more especially remarkable in this Account, viz. That he makes Timarchus to return from Consultation with a brisk and cheerfull Countenance, whereas 'tis commonly reported, that all the Confultants of this Oracle became pensive and melancholy; that their Tempers were four'd, and their Countenances, however gay and pleasant before, render’d dull and heavy; whence, of any Person dejected, melancholy, or too serious, it was generally said, ής Τροφονίου ἐμφέρθη, i.e. He has been consulting the Oracle of Trophonius. But this is only to be understand of the Time immediately ensuing Consultation; for, as we learn from Paufanias, all Enquirers recover’d their former Cheerfulness in the Temple of Good Genius and Good Fortune.

CHAP. XI.

Of other Grecian Oracles.

Amphiaraus was the Son of Oicleus, and married Eriphyle the Sifter of Adrastus, King of Argos; he was an excellent Sootch-fayer, and by his Skill forefaw, that it would prove fatal to him, if he engag’d himself in the Theban War. Wherefore, to avoid inevitable Destruction, he hid himself, but was discover’d by his Wife, Eriphyle, whom Polynes had corrupted with a Present of a golden Chain. Being discover’d, he was oblig’d by Adrastus, to accompany the Army to Thebes, where, as he had foretold, together with his Chariot and Horses, he was swallow’d up by the Earth, whence Ovid faith of him,

Notus humo mersis Amphiaraus equis.

Some say this Accident happen’d in the Way betwixt Thebes and Chal cis, and for that Reason the Place is call’d Apua, i.e. a Chariot, to this Day, faith Paufanias a.

* Attis, U 3 After
After his Death, he was honour'd with Divine Worship; first by the Oropians, and afterwards by all the other Grecians: And a flately Temple, with a Statue of white Marble, was erect'd to him in the Place where he was swallow'd up, faith my Author, being about XII Stadia distant from Oropus, a City in the Conques of Attica and Baetia, which, for that Reafon, is sometimes attributed to both Countries: There was also a remarkable Altar, dedicated to him in the fame Place; it was divided into five Parts; the first of which was sacred to Hercules, Jupiter, and Paonian Apollo: The second, to the Heroes and their Wives: The third, to Vesta, Mercury, Amphiaras, and the Sons of Amphiloebus (for Alcmen, the Son of Amphiaras, was not allow'd to partake of any of the Honours paid to Amphiloebus, or Amphiaras, because he flew his Mother Eriphyle:) The fourth to Venus, Panaceae, Jason, Hygia, and Paonian Minerva. The fifth Part to the Nymphs, Pan, and the Rivers Achelous and Cephisus.

Answers were deliver'd in Dreams: Jopbon the Gnaoh, who publish'd the ancient Oracles, in Heroick Verfs, reports, That Amphiaras return'd an Anwver to the Argoiyes in Verfe; but my Author herein contradiceth him, and reports farther, that it was the general Opinion, that only those, who were inspir'd by Apollo, gave Answers after that manner; whereas all the rest made Predictions either by Dreams, or the Flight of Birds, or the Entrails of Beasts. He adds, for a Confirmation of what he had faid before, viz. That these Answers were given in Dreams. That Amphiaras was excellently skill'd in the Interpretation of Dreams, and canoniz'd for the Invention of that Art.

They that came to consult this Oracle were first to be purify'd by offering Sacrifice to Amphiaras, and all the other Gods, whose Names were inscrib'd on the Altar: Philothratus adds, they were to fast 24 Hours, and abfain three Days from Wine. After all, they offer'd a Ram in Sacrifice to Amphiaras, then went to Sleep, lying upon a Victim's Skin, and in that Posture expected a Revelation by Dream. In the fame manner did the People of Apulia Daunia expect Answers from Podalarus, who died there, and return'd prophetick Dreams to those that came to enquire of him. Whoever consulted him was to sleep upon a Sheep's Skin at his Altar, as we learn from these Words of Lycothron,

\[
Διαλεις δὲ μύλων τοιμβός ἐνομομνίονις
Χρήσις καὶ τὸν πάσιν παρατίθηναν.
\]

They, whose aspiring Minds curious to pry
Into the mystick Records of Events,
Ask Aid of Podalarus, must sleep
Prostrate on Sheep-Skins at his hallow'd Fane,
And thus receive the true prophetick Dreams. 

H. H.

To return: All Persons were admitted to this Oracle, the Thebans only excepted, who were to enjoy no Benefit from Amphiaras in this way: For, as Herodotus reporteth, He gave them their Option of

\[b\] Vita Apolloii Tyanei, lib. ii. c Cassiandra, v. 1050. d Lib. viii. cap. xxxiv.
two Things, *viz.* His Counsel and Advice, to direct them in time of 
Necessity, or his Help and Protection, to defend them in time of 
Danger; telling them they must not expect both: Whereupon they chose 
the latter, thinking they had a greater need of Defence, than Counsel, 
which they could be sufficiently furnish'd with by Delphian Apollo.

This Oracle was had in a very great Esteem: Herodotus reckons 
it amongst the five principal ones of Greece, consulted by Cyrus, before 
his Expedition against Cyrus, viz. the Delphian, Dodonean, Amphibias 
Trophonius's, and the Didymean; and Valerius Maximus faith, it was not 
inferior either to the two first of those already mention'd, or that of Jupiter Hammon.

Near the Temple was the Fountain, out of which Amphiaras ascended into Heaven, when he was receiv'd into the number of the Gods, which for that Reason was call'd by his Name: It was held so sacred, that it was a Capital Crime to employ the Waters of it to any 
ordinary Use, as washing the Hands, or Purification; nay, it was unlawful to offer Sacrifice before it, as was usual at other Fountains: The chief Use it was employ'd in was this, *viz.* That they by the Advice of the Oracle had recover'd out of any Disease were to cast a piece of 
coin'd Gold or Silver into it; and this Pausianias tells us, was an ancient 
Custom, and deriv'd from the Primitive Ages.

At Phæae, a City of Achaia, Answers were given by Mercurius Agrippa, so nam'd from ἀγέρας, i.e. the Market-place, where was a 
Statue of Stone erected to him, having a Beard, which seems to have 
been a thing unusual in his Statues; before it was plac'd a low Stone 
Altar, upon which stood brazen Bafons foldered with Lead. They that 
came for Advice first offer'd Frankincense upon the Altar, then lighted 
The Lamps, pouring Oil into them; after that, they offer'd upon the 
right-side of the Altar a piece of Money, stamp'd with their own Country Impression, and call'd χαλκής, then propos'd the Questions they 
desir'd to be resolv'd in, placing their Ear close to the Statue, and after 
all, departed, stopping both their Ears with their Hands, till they had 
pass'd quite through the Market-place; then they pluck'd away their 
Hands, and receiv'd the first Voice that presented itself, as a Divine 
Oracle. The same Ceremonies were practis'd in Egypt, as Pausianias reports.

At Bura in Achaia there was an Oracle of Hercules, call'd from 
that City Baraicus; the Place of it was a Cave, wherein was Hercules's 
Statue: Predictions were made by throwing Dice. They that consult 
the God first address'd themselves to him by Prayer; then taking 
four Dice out of a great Heap that lay ready there, they throw them 
upon the Table: All the Dice had on them certain peculiar Marks, all 
which were interpreted in a Book kept for that purpose; as soon there 
fore as they had cast the Dice, they went to the Book, and there every 
Man found his Doom.

At Patra a City on the Sea-coast of Achaia, not far from the 
sacred Grove of Apollo, there was a Temple dedicated to Ceres, in

---

which were erected three Statues, two to Ceres and Proserpina, standing; the third to Earth, sitting upon a Throne. Before the Temple there was a Fountain, in which were deliver'd Oracles, very famous for the Truth of their Predictions. These were not given upon every Account, but concern'd only the Events of Diseases. The manner of consulting was this; They let down a Looking-glass by a small Cord into the Fountain, so low that the bottom of it might just touch the surface of the Water, but not to be cover'd by it: This done, they offer'd Incense and Prayers to the Goddess, then look'd upon the Glass, and, from the various Figures and Images represented in it, made conjectures concerning the Patient.

1 At Træzen, a City of Peloponnesus, there was an old Altar dedicated to the Muses and Sleep, by Ardalus, one of Vulcan's Sons; who was the first Inventor of the Flute, and a great Favourite of the Muses, who from him were call'd Ardalides. They that came for Advice were oblig'd to abstain certain Days from Wine. Afterwards they lay down by the Altar to sleep, where, by the secret inspiration of the Muses, proper Remedies for their Distempers were reveal'd to them.

2 At Epidaurus, a City of Peloponnesus, there was a Temple of Æsculapius, fam'd for curing Diseases; the Remedies of which were reveal'd in Dreams. When the Cure was perfected, the Names of the diseased Persons, together with the manner of their Recovery, were register'd in the Temple. This God was afterwards translated to Rome, by the Command of Delphian Apollo, who told them, that was the only way to be freed from the Plague, which at that time rag'd exceedingly amongst them: Whereupon they sent Ambassadors to Epidaurus, to desire the God of them: But the Epidaurians being unwilling to part with so beneficial a Guest: Æsculapius of his own accord, in the shape of a great Serpent, went strait to the Roman Ship, where he repos'd himself, and was with great Veneration convey'd to Rome, where he was receiv'd with great Joy; and having deliver'd them from the Distresses they lay under, was honour'd with a Temple in the little Island, encompass'd by the River Tiber, and worship'd in the same Form he had assum'd. This Story is related by Pliny, and Ovid.

At Ampbiclea, call'd by Herodotus, Opbtea, by Stephanus Amphicara, there was a Temple sacred to Bacchus, but no Image, at least, none expos'd to publick View. To this God, faith Paufanias, the Amphicleans ascribe both the Cure of their Diseases, and the Foretelling of future Events: The former he effect'd by revealing proper Remedies in Dreams; the latter, by inspiring into his Priests Divine Knowledge.

Strabo, in his Description of Corinth, tellet us, Juno, had an Oracle in the Corinthian Territories, in the way between Lechaenum and Page. There was also in Laconia a Pool sacred to Juno, by which Predictions were made after this manner; They cast into it Cakes made of Bread-corn; if these sunk down, Good; if not, something Dreadful was portended.

1 Paufanias. 2 Idem. Corinthiac. 3 Lib. xv. 4 Met. xv. 5 Ploricis. 6 Caesius.
Cælius Rhodiginus t telleth us out of Philostratus, that Orpheus's Head at Lesbos gave Oracles to all Enquirers, but more especially to the Grecians, and told them, that Troy could not be taken without Hercules's Arrows: He adds, that the Kings of Persia and Babylom often sent Ambassadors to consult this Oracle, and particularly Cyrus, who, being de- firsous to know by what Death he was to die, receiv'd this Answer, Ταύτην, ἡ Κυρή, τὰ σα. My Fate, O Cyrus, is decreed you. Whereby it was meant he should be beheaded, for Orpheus suffer'd that Death in Thrace, by the Fury of the Women, because he professt an Hatred and Aversion to the whole Sex: His Head being thrown into the Sea, was cast upon Lesbos, where it return'd Answers in a Cavern of the Earth. There were also Persons initiated into Orpheus's Mysteries, call'd Οἰκετεῖαι, who assure'd all thos that should be admitted into their Society of certain Felicity after Death: Which when Philip, one of that Order, but miserably poor and indigent, boasted of, Leotychidas the Spartan reply'd, Why do you not die then, you Fool, and put an End to your Misfortunes together with your Life. At their Initiation little else was requir'd of them besides an Oath of Secrecy.

An Oracle of the Earth is said to have been in the Country of Elis 9.

An Oracle of Pan, which was consultted by the Inhabitants of Pisa, seems to be meant in the following Words of Statius 1:

--- licet aridus Ammon
Invidiat, Lyceiaque parent contendere fortes,
Niliacumque pecus, patriaque æqualis honorì
Branchus, & undosè qui ruflicus accola Pise
Pana Lycasnia nocturnum exaudit in umbra.

Seneca Speaks of an Oracle at Mycenæ 9:

--- Hinc orantibus
Responsa dantur certa, cum ingenti sono
Laxantur adyto fata, & immigust pecus
Vocem Deo solvente.

An Oracle of the Night is mention'd by Pausanias 9.

In Laconia in the way betwixt Oebalus and Thalamiæ, Pausanias 9 faith, there was a Temple and Oracle of Ino, who gave Answers by Dreams to those that enquir'd of her.

Plutarch x maketh mention of another famous Oracle in Laconia, at the City Thalamia, which was sacred to Pasiphaæ, who, as some say, was one of the Daughters of Atlas, and had by Jupiter a Son call'd Ammon. Others are of Opinion, it was Cassandra the Daughter of King Priamus, who dying in this Place, was called Pasiphaæ, παρ' το πατ' ελάνιν τὰ μας, from revealing Oracles to all Men. Others will have it, that this was Daphne the Daughter of Amyclas, who flying from Apollo, was transform'd into a Laurel, and honour'd by that

--- Antiquitat. lib. xv. cap. ix. 1 Pausanias Eliac. d. x Thebaid. iii. v. 476.
--- Thyestes, v. 677. 1 Atticis, p. 75. Edit. Hanov. 1 Lacinici. x Aigide.
God with the Gift of Prophecy. This Oracle, when Agis King of Sparta endeavoured to reduce the Spartans to their ancient Manner of Living, and put in force Lycurgus's old Laws, very much countenanced and encouraged his Undertaking, commanding the People to return to the former State of Equality. Again, when Cleomenes made the like Attempt, it gave the same Advice, in this Manner, as my Author relates the Story: "About that Time, faith he, one of the Ephori "sleeping in Paphsae's Temple dream'd a very surprizing Dream; for "he thought he saw the four Chairs remov'd, where the Ephori used "to sit and hear Causes, and only one placed there; and whilst he "wonder'd, he heard a Voice out of the Temple, saying, This is the "best for Sparta.

Upon the Top of Citharon, a Mountain in Eetolia, was a Cave call'd Spragidium, where many of the Inhabitants of that Country were inspîrd by the Nymphs call'd Sphragitides, and thence nam'd Νυμφό-Αντελος", i.e. inspîrd by the Nymphs.

Ulysses had an Oracle among the Eurytanes, a Nation of Ætolia, as Arisotle* is said to report by Tzetzes in his Comment upon Lyceophon, who hath these Words concerning Ulysses:

Ætolian People the dead Prophet crown.

Several other Oracles we read of in Authors, as that of Tiresias and Ægeus, with others of left Repute, which for that Reason I shall forbear to mention.

CHAP. XII.

Of Theomancy.

HAVING given you an Account of the most celebrated Oracles in Greece, which make the first and noblest Species of Natural Divination, I come now to the second, call'd in Greek Θεομαντεία, which is a compound Word, consisting of two Parts, by which it is distinguished from all other Sorts of Divination by the former (viz. θεός) it is distinguished from Artificial Divination, which, tho' it may be said to be given by the Gods, yet does not immediately proceed from them, being the Effect of Experience and Observation. By the latter (viz. μαντεία) it is oppos'd to Oracular Divination; for tho' Μαντεία be a general Name, and sometimes signifies any Sort of Divination; yet it is also used in a more strict and limited Sense, to denote those Predictions that are made by Men; and in this Acceptation it is oppos'd to Χειρούρς, as the Scholaft upon Sophocles has observ'd c.


Thus

Thus much for the Name. As to the Thing, it is distinguish'd from Oracular Divination (I mean, that which was deliver'd by Interpreters, as the Delphi, for in others the Difference is more evident) because that was confin'd usually to a fixed and stated Time, and always to a certain Place; for the Pythia could not be inspir'd in any other Place but Apollo's Temple, and upon the sacred Tripus; whereas the Θιοπάλακτες were free and unconfin'd, being able (after the offering of Sacrifices, and the Performance of the other usual Rites) to prophesy at any Time, or in any Part of the World.

As to the Manner of receiving the Divine Inspiration, that was not always different; for not only the Pythia, but the Sibyls also, with many others, were possess'd with Divine Fury, swelling with Rage like Persons distracted, and beside themselves. b Virgil describes the Sibyl in this hideous Posture:

\[\text{Cui talia santi} \]
\[\text{Ante fares subito non videtis, non color anus,} \]
\[\text{Non contra mantere comae, sed petitus anhelum,} \]
\[\text{Et rabe fera corda rumpit; majorque videtis,} \]
\[\text{Nec mortale fonsans: afflata est numine quando} \]
\[\text{Jam propiore Dei} \]

Thus at the Entrance spake the sacred Maid;
And now no settl'd Air or Feature said
Thro' the whole Symmetry of her alter'd Face,
For fleeting Colours seiz'd each other's Place.
But when the head-strong God, not yet appeas'd,
With holy Phrenzy had the Sibyl seiz'd,
Terror froze up her grizzly Hair; her Breast
Throbbing with holy Fury, still express'd
A greater Horror, and the bigger seems
Swol'n with th' Afflatus, whilist in holy Screams
Sh' unfolds the hidden Mysteries of Fate.

H. H.

Few that pretend to Inspiration, but raged after this manner, foaming and making a strange terrible Noise, gnashing with their Teeth, shivering and trembling, with other antick Motions: And therefore some will have their Name (viz. μαιβης) to be deriv'd ἀπὸ τῆς μαίβως ρας, i.e. from being mad.

Other Customs there were common to them with the Pythia; I shall only mention those about the Laurel, which was sacred to Apollo, the God of Divination, being sprung from his beloved Daphne, and thought to conduce very much to Inspiration, and therefore call'd μαντικοῦ φυτών, the Prophetick Plant: Whence Claudian faith of it,

\[\text{Venturi praecia Laurus.} \]

The Laurel skill'd in Events.

With this they us'd to crown their Heads. Thus Cassandra is describ'd by Euripides. And Æschylus 4 speaks thus of her:

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a Æn. lib. vi. v. 47.  b Andromaco.  c Agamemnon, v. 1273.  d Kal
Of the Religion of Greece.

Chap. 12.

Kai σωμάτα, ἀπ' χορτίν ἀνετ' ἐπὶ τῶν ἔρημοι.

Her Hand a Laurel Scepter grasp'd, her Neck
The same prophetick Plant with Garlands' grac'd.

Where by σκόπεον he means a Staff of Laurel, which Prophets usually carried in their Hands; it was called in Greek ἰσονθέα, as we learn from Hesychius. It was also usual to eat the Leaves of this Tree; whence Λυκόφρων's faith of Cæsandra,

The Mouth with Laurel Morsels often blest'd,
In mystick Words unriddl'd future Truths.

And the Sibyl in Tibullus speaks of it, as one of her greatest Privileges, placing it in the same Rank with that of Virginity, a Thing held by her very sacred, tho' not always observ'd by other Prophets; for Cæsandra was Agamemnon's Concubine; and tho' the Condition of a Captive might lay some Force upon her, yet 'tis agreed by all, that Helenus married Andromache; and that blind Tirefas was led up and down by his Daughter Manto. But to return to the Sibyl, whose Words in Tibullus are these:

—Sic uique sacras innoxia laurus

Vefcar, & aternum fit mibi virginitas.

With holy Laurel may I e'er be fed,
And live and die an unpolluted Maid.

It was also customary for Diviners to feed upon the κυριωτᾶτα μὲνα

Ὡν ταχτή, principal Parts of the prophetical Beasts; such were the Hearts of Crows, Vultures, and Moles; thinking that by these they became Partakers of the Souls of those Animals, which by a natural Attraction follow'd the Bodies, and by Consequence receiv'd the Influence of the God, who us'd to accompany the Souls. Thus we are inform'd by Porphyry.

Thus much of these Prophets in general; I shall only add, that they, as also other Diviners, were maintain'd at Athens at the publick Charge, having their Diet allow'd in the ἕκτασις, or Common Hall, as the Scholia upon Aristophanes observes.

Of the Θεοκτόνεοι there were three sorts among the Grecians, distinguishing'd by three distinct manners of receiving the Divine Afflatus.

One sort were possessed with propheying Demons, which lodged within them, and dictat'd what they should answer to those that enquired of them, or spoke out of the Bellies or Breasts of the possessed Persons, they all the while remaining speechless, and not so much as moving their Tongues or Lips; or pronounced the Anfwers themselves, making use of the Members of the Demoniac. These were call'd Δαμαστεῖα, i. e. possessed with Demons; and because the Spirits either lodg'd or spoke within their Bodies, they were also nam'd Εὐσαφίεως,
(which Name was also attributed to the *Demons*) Ἐγνασεικάς, Στενο-μάντες, Ἐγνασείται, &c. This way of Prophecying was practis’d also in other Countries, and particularly amongst the Jews, as also Necromancy:

For the Prophet Isaiah denounced God’s Judgments upon those that made use of either of them. *E* His Words, as they are translated by the Seventy, run thus: Καὶ εἶναι ὑμῖν, ἵππιντας τοι Ἐγνασεικάς, ἔχετε ἀπὸ τοὺς φαντασµένους, τοῖς κακοὶ λεγόμενοι, ὅτι ἐκ τοῦ καιόματος φαντασμὸν ἐκ θεὸς ἐσόμενον Ἐδώ αὐτῶν ἐκλίνεσθαι; καὶ ἐν καιόματι δεῖν τῶν ἔρημων ἐκεῖνον.

And if they say unto you, Seek unto them whose Speech is in their Belly, and those that speak out of the Earth, those that utter vain Words, that speak out of their Belly: Shall not a Nation seek unto their God? Why do they enquire of the Dead concerning the Living? These Diviners were also nam’d Εὐφυκεῖς, and Εὐφυκείται, from Eurycles, the first that practis’d this Art at Athens, as the Scholastic upon Aristophanes hath inform’d us, at these Words,

Μημνήσασθε τὴν Εὐφυκίδας μαντίαν ἧς πρός τον Χριστόν ἐπελεύσθη ἢν εἰς τὴν γήν, καταφθάνεις κατὰ τὸν χάος τις ἐκεῖνος.

Like that fantastick Divination,
Which Eurycles of old did first invent,
To enter Bellies, and from thence pronounce
Ridic’rous Whims

H. H.

They were also call’d Πυθοβικοὶ, and Πυθονικοὶ, from Πυθός, a prophesying, *Demons*, as Hesychius and Suidas have told us. The same is mention’d in the Acts of the Apostles: Ἐγνασεικαὶ τοῖς περιβολιον καὶ αἷς σαλέσακτον, παροίκια ταύτα ἐχαρέων πνεύμα Ἐκανον, ἀπεδήμησαν ἐπεί τὸ θεὸς ἔδωκεν ἐπὶ τὸ θεὸς ἔδωκεν ἐπὶ τὸ θεὸς ἔδωκεν. Our Translators have rendred it thus: And it came to pass, as we went to Prayer, a certain Damself possed’d with a Spirit of Divination met us. But the Margin reads Python, instead of Divination, which is a general Name, and may be us’d in that Place, as more intelligible by the common People. Plutarch, in his Treatise concerning the Cessation of Oracles, faith, these familiar Spirits were anciently call’d Εὐφυκεῖς, and only Πυθοβικοὶ in latter Ages: “It is absurd (faith he) and childish to suppose, that God himself, like the Ἐγνασεικάς, which were formerly call’d Εὐφυκεῖς, but are now named Πυθοβικοί, should enter into the Bodies of Prophets, and make use of their Moutths and Voices, in pronouncing their Answers.”

As to the Original of this Name (Python) there are various Conjectures; the most probable of which seems to be, that it was taken from Apollo Python, who was thought to preside over all sorts of Divination, and afterwards appropriated by Custom to this Species; for so we find a great many Words of a general Signification, in time, made peculiar to some one Part of what they signified before. To give one Instance: Τύχενθω, by the ancient Greeks was apply’d to all Kings, as well the just and merciful, as the cruel, and whom we now call Tyrannical; but in more modern Ages was appropriated to that latter
fort, and became a Name of the greatest Ignominy and Detestation. On
the contrary, Words of a narrow and limited Sense have sometimes
paffed their Bounds, and taken upon them a more general and uncon-
 fined one: so Mavvra, which at first signified only that fort of Prophe-
sying which was inspired with Rage and Fury; being derived (as Plato
and others after him will have it) ἀντὶ τῆς μαθησίας, from being mad; and
by Homer in that Sense oppos'd to some other Ways of Divination, as
that by Dreams and Entrails came at length to be a general Name for all
forts of Divination.

The second fort of Θεομαντεία were call'd'd Εὐθυφασία, Εὐθυφασίοι, and
Θεομαντεία, being such as pretended to what we also call Enthufiastm;
and different from the former, who contain'd within them the Deity
himself; whereas thefe were only govern'd, acted, or insipr'd by him,
and instru'd in the Knowledge of what was to happen. Of this fort
were Orpheus, Amphion, Musæus, and several of the Sybils.

A third fort were the Ἐξαίρεσις, or those that were cast into Trances
or Ecstatics, in which they lay like Men dead, or asleep, depriv'd of all
Sense or Motion, but after fome Time (it may be Days, or Months, or
Years, for Epimenides the Cretan is reported to have lain in this Pouture
LXXV Years) returning to themselves, gave strange Relations of what
they had seen and heard. For it was a vulgar Opinion, that Man's Soul
might leave the Body, wander up and down the World, visit the Place
of the Deceafed, and the heavenly Regions, and, by conversing with
the Gods and Heroes, be instru'd in things neceffary for the Conduct
of human Life. Plato, in the tenth Book of his Politics, speaks of one
Pamphillus, a Phæaran, that lay ten Days amongst the Carcasses of slain
Men, and afterwards being taken up, and placed upon the Funeral
Pile to be burn'd, returned to Life, and related what Places he had seen
in Heaven, Earth and Hell, and what was done there, to the Attonifh-
ment of all that heard him. And Plutarch, in his Discourse concern-
ing Socrates's Daemon, faith, it was reported of the Soul of Hermodorus
the Clazomenian, that for several Nights and Days it would leave his
Body, travel over many Countries, and return after it had view'd
Things, and discours'd with Perfons at a great Diftance; till at laft,
by the Treachery of a Woman, his Body was deliver'd to his Enemies,
who burn'd the Houfe while the Inhabitant was abroad. Several other
Stories of the fame Nature are recorded in History; which whether
true or false, it matters not much, since they were believ'd, and receiv'd as fuch.

Hither may alfo be reduc'd another fort of Divination. It was com-
monly believ'd, that the Souls of dying Men, being then in a manner
loos'd from the Body, could forefee future Events. Whence Hecûr is
introduc'd by Homer, foretelling to Achilles the Authors and Place of
his Death. In Imitation of whom Virgil brings in Orodos foretelling the
Death of Mezentius. I will only mention one Example more, which
is relat'd by Cicero, concerning Calanus the Indian Philosopher,
who being ask'd by Alexander, whether he had a mind to speak any
thing before his Death, reply'd, Optime, propediem te videbo: Yes I

shall see you shortly. Quod ita contigit: Which accordingly (faith Cicero) came to pass.

Thus much for Natural Divination. I come, in the next Place, to speak something of that which is call’d Artificial; in doing which, because Divination, or Prediction by Dreams, seems to bear a more near Affinity to the Natural than the rest, and is by some reckon’d amongst the Species of it; I shall therefore in the first place give you an Account of the Customs practis’d in it.

CHAP. XIII.

Of Divination by Dreams.

I SHALT not in this Place trouble you with the various Divisions of Dreams, which do not concern my present Design, which is only to speak of those by which Predictions were made, commonly call’d Divination; and of these there were three Sorts.

The first was Χειρωνατος διος, when the Gods and Spirits in their own or under any assumed Form convers’d with Men in their Sleep: Such an one was Agamemnon’s Dream, at the Beginning of the second Iliad; where the God of Dreams, in the Form of Neftor, adviseth him to give the Trojans Battle, and encourageth him thereto with the Promise of certain Success and Victory. Such an one also was the Dream of Pindar, in which (as Paufanias reports) Proserpina appear’d to him, and complained he dealt unkindly by her, for that he had compos’d Hymns in Honour of all the other Gods, and she alone was neglected by him: She added, that when he came into her Dominions, he should celebrate her Praifes also. Not many Days after the Poet died, and in a short time appear’d to an old Woman, a Relation of his, that us’d to employ a great part of her Time in reading and singing his Verfes, and repeated to her an Hymn made by him upon Proserpina.

The second is Ορεισ, wherein the Images of Things which are to happen are plainly represented in their own Shape and Likenefs; and this is by some call’d Θεομνατος. Such an one was that of Alexander the Great, mention’d by Valerius Maximus, when he dream’d that he was to be murder’d by Cassander: And that of Craesus, King of Lydia, when he dream’d that his Son Atys, whom he defign’d to succeed him in his Empire, should be slain by an Iron Spear, as Herodotus relateth.

The third Species, call’d Orestes, is that in which future Events are revealed by Types and Figures; whence it is named Αληθεια, an Allegory, being, according to Heraclides of Pontus, a Figure by which one Thing is expres’d, and another signify’d. Of this fort was Hecuba’s, when the dream’d she had conceiv’d a Firebrand; and Caesar’s, when he dream’d he lay with his Mother; whereby was signifi’d he should

a Baoticus. b Lib. i. cap. vii. c Lib. i. cap. xxxiv. d De Allegor. Homericus.
enjoy the Empire of the Earth, the common Mother of all living Creatures. From this Species, those, whose Profession it was to interpret Dreams, have defumed their Names, being call'd in Greek Ουτεμοξεταί, Ουτεκιην ζωοκειαί, from Judging of Dreams; Ουτεγοσεκτοί; from Prying and Looking into them; and Ουτεγενσίατι, because they were conversant about them. To one of these three Sorts may all Prophetical Dreams be reduc'd; but the Distinction of their Names is not always critically observ'd.

The first Author of all Dreams, as well as other Divinations, was Jupiter, as I have already intimated,

ος γαρ τον κακόν δεις ισω.

For Dreams too come from Jove.

faith Homer. But this must not be underlood, as if Dreams were thought immediately to proceed from Jupiter: It was below his Dignity to descend to such mean Offices, which were thought more fit for inferior Deities.

To omit therefore the Apparitions of the Gods, or Spirits in Dreams, upon particular Occasions, such as was that of Ἄρτεμις's Ghost to Achilles, to desire his Body might be interr'd; The Earth was thought to be the cause of Dreams, faith Euripides &:

— ἡ παίδιν Ξέδων,
Μηλαντηρίαν μάτερ ὅμηρον•

Hail, reverend Earth, from whose prolific Womb Sable wing'd Dreams derive their Birth.

Where the Scholastic gives this Reason for it, viz. That the Earth, by obftruiting the Passage of the Light of the Sun, caufeth the Night, in which Dreams prefent themselves, which are upon this account imputed to the Earth as their Mother. Or, that out of the Earth proceeds Meat, Meat caufeth Sleep (Sleep being nothing but the Ligation of the exteror Senfes, cauf'd by humid Vapours asceniding from the Stomach to the Brain, and there obftruiting the Motion of the Animal Spirits, which are the Instruments of Sensation, and all other Animal Operations) and from Sleep come Dreams; But these were esteem'd meer Cheats and Delusions, as Eustathius telleth us, in his Comment upon the nineteenth Book of Homer's Odyssey, not far from the end; and such as thefe he faith the Poet speaks of, when he makes Dreams to inhabit near the Ocean, the great Receptacle of the humid Element,

Πάρος ἔσκαρ Ὀμανόν πεῖσας, νυν Ἀκκαδά πέτρας,
Ηδί παρ ἱλισίω πῶλας, νυν ὑμην ὅμηροι•

Near to that Place, where with impetuous & Force,
The rolling Ocean takes his rapid Courfe,

* Iliad. 4, † Iliad. 4, ‡ Hecub. v. 70.
Of the Religion of Greece.

Chap. 13.

Near Phæbus's glitt'ring Gates, and that dark Cell, Which Dreams inhabit. ———— H. H.

Others were acrib'd to Infernal Ghosts. Thus Virgil at the end of his sixth Æneid:

Sed salfa ad caelum mittunt insomnia Manes.
By this th' Infernal Deities convey
Into the upper World phantastick Dreams.

Hence Sophocles brings in Elestra saying, that Agamemnon, out of a concern for Orestes and his Designs, haunted Clytemnestra with fearful Dreams,

For He, solicitous of those Affairs,
In frightful Dreams doth Clytemnestra haunt;

Others were imputed to Hecate, and to the Moon, who were Goddeses of the Night, and sometimes taken for the same Person; they were also supposed to have a particular Influence, and to preside over all the Accidents of the Night, and therefore invoked at Incantations, and other Night-mysteries, as shall be shewn afterwards.

But the chief Cause of all was the God of Sleep, whose Habitation, as i Ovid describes it, was among the Cimmerii, in a Den dark as Hell, and in the Way to it; around him lay whole Swarms of Dreams of all sorts and sizes, which he sent forth when, and whither, he pleased; but Virgil assigns to the false and deluding Dreams another place, upon an Elm at the Entrance of Hell:

In medio ramos anno saque brachia pandit
Ulmus opaca, inges: quam sedem somnia vu'go
Vana tenere ferunt, folisique sub omnibus haerent k.

I' th' midst an ancient spreading Elm doth grow,
Whose clasping Arms diffuse a shade below;
And here, if Fables don't the World deceive,
To ev'ry Branch, to ev'ry trembling Leaf
Clings a phantastick Dream. ———

It may be, he supposes this to have been the Receptacle of some part of them, and the rest to accompany the God of Sleep. Ovid tells us, He had three Attendants more ingenious than the rest, which could transform themselves into any Form; their Names were Morpheus, Phobetor, or Icelos, and Phantastus: The Employment of the first was to counterfeit the Forms of Men, the second imitated the Likeness of Brutes, and the last that of inanimate Creatures;

Æncid. vi. v. 283.
He rous'd the Antick Fiend; than whom none can
More subtly, or more lively mimick Man,
The Beaux, the Clown, he'll in their Garbs express,
And set his Tongue to each Man's proper Phrafe.
Their Looks, tho' ne'er fo different, he can ape;
But He's oblig'd t' assume an Human Shape.
The different Shapes of Beasts a second bears,
And now in snaky Wreathings he appears
A hissing Serpent; now again he seems
A tim'rous Bird, thus mixes all extremes.
Him Icelos th' Immortal Beings call,
But Men Phobetor.
Phantafs next, but He, distinct from these,
Ufurps the uncouth Shapes of wither'd Trees,
Of Stones, or other lifeless Substances.

In Virgil, the God of Sleep descended from Heaven upon Palinurus; which is not to be understood, as if Heaven was his proper Seat; but that he was sent thence, by some of the Ethereal Gods, by whom He had been call'd thither: Or else He is to be suppos'd to rove up and down through the Heavens, or Air, to disperse his Dreams among Men, as He feds convenient: The Poet's Words are these:

___levis æthereis delapsus Somnus ab æris
Æra dimovit tenebrosum, & dispulit umbras;
Te, Palinure, petens, Tibi tristia Somnia portans.

When nimble Sleep glides through the liquid Air,
Diffus'd the Clouds, and makes the Skies more clear,
Laden with fearful Dreams, which he doth bear
For thee, unhappy Palinurus.

There was another Deity also, to whom the care of Dreams was committed, call'd Brizo, from the old Greek word Κρίσ, to Sleep: Κριος a faith he was worship'd in the Island Delos, and that Boats full of all sorts of Things were offer'd to her, except Fish. But she was thought rather to assist at the Interpretation of Dreams, than to be the efficient Cause of them, and is therefore by Hesychius call'd Beζουαρις.

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1 Ovid, Loc.citat.  mÆneid. v. v. 338.  a Antiq. Lecr. lib. xxvii. c. x.

This

This Account Cælius hath taken out of the eighth Book of Athenæus, who adds farther, that they used to pray to her for the Publick Safety and Prosperity; but more particularly, that she would vouchsafe to protect and preserve their Ships.

Lastly, 'Twas believed that Hawks or Vultures (εφακες) when they were dead, did μαντεύεσθαι, διδολεύεσθαι νεπέντενι, prophesy and send Dreams; being then divested of their Bodies, and become γυμ αι ψαχαι, naked Souls °.

Having treated of the reputed Authors of Dreams, I shall in the next Place describe the Ways by which they were supposed usually to come. These were two, one for delusive Dreams, which pass'd thro' a Gate of Ivory; another for the true, which pass'd through a Gate of Horn. Descriptions of these two Gates occur both in the Greek and Latin Poets, one of which I shall give you in each Tongue: The first shall be that of Homer, where speaking of Dreams, he faith,

The second shall be that of Virgil, imitated from the former:

Vain and phantastick are the Dreams that fly Thro' the great Gate of polish'd Ivory, With fenfeless Whims th'ee to our Heads repair, Gull us with golden Mountains in the Air; But when i' th' Morn we wake our drowsy Eyes, Big with th' expectance of the lovely Prize, With eager haste the giddy Phantasm flies. But no such Whims infest our casy Pate, When Sleep conveys our Dreams thro' th' other Gate, Compos'd of polish'd Horn. For those from hence Are true prophetick Dreams, and full of solid Sense. H. H.

In allusion to these Gates, we are told by Philostratus, that it was customary to represent any Dream in a white Garment, wrap'd over a black one, with a Horn in his Hand. And Eustathius, in his Comment upon the fore-mention'd Passage of Homer, hath made several Conjectures concerning it, most of which are so frivolous, that to mention them would be lost Labour. Such as desire farther satisfaction may consult the Author.


The Time in which true Dreams were expected, was Νυκτὸς ἀμολγὸς, and therefore Homer telleth us, that Penelope, having an auspicious Dream concerning her Son Telemachus, who was travelling in search of his Father Ulysses, rejoiced the more, because it appear'd to her at that time,

But when Penelope awak'd, her Breafh
With greater Joy and Gladness was posfeft,
Because at Break of Day the Dream appear'd. H. H.

What Time that was Grammarians do not agree: Some derive it (faith Eusathius) from the privative Particle α and μολέω, to walk, or μωγίζω, to labour and toil, as tho' it were ἀμολ�ς, or ἀμογς, and by Επένθεσις, ἀμολγὸς, as tho' it should signify the dead of the Night, in which People neither labour nor walk abroad. Others also think it may signify the middle or depth of the Night, but for a different reason; for ἀμολγῶς (say they) is the same with νυκτὸς, i. e. thick or close compacted; and Ηεσιοδ hath us'd the word in this sense, when he faith,

That is, as Athenaeus expounds it, ποιμνικὴ ἀμωμῖα, a thick Cake, such as the Shepherds, and Labouring Men eat. Others allow it the same Signification, but for a third reason: Αμωλγὸς, (say they) according to the Glossographers, amongst the Atheneans, is the same with αἰμηθ, which signifies the midſt, or height of any thing, as αἰμηθ Ἐπικρ, that part of Summer, when the Heat is most violent, Midſummer; and Men are said to be ἐν αἰμηθ, when they are in their full Strength; and therefore ἀμωλγὸς, or αἰμηθ νυκτὸς, must be the depth, or midſt of the Night. But this Signification concerns not our present Purpoſe, for I no where read, that Dreams had more Credit, because they came in the dead of the Night. It must therefore be observ'd, that ἀμωλγὸς was us'd in another Sense, for the time in which they us'd to milk Cattle, being derived from ἀμίλαζω, to milk; and then ἀμωλγὸς νυκτὸς must signify the Morning, in opposition to ἤμεικας ἀμωλγὸς, or the Evening milking-time. That it was us'd in this Sense is evident from Homer's twenty-second Iliad, where he faith the Dog-star (which riseth a little before the Sun) appears ἐν νυκτὸς ἀμωλγῷ. His words are these,

Rushing he shot,
As when th' Autumnal Dog-star hast'ning on
To set himself 'fore Morning in the Sky,
Darts down his fiery blazing Beams from high;
A dazzling Lufbre all around is seen,
It burns the brightest in the heavenly Plain.

E. D.

And that this was the time, in which Dreams were thought to deserve the greatest respect * Horace assures us,

Ast ego quum Græcos facerem natus mare citra
Verjiculos, vetuit me tali voce Quirinus,
Post mediam nodem visus, quem somnia vera.

Now being a Roman born,
And Grecian Numbers once resolv'd to try,
Quirinus kindly did my Wish deny;
Methought the Night near spent, when Dreams are true;
'Twas at the Dawn of Day he came unto my View,
And spoke such Words as these.

E. D.

Ovid appears of the same Opinion from the following Words:

Namque sub Auroram jam dormitante lucem,
Tempore quo cerni somnia vera solent.

Near Morn, when Lamps are dwindling out their Light,
And seem to nod for sleep, that part of Night,
When Dreams are truest offer'd to our Sight.

E. D.

Theocritus also agrees with them.

... ἤτοι καὶ διημέρεια ποιείται ιδνοι ἀποτρπόν

And now Aurora's just about t'appear,
When surest Dreams do most excuse our Fear.

E. D.

The reason of which Opinion was this, viz. They thought all the remainders of the Meat upon their Stomachs might by that time be pretty well digested, and gone; for till then, Dreams were believ'd rather to proceed from the Fumes of the last Night's Supper, than any Divine or Supernatural Cause: And therefore Pliny tells us, a Dream is never true present after Eating or Drinking: And Artemidorus farther observes, that small Credit is to be given to a Morning Dream, if you have eaten too plentifully the Night before; because all the Crudities cannot then be carried off.

For that Reason, they who desired a prophetick Dream, us'd to take a special Care of their Diet, so as to eat nothing hard of Digestion, as
particular Beans, or raw Fruit. Some, that they might be sure to be free from Fumes, failed one Day before, and abstain'd from Wine for three. Fish is not soon, or easily digested, and therefore ('tis probable) was thought to obstruct true Dreams, which seems to have been the Reason why, such Quantities of other things being offer'd in Sacrifice to the Goddes Brizo, Fish only were excepted, as appears from the fore-mentioned Paffage of Athenæus. Plutarch observes, that the Polypus's Head was prejudicial to those who defir'd prophetical Dreams;

I th' Polypus's Head
Something of Ill, something of Good is bred.

Because it is sweet and pleasant to the Taste, but disquieteth Men in their Sleep, and maketh them restlesse, causing troublesome and anxious Dreams; and therefore he compares Poetry to it, which containeth many things, both profitable and pleasant, to those that make a right Use of it; but to others is very prejudicial, filling their Heads with vain, if not impious Notions and Opinions. In short all things apt to burden the Stomach, to put the Blood into a Ferment, and the Spirits into too violent a Motion; all things apt to create strange Imaginations, to disturb Men's Rest, or any way hinder the free and ordinary Operations of the Soul, were to be avoided; that so the Mind and Phantasy being pure, and without any unnatural, or external Impressions, might be the fitter to receive Divine Infinuations. Some Choice there was also in the colour of their Clothes: Suidas hath told us, it was most proper to sleep in a white Garment, which was thought to make the Dreams and Visions the clearer.

Besides all this, (to omit those that excepted Dreams from Amphiaras or other Deities in an Oracular way, of which I have spoken in another Place) before they went to Bed, they us'd to sacrifice to Mercury. The Calafris in Heliodorus, after he had pray'd to all the rest of the Gods, calls upon Mercury to give him εν νοιριω νικηα, i.e. a Night of good Dreams. Mercury was thought to be v'toς δοτης, the giver of Sleep, as Euthathius telleth us; and therefore they usually carved his Image upon the Bed's-feet, which were for that Reason call'd ἐρώμενα, which word Homer hath made use of, when he faith that Vulcan caught Mars in Bed with Venus:

Amni d' ατ ερωμεν χα διεμπατ κυκλο παντα.

Great maffy Chains on ev'ry Bed-post round,
With restless Force God Vulcan bound.

Again, in the twenty-third Book of his Odysses.

v Initio Libelli de Audiendis Poetis. v Odyss. Σ. v. 278. v Ver. 198. Then

Then having with the Rule first shap’d it out, H’ a polish’d Bed-post made. ——

Others will have ἔρμις to be deriv’d from ἔρμα, i. e. a Prop, or Support, because by it the Bed was upheld or supported. However that be, certain it is, that one of Mercury’s Employments was to prefide over Sleep and Dreams, and the Night also, with all things which belong to it. Thus we are inform’d by Homer, in his Hymn upon this God, wherein he calls him,

* Ἀνείπτος ἠπετρή βωμός, ἀποτρεπή διάβρων,
Νεκτός ὀπαυτήρας, πολυπόκοις

A theiving God, a Cattle-stealer, one
Whose Care are Dreams and Noises in the Night.

After all this Preparation, they went to Sleep, expecting to discover whatever they were solicitous about, before the Morning: But if their Fate was reveal’d in obscure, or allegorical Terms, so that themselves could not dive into their meaning; then an Interpreter was consul’d. The first of this Kind, as Pliny* reports, was Amphibytus, Deucalion’s Son: Pausanias (as hath been mention’d before) would have it to be Amphiarous, who had divine Honours paid him, for the Invention of that Art. Others ascribe it to the Inhabitants of Telmiffus b: But whoever was the Author of it, it is certain, that, amongst the ancient Grecians, it had very great Credit, as appears from the number of Books written concerning it: Geminus Pyrius compos’d three Books upon this Subject; Artemon the Milesian two and twenty; beside Panyasis the Halicarnassian; Alexander the Myndian; Phæbus the Antiochian, Demetrius the Phalerean; Nicostratus the Ephesian; Antipho the Athenian; Artemidorus; Afromicybus; Philo Tadeus; Achines the Son of Scryimus, Nicephorus, &c. Yet it was never in so great request, as the other Species of Divination. The many false and frivolous Dreams, which happen to every Man, cast a Suspicion upon all the rest; and those, which were nothing but Delusions, made the truly διόπτωτας, Prophe- tical, to be call’d in Question; and therefore, when the Hero in Homer adviseth the Grecians to enquire of some Prophet, what Means they should use to appeale the Anger of the Gods, he speaks boldly, and without hesitation, of μάντις, or the inspired Prophet; and ἵππος, or him that consul’d the Entrails of Victims offer’d in Sacrifice (for so ἴππος must signify in that Place) but when he comes to ονειρογνω, or the Interpreter of Dreams, he’s for’c’d to make a fort of an Apology, in this manner:

Αλλ’ ἀξιὸς δ’ τινα μάντιν ἐρῶμαι ἤ ἴππος,
Η ή’ ὀμφόπολος, καὶ γρατίσαν τ’ ὃν ἱππος.

But come, let’s call some Prophet here or Priest,
Or Dream-Interpreter, for sure, at leaft,
Some Dreams are sent from Jove.

E. D.


X 4 Where
Whereby he anticipates a Question, which he forefaw might be propos'd to him thus: Why should we ask Counsel of one, whose Busi-
ness is only to expound these Delusions? Why should we trust the Safety of the whole Army in the Hands of a cunning Impostor! To 
this he answers, That indeed there were many false and deceitful Dreams; yet some also were true, and came from Jupiter, the common Father 
of all Prophetical Predictions, and therefore might be depended upon. After this Manner Buseatius has paraphras'd the Poet's Words. In later 
Ages Dreams came to be little regarded, except by old doating Women, who were very superflitious in observing them, as a Propertius intimates 
in the following Verse:

Quae mea non decies somnia verfat anus?
A hundred times old Women have I told
My frightful Dreams.

In more remote Ages, the People who lived near the Gades, and Bory-
benes, and the Inhabitants of Telmisius, and Hybla Gereatis, a City be-
longing to the Cataneans, in Sicily, were famed for their Skill in this 
Art. The Signs by which they made Conjectures would be too te-
dious to mention in this Place; and whoever has leisure may consult 
Artemidorus.

When any frightful or obscure Dream appear'd, the Dreamer us'd to 
disclose his Fears to some of the Gods, offering Incense, or some o-
thier Oration; and praying, that, if Good was portended, it might be 
brought to pass: If the contrary, that the Gods would avert it. This 
telling of Dreams was not appropriated to any particular Deity. Some 
discover'd them to Hercules, others to Jupiter, as one doth in Plautus; 
however, because the Household-Gods were nearest at hand, and thought 
to have a particular Concern and Care for the Family, in which they 
were worship'd, it was most useful to declare Dreams to them, and 
particularly to Vesta, as appears from Propertius;

Vadit et hinc cæstae narratum Somnia Vesta,
Quæ fibi, quæque mibi non nocitura forent.

Chaste Vesta too my Dreams she went to tell,
Such Dreams, as both for You and Me were well. E. D.

Apollo also had a peculiar Title to this Worship, under the Name of 
Eaenesis, Apollo, or Averruncus; so called from averting 
Evils, and pessatius, because he presided over, and protected Houfe; 
and therefore, as the old Scholastic upon Sophocles informs us, had Images 
erect to him in the Porches. Whence, in Sophocles's Eleftra, Clytem-
nestra, having seen a terrible Dream, calls upon her Woman thus,

Εὐφρη δ' αὐτῷ θυμίσθη, ἡ παραπόθη μοι.
Πάραρε, ἠκατι τὼν ἐποιείς λυπήνοις
Εὐχασάναιχα διμάτων α' νυν ἤρω.

Of the Religion of Greece.

Here, bring the Incense, Maid, for I intend
To Phæbus straight t'address myself in Prayer,
That he would free me from those aking Fears,
Which pain my troubled Breast.

And then she begins her Prayer:

Here bring the Incense, Maid, for I intend To Phæbus straight t'address myself in Prayer, That he would free me from those aking Fears, Which pain my troubled Breast.

—E. D.

And then she begins her Prayer:

**Κλωςις ἢν ἢν, Φυλὼ προσκήνην,**

—ἀδί' ἀκαίει: τίνι γὰρ καθ' ἕκαστόν.

**Α γὰρ προσευκτὶ τόθ' φάσματα**

Διότι οὐράνιον τυατ' ἐμοί, Λύκα Λυκῆς.

**Εἰ μὲν πιερινίον ἔλα, δές τιλαφία,**

Εἰ δ' ἢξηρά, ποῦ ἢξηρώμεν ἰμπαλίν μιθή.

Great God Apollo, you who from all Harms
Our House guard, attend my humble Prayer:
The Visions which were to my Fancy brought
Last Night in Dreams, if Good they do portend,
Let me enjoy the fame: If otherwise,
My Enemies may they the Ill receive.

—E. D.

But before that she had discover'd her Fears to the Sun, whence
Chrysothemis learn'd the Dream from one that overheard her:

**Ε Τοιεύτα τῷ παρέντεο, ἦν' ἦλιον**

Δίκους τἀμαρ, ἐκλών ἠγγυμάτων.

This was told by one that present was,
When to the Sun her Dream she did rehearse.

—E. D.

Both the Scholiasts upon that Place tell us, that it was done conformably

to the ancient Custom of relating Dreams to the Sun; and Triclinius

giveth his Reason for it, *via*. That the Sun, being contrary to the Night,
did avert or expel all the Evils which proceeded from it. The
same we find done by Iphigenia in Euripides *h* with this Difference, that
she discloses her Thoughts to the Heavens, whereas Clytemnestra had
done it to the Sun alone: Her Words are these:

Α καίνα δ' ἐκιν νεξ φίλωσα φθερματά, Διέξω πρὸς αἰσθή, ὡς ἄν τῶν ἢ' εἰς ἄκος.

But what new Dreams this present Night affords,
To th' Sky I'll tell, if that will benefit.

**The doing this they call'd ἀποτίμητος, ἀποδιομομιτιδις, and ἀποτίμητος**

Εὐνύχων ὡμῶν, or ἀποτίμητος τοῦ ἡλίου. &c.

But before they were permitted to approach the Divine Altars, they
were oblig'd to purify themselves from all the Pollutions of the Night; whence inÆschylus, one faith,

As first I rose, I to the Rivers went,
And wash'd away those foul Impurities,
Which had my Body stain'd; this being done,
I approach'd the holy Fanes, and offer'd up
A Sacrifice to the deliv'ring Gods.

Æneas in Virgil is purify'd after the same manner, taking Water out of the River in his Hands:

But Silius has introduced one washing his whole Body:

It appears from Persius, that it was usual amongst the Romans to dip their Heads five times in Water before Morning Prayer:

And left your Pray'r should speak a sinful Mind,
You purge away the Filthiness you find
Procur'd by Night; you to the Tiber go,
And down into the Tide you flouncing bow
Five times your Head.

Of Divination by Sacrifices.

DIVINATION by Sacrifices, call'd ἰσπευαντεία, or ἰσποτνοτεία, was divided into different Kinds, according to the Diverfity of the Materials offer'd to the Gods. They first made Conjeftures from the external Parts and Motions of the Victim; then from his Entrails,
from the Flame in which it was consum'd, from the Cakes and Flour, from the Wine and Water, with several other Things, of which in their Order.

The Art, which made Observations in killing, and cutting up the Victim, was call'd Θυτίκα. Unlucky Omens were, when the Beast was drawn by Force to the Altar, when it escap'd by the Way, and avoided the fatal Blow, did not fall down quietly and without Reluctancy, but kick'd, leap'd up, or bellow'd, bled not freely, was long a dying, shew'd any Tokens of great Pain, beat upon the Ground, expired with Convulsions, or did any thing contrary to what usually happens at the Slaughter of Beasts; especially if the Beast prevented the Knife, and dy'd suddenly. Whence Pyrrhus, King of Epirus, being about to make a League with two other Kings, Theodatus forbid him to proceed, and withal foretold the speedy Death of one of the Kings, when one of the three Victims, which was brought to the Altar, suddenly fell down dead. But on the contrary, the Gods were judg'd to be propitious, and kindly to receive the Devotions paid to them, when every thing was carried on with Ease: When the Victim went voluntarily and without Compulsion to the Slaughter, endur'd the Blow patiently, fell down quietly, bled freely, and expir'd without groaning, then the Victim seem'd willingly to submit to Death: Any Sign of this was a most fortunate Omen. Such an one is that mention'd by Seneca:

Stat ecce ad aras hóstia, expellat manum
Service pronâ.

Hence it was customary to pour Water into its Ear, ὡς ἐπιτεύσει ταῖς πτερύγεις, that it might by a Nod consent to be sacrificed. Somewhat also was observ'd in the Wagging of the Tail; whence the Poet faith,

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Κυκλὸς πείει κυλᾶς.

The Victim kindly wags his Tail.

On this Account it was usual to draw a Knife from the Victim's Head to its Tail. Other Predictions were made from the Tail, when cast into the Fire: When it was curl'd by the Flame, it portended Misfortunes; when it was extended out in length and hung downwards, it was an Omen of some Overthrow to be suffer'd; but when erect'd, it signify'd Victory.

After this, the Victim being cut open, they made Observations from its Entrails; these were term'd ζυμωρα, from the Fire, wherein they were burn'd. The Omens are call'd by Plato, τὰ ζυμωρα ωμαλα, and the Divination was distinguish'd by the Name of ή σι ζυμωρον μαντεια. By some it was feign'd to have been first occasion'd, or very much improv'd by the Death of the Delphian Sibyl, whose Body being reduced to Earth, imparted first to the Herbs, and by their Means to the Beasts, which fed on them, a Power of Divining: As also those other Parts of her, which, mix'd with the Air, are said to have occasion'd

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1 Plutarchus Pyrrho. 2 In Hercule Furente. 3 Mytilus lib. I. Laibicorum. 4 Euripidi Schola Phænissi.
the Divination by ominous Words d. If the Entrails were whole and found, had their natural Place, Colour, and Proportion, then all was well; but if any Part was decay’d, or wanting, if any thing was out of Order, or not according to Nature, Evil was portended. Hereof Seneca hath furnish’d the Example e:

Mutatus ordo est, sede nil propriâ jacet:
Sed astra retro cœlûta. Non animae capax
In parte dextra pulmo sanguineus jacet,
Non lava cordis regio.

The Palpitation of the Entrails was a very unfortunate Omen, as appears from the same Author f, who there enumerates several other direful Passages:

\[\text{von levi motu, ut solent, Agitata trepidant exs, sed rotas manus Quatint.}\]

The first and principal Part to be observ’d was the Liver: If this was corrupted, they thought that both the Blood, and by Consequence all the Body must be so too; and therefore, if it was found very bad, they desisted immediately, not caring what the other Parts might promise: These Signs was call’d αὐθαλάσσαι, as hindering them from going any farther. This observing the Liver was call’d ἴπτανοντιον, which also became a general Name for Divination by Entrails, being the chief Part of it. If the Liver had a pleasing and natural Redness, if it was found, without Spot or Blenish, if its Head was large, if it had two Heads, or there were two Livers; if its Lappets were turned inwards, then Prosperity and Success was expected. On the other hand, nothing but Dangers, Disappointments, and Misfortunes were to be look’d for, if there was βλάστει, too much Driness, or νησμα, a Tie between the Parts, especially if it was αλοiden, without a Lappet, or the Liver itself was altogether wanting. Pythagoras the Soothsayer, foretold Alexander’s Death, ἐπὶ ἀλευρίοις τὸ ἄνθρωπῳ ἔστιν, because his Victim’s Liver had no Lobus. And his Friend Hephaestion’s Death was prognosticated by the same Omen g. Bad Signs also were accounted such as these: If there appear’d upon it any Blisters, Wheals, or Ulcers; if it was parch’d thin, hard, or of an ugly, blackish Colour; had any corrupt and vitiated Humours, was any way displaced; or, lastly, if in boiling it did not conspicuously appear among the rest of the Entrails, was polluted with any nasty corrupt Matter, became very soft, and as it were melted into a Jelly. The concavous part of the Liver was call’d ζήσις, i.e. belonging to the Family, because the Signs observ’d there concern’d themselves and their Friends; the gibbous side τῇκολει or ψαλάτιει, because the Tokens in it concern’d their Enemies: If either of these Parts was shrivelled, corrupted, or any way changed for the worse, it boded Ruin to the Person concern’d in it; but if large and found, or bigger than usual, it was a prosperous

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a Clements Alex. Strom. i. p. 304.  
e Ordip. ver. 367.  
Ibidem ver. 353.  
S Helychius.  
Omen. To this Seneca alludes, when he introduces Manto, the Daughter of Tiretias, thus describing the Liver's Heads:

Et capita paribus bina consurgunt toris,
Sed utrumque cæsum tenuis abscondit caput
Membrana, latebram rebus occultis negans;
Hæsile valido robore insurgit latus,
Septemque venas tendit.

And that the Romans also used this Method appears from Lucan, who tells us, that Caesar's Victory over Pompey was foretold this way: His Words are these:

Quodque nefas nullis impune apparuit extis,
Ecce videt capiti fbravan increfere molem,
Alterius capiti pars eegra & marcia pandet,
Pars micat, & celeri venas movent improba puls.: Another ill-prefaging Sign was seen;
For of the Liver's Heads was one overgrown,
And as 'twere squeez'd was by the other down,
Sickish, and wither'd one side quiet lay,
The other leap'd, and sportfully did play.

The Place, or Seat where all the Parts of the Liver lay, was call'd Δέξις and Δεξη. The Place between the Parts in the middle was term'd πυλαία, and ευρύχορια; by Hesychius ὅπει, or ἐκτροποί; by Euripides πυλαι.

This was an unfortunate Omen, when found compress'd or clos'd; whence Dio relates, that the Soothayers warn'd Caracalla to take Care of himself, διὰ αἱ τῇ ὑπαρχοντας πυλαι κέλευται, because the Gates of the Liver were clos'd.

The next thing to be taken notice of was the Heart, which, if it was very little, palpitated much, leaped, was thrivel'd, or wrinkled, or had no Fat at all, portended bad Fortune; if there was no Heart to be found, it was a most deadly Omen.

Next to the Heart they observ'd the Gall, the Spleen, the Lungs, and the Membranes in which the Bowels were inclos'd. If there were two Galls, if the Gall was large, and ready to burst out of its Skin; then sharp and bloody, but yet prosperous Fights were expect- ed. If the Spleen lay in its own Place, was clear and found, of its natural Colour, without Wheals, Hardness, or Wrinkles, it boded nothing but Success; as the contrary Signs prefaged Misfortunes: So did also the Entrails, if they chanced to slip out of the Hands of him that offered the Sacrifice; if they were besmear'd with Blood, of a
livid Colour, or spotted; were full of Blister s, or Pimples, fill'd with corrupt or salt Matter, broken or torn in Piece s, or flunk like putrified Bodies; lastly, if Serpents crawling, or any thing else terrible and un-usual was found in them. If the Lungs were cloven, the Bums of the hand was to be defer'd; if whole and entire, it was to be proceeded in with all possible Speed and Vigour.

Other Parts of the Victim did sometimes presage Things to come, especially if any thing had happen'd extraordinary, and contrary to the common Course of Nature. For Inflamm e, on the Day that King Pyrrhus was slain at Argos, his Death was foretold by the Heads of the Sacrifices, which being cut off, lay licking their own Blood, as Pliny reports. Another unlucky Omen happen'd to Cimon, the Athenian General, a little before his Death; for when the Priest had slain the Sacrifice according to Custom, the Blood that ran down, and congeal'd upon the Ground, was by a great many Pilfimires carried to Cimon, and placed all together at his great Toe: They were a long Time in doing this before any Man perceiv'd them; but Cimon had no sooner espy'd them out, but the Augur brought him Word that the Liver had no Head; and in a very short time after that famous Captain died.

Hither are to be reduced some other Ways of Divination, by things made use of at Sacrifices; as first, λειχομενεια, Divination by the Fire of the Sacrifice: Good Signs were such as these: If the Flames immediately took hold of and confum'd the Victim, seizing at once all the Parts of it; on which account they usually prepar'd τα ἄφρυγα, dry Sticks, which would easily take fire. Also if the Flame was bright, and pure, and without Noise or Smoke; if the Sparks tended upward in the Form of a Pyramid; if the Fire went not out till all was reduced to Ashes. Contrary Signs were, when it was kindled with difficulty, when the Flame was divided, when it did not immediately spread itself over all the Parts of the Victim, but, creeping along, consumed them by little and little; when, instead of ascending in a straight Line, it whirled round, turned sideway s, or down ward s, and was extinguih'd by Winds, Showers, or any other unlucky Accident; when it crackled more than ordinary, was black, casting forth Smoke, or Sparks, or died before all the Victim was consum'd. All these, and such like Omens, signified the Displeasure of the Gods. Some of these Signs tiresias speaks of in Sophocles, as very fatal and pernicious:

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**Ex 3 Συμάτων**

Ἡράς ὕπ Ελαμπτών, ἀλλ' ἐπὶ σπόδῳ
Μυδώσα κηνίς μυρίων ἐπίκετε,
Κατὰς, καρέτας, ἐξ μιατόριος
Χιλαὶ ἔθεσινέτο, κυαλλαπίεις
Μησὶ καλυπτῆς ἐξέκενο ὀμιλεῖς.

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**At the Sacrifice**

No sparkling Flames up from the Fire flew,
But a black Smoke, with cloudy Vapours mixt,

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m Lib. xi. cap. xxxvii.

n Antigon. ver. 1122.
Sometimes, when the Entrails foretold nothing certain by Dissection, the Priest made Observations from them in the Fire. In order hereto, he took the Bladder, and binding the Neck of it with Wool (for which Reason Sophocles calls the Bladders μαλακτίτικα κύστες) put it into the Fire, to observe in what Place it would break, and which Way it would dart the Urine. Sometimes they took Pitch of the Torches, and threw it into the Fire; whence if there arose but one entire Flame, it was taken for a good Omen. In matters of War, or Enmity, they took notice of the ἔκεινα οὐσιά, or uppermost part in the Flames; and the Gall: πιθεῖτο, Enemies being bitter like Gall.

Κανναβανία, Divination by the Smoke of Sacrifices, in which they observ'd what Windings and Turnings it made, how high it ascended, and whether in a direct or oblique Line, or in Wreaths; also how it smell'd, whether of the Fleth that was burned, or any thing else.

Ἀκανθανία, Divination by Frankincense, which if it pretently caught Fire, and sent forth a grateful Odour, was esteem'd an happy Omen; but if the Fire would not touch it, or any nasty Smell contrary to the Nature of Frankincense proceeded from it, it boded Ill.

Οἰνομετρία, and Τερεμανιά, Divination by Wine and by Water, when Conjectures were made from the Colour, Motion, Noife, and other Accidents of the Wine, of the Libations; or the Water in which the Victims were wafhed, and some Parts of them boiled. Virgil hath made mention of them both in the Story of Dido:

Vidit, thuricremis cum dona imponeret aris,  
Horrendum dixit! latices nigrere sacros,  
Fusaque in obsecanum se vertere vina cruorem.

Offering before the Altar, as the flood,  
(Amazing Sight!) lo, into putrid Blood  
The Wine is chang'd, the Water, clear before,  
A sudden, muddy Blacknes covers o're.

Κελαύνανία, and Ἀλευγεμανία, Divinations by which Predictions were made from the Flour with which the Victim was besprinkled.

Hither also may be referr'd Ἐκαναβανία, Divination by the Entrails of Fishes, for which Tiresias and Polydamas are saied to have been famous: As also Ωυνανία, which made Predictions by Eggs, and several others.

Who was the first Inventor of this Divination is uncertain. By some it is attributed to Prometheus, the great Father of most Arts. Clemens of Alexandria ascribes it to the Hetrurians: And Tages, one of that Nation, whom they feign'd to have sprung out of a Furrow in the Tarquinian Fields, was commonly thought by the Italians to have been the
It was certainly very ancient, and obtain'd so great Credit amongst the Grecians, that they would desist from the greatest and seemingly most advantageous Undertakings, and attempt things most hazardous and unlikely to be attain'd, if the Entrails of Victims dissuaded them from the former, or encouraged them to the latter. Whereof we have this remarkable Instance in Plutarch's Life of Ariovistus: "When Mardonius the Persian made an Assault upon the Grecians, Pausanias the Lacedemonian, at that time General of all the Grecian Forces, offer'd Sacrifice, and, finding it not acceptable to the Gods, commanded the Lacedemonians, laying down their Shields at their Feet, to abide quietly, and attend his Directions, making no Resistance to any of their Enemies. Then offering a second time (for if the first Victim afforded not auspicious Omens, it was usual to offer on, till they obtained what they desired) as the Horfe charged, one of the Lacedemonians was wounded: At this Time also Callicrates, who by report was the most comely proper Man in the Army, being shot with an Arrow, and upon the point of expiring, said, That he lamented not his Death (for he came from home to lay down his Life in the Defence of Greece) but that he had died without Action. The Cause was heard, and wonderful was the Forbearance of the Men; for they repelled not the Enemy that charged them, but expecting their Opportunity from the Gods, and their General, suffered themselves to be wounded and slain in their Rank; and so ob- stinate they continued in this Resolution, that tho' the Priests offer'd one Victim after another without any Success, and the Enemy still pressed upon them, they moved not a Foot, till the Sacrifices proved propitious, and the Soothsayers foretold the Victory.

C H A P. XV.

Of Divination by Birds.

COME in the next place to speak of Divination by Birds; the Invention of which is by some ascribed to Prometheus, or Melampus the Son of Amythaon and Dorippe. Pliny reports that Car, from whom Caria receiv'd its Name, was the first that made Predictions by Birds; and Orpheus by other Animals. Pausanias telleth us, That Parnassus, after whose Name the Mountain Parnassus was called, first observed the Flight of Birds. The same Clemens of Alexandria x re-

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1 Lib. ii. de Divinatione.
2 Lib. iv.
3 Lib. vii. c. iv.
4 Thucyd.
5 Strom. i. p. 306.
Of the Religion of Greece.

Of the Religion of Greece. This Art was very much improved by Calchas, who, as Homer tells us, was

Of Augurs far the best.

At length it arriv'd at such Perfection, and gained so much Credit in the World, that seldom any thing of moment was undertaken, either in Time of War or Peace, seldom any Honours conferred, any Magistrates created, without the Approbation of Birds: Nay, other Divinations were sometimes passed by unregarded, if not confirmed by them. At Lacedæmon, the King and Senate had always an Augur attending upon them, to advise with; and Cælius reports, that Kings themselves used to study the Art. The Birds, because they were continually flying about, were thought to observe and pry into Men's most secret Actions, and to be acquainted with all Accidents; whence that Verse of Aristophanes:

None, but perhaps some Bird, knows any thing About my Treasure.

And the Scholiaf quotes such another Saying out of him;

None see me, but the Bird that flieth by.

There is a Proverb also much to the same Purpose; for when they thought themselves secure from the Knowledge of all Persons, they used to say, Οὐδεὶς εἰδε τι ὑπερήφανα, πλὴν γε εἰτὶς ὅρνες. None is conscious to what I have been concerning about except perchance some Bird. Aristophanes hath introduced the Birds themselves, telling what religious Observance was paid them,

The Omens given by Birds were by the Greeks called ὅρνες, ὅρνυσσομαι, σάιμαι, εἰμαι, εἰονειμαται, &c. And the Observers of them, ὅρνυσσοται, ὅρνυσσομαι, ὅρνυσσοκοιται, εἰονεικαί, εἰονεινοί, εἰονεινοίται, &c. But, afterwards, these Names were promiscuously used for almost all the Species of Artificial Divination; as Aruspicium and Augurium were among the Latins. The Scholias of Aristophanes hath observed, that εἰονεικαί καλοὶ καὶ τὰ μὴ ὅρνεα they called Omens, which are not made by Birds, by the name of

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of oivvai. And the same Author affirms, that παν σύμβολον ἱκ-φεντικδν, ἐ προτρεπίκαν λέγεται ὁρυσ: Every Omen, which either en- courages to, or diffuses from any thing, was termed ὁρυσ. Plato is of Opinion that ὁρυσικὴ was originally a general Name, and written with an ὅ Μicron, εἰνεκτικὸν, signifying any thing, ὅ ὁ εἰσύσα μᾶς μικοντα, by which we make Conjectures of what is to come; but now (faith Arisides) they write it with ὅ Μεγα τὸ ὁ συμνώτε, to give the better Grace to it.

The Grecian Augurs were not, as the Latin, clothed in Purple, or Scarlet, but in White, having a Crown of Gold upon their Heads when they made Observations, as θ Alexander ab Alexander informs us. They had also ὁμοιότερον, i.e. a Place, or Seat appointed for that purpose, called sometimes by the general Names of Ἑκ.Ο, and ἘκΟ, as in Sophocles’s Ἀ Antigone, where Tirefiæs speaks thus:

Hic tæ pullaioth Ψωκον ὅρφοσκότον.

I'vov, ἢν ἢν μοι παντὸς οἰκυτριῆς.

For fitting in my wonted hallow’d Place,
Whither all Birds of Divination flock.

And the Scholiast upon that Place telleth us, this Seat was peculiarly named Σεξ.Ο, and that Tirefiæs had Power to assemble the Birds from all Quarters, when he had Occasion for them. They us’d also to carry with them writing Tables, as the Scholiast upon Euripides reports, in which they wrote the Names and Flights of the Birds, with other things belonging thereto, left any Circumstance should slip out of their Memory.

The Omens that appeared towards the East were accounted fortu-nate by the Grecians, Romans, and all other Nations; because the great Principle of all Light and Heat, Motion and Life, diffuses its first Influences from that Part of the World. On the contrary, the Western Omens were unlucky, because the Sun declines in that Quarter.

The Grecian Augurs, when they made Observations, kept their Faces towards the North, the East being upon their Right-hand, and the West upon their Left: That they did so, appears from Homer, who brings in Ἰ Hecetor, telling Polydamas, that he regarded not the Birds,

Εἰς ἵππιςβεις ἵνα πρός ἐν τ’ ἀκλίναν τη.
Έτος ἵπτε σφετερα ταῖ βα ποτι έγερε ιντιτυ.

Whether o’th’ Right Hand, tow’rds the gilded East,
Or on the Left, towards the dusky West,
They take their Flight.

The Reason of this, as it is deliver’d by Plutarch from Plato and Aristotle, was, that ἀλαθ τῆς κεντρῶν, the Beginning of the Celestial Mo-tions, was in the Oriental Parts of the World, and that therefore these were accounted ἅξιον τῆ κότων, the right side of the World; and the

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*Gen. Dis. xv. cap. x.*

*Vers. 1115.*

*This is characterised as a section from the Iliad.*

*Welt.*
Of the Religion of Greece.

Weft, where the Motion terminates, δεξιά, the left. Hence the Signs that were presented to them on the Right-hand, were accounted fortunate; and those on the left unlucky. On the contrary, the Romans, making Observations with their Faces towards the South, had the East upon their Left-hand, and the West upon the Right: Of which there are innumerable Proofs, which, for Brâvy's sake, I shall pass; by remitting such as desire farther Satisfaction, to Varro and other Latin Authors. For this Reason, whatever was fortunate, the Grecians called δεξιά, the Romans, Sinistra, on what Hand ever it appeared. And tho' the Roman Poets do sometimes call Things unlucky, Sinistra; yet then they speak Graco more: and so doth Virgil, when he faith,

\[ \text{Sæpe sinistra cavā preëxit ab ilicē cornix.} \]

Oft has th' ill-boding Crow from hollow Oaks
These Miseries presag'd.

On the contrary, Statius, tho' the Business in hand concern'd the Grecians, speaks more Romano, when he faith in his Thebais,

\[ \text{Signa feras, levumque tones.} \]

Hence it came to pass, that things awkward and foolish were called Sinistra or Læva, in which sense Virgil has used this latter Word,

\[ \text{Sæpe malum hoc nobis (si mens non lēva sūisset).} \]

De caelo tardas meminī prædicere quercus;

That is, My Misfortunes were often presaged by the Oaks torn in pieces by Thunder, if I had but had Wit, or Fore-sight enough to have understood the Divine Prodigies. In Sophocles the Word δεξιά, has the same Signification,

\[ \text{Οὐ' ιστηγέν θεῖν ὑπ' ἁγίαν.} \]
\[ \text{Πάλι θιλαμαύνον, ἔκα.} \]

He means, that if Ajax had been in his right Wits, he would never have committed Actions so foolish and ridiculous; and the old Scholias upon that Place tells us in express Terms, that the Right-hand signified Prudence, and the Left Folly; δεξιάζε (faith he) οἱ παλαιοὶ τὸ μετέχουσαν ἔκαλον; ἄξιάζε δὲ τὸ συνεπτε.

Birds were fortunate, or unfortunate, either by their own Nature, or by the Place and Manner of their Appearance: for the same Birds at different Times have boded different and contrary Events. The unlucky Birds were called ἔκαλαμως, pernicious; ἀποθύμω, hated, or ungrateful; ἀεικέλω, troublesome, ab a priv. and ἀει κατεο, q. non Sinistra; i. e. non finentes, because they would not permit a Man to proceed in his Undertakings; so Sinistra (if we may believe Fēbus) is rather derived à finendo, than à finistrā manu. For the same Reason they were also named κωνυτηρι, and εικνηρι, because they restrained Men from what they had design'd. Those that appear'd out of their

k Eclog. i. v. 13.  
L. i. ver. 16.  
m Ajax, v. 184.
wonted Place, or in any unlucky Place, were called νεφελος, and άφελες, which Words are peculiar to the Seothlayers, though they be sometimes applied to other Things that are displaced; as when Euripides faith, ύφελος χθόνος, i.e. Perfons banished, and that had left their own Country; and άφελες φενός, a Man distracted and out of his Wits. In Hippolytus a the same Phrase signifies a Thing done contrary to right Reason:

On the contrary, lucky Birds are called αυσίος, αύσημος, ἐναύσημος, ὁδιος, and σωματερ. I shall give a brief Account of some of both sorts, and the Omens signified by them; only give me Leave first to add, that there were two sorts of ominous Birds: The τυναυσίβυσς, or Alites, whose Flight was observ’d by the Augurs: And the φίλακσ, or Oscines, which gave Omens by their Voices and Singing.

First then, if a Flock of all Sorts of Birds came flying about any Man, it was an excellent Omen, and portended some extraordinary Felicity, or unexpected Success; such as Diodorus Siculus observes happened to Gordius, who, from a poor Country Farm, was exalted to a Kingdom.

The Eagle, if she appeared brisk, clapping her Wings, sporting about in the Air, and flying from the Right-hand to the Left, was one of the best Omens the Gods could give; as Niphus b telleth us out of Appion. King Priamus, designing to go to the Grecian Fleet to redeem Heclor, begs of Jupiter, that he would give him Assurance of his Protection, by sending his beloved Bird, the Eagle, πηλεθρός ε’ ειανά ταξιν δ’ ἀφικον, ὥς τί σοί αύτῷ
Φιλακσος αύσημος, καὶ κράτος ιτι μείρητον,
Δικαιος, ὅρα μὲν αύτῷ εἰ ἐξακίμειοι νόσσας,
Τῶ μείρυνες ἵνα νάσατο Δαναων ταχυπάλαι.

Command, great Jove, the Eagle your Delight, And Queen of Birds, to take her lucky Flight. Let her upon my Right-hand straight appear, And move with noisy Flutt’ring thro’ the Air: This happy Sight some cheerful Hopes will give, That from the Greeks my Son I shall receive.

Aristander, observing an Eagle to fly from Alexander’s Camp to the Enemies, foretold, that Alexander should obtain the Victory. Observations also were made from the Manner of taking their Prey: For Ininance, c when Telemachus was at Sparta in Search of Ulysses, an Eagle came flying upon his Right-hand, bearing in her Talons a tame Goose, which she had caught in her Roost: From which Omen Helen then foretold, that Ulysses would return, surprize all Penelope’s

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a Ver. 934.  b De Auguriis, lib. i. c. ix.  c Homer Odyss. u. v. 160.
Couriers in his House, and inflict upon them the Punishment they deserved. And Penelope is said to have made the same Conjecture, from an Eagle that seiz'd upon twenty Geese whilst they were feeding in her House. When an Eagle dragg'd a Fawn by the Feet, and call'd it down upon Jupiter Panomphaus's Altar, the Grecians, theo before quite disheartened, took such Courage, that they gave the Trojans a Signal Defeat. On the contrary, when Hector attempted to burn the Gracian Fleet, an Eagle appear'd towards the Left-hand, carrying in her Talons a Serpent, which made such Resistance, that she, not able to convey it to her Nest, was forc'd to let it fall; whereupon Polydamas pretently foretold that Hector would be constrain'd to desist from his Enterprize. When Penelope's Suitors way-laid Telemachus, there appear'd an Eagle on the Left, with a Dove in her Talons; and Amphimonomus concluded from that Omen, that their Design would not succeed. When two Eagles appear'd, tearing each other with their Talons, and hovering over the Assembly wherein the Suitors were: Halisherjes foretold that they should be all slain by Ulysses. Lastly, to mention but one Instance more, an Eagle which snatch'd a Javelin out of the Hand of a Soldier of Dionysus the Syracusan, and cast it into the Deep, portended the Downfall and Miseries that Tyrant was to suffer.

The Flight of Vultures was very much observed, because (as some say) they do but seldom appear, and their Nesfs are rarely or never found; wherefore a Sight so unusual was thought to portend something extraordinary: or, (according to Herodotus of Pontus) because Vultures feed only upon Carcasses, not meddling with living Creatures; and therefore he tells us, Hercules was always well pleas'd when a Vulture appear'd to him at the Undertaking of any Enterprize; because he esteem'd it the most just of all the Birds of Prey. But Aristotle and Pliny reckon them among the unlucky Birds; and add, that they were usually seen two or three Days before any great Slaughter; and it was the common Opinion, that Vultures, Eagles, Kites, and other Birds of Prey, if they follow'd an Army, or continued for a considerable Time in any Place, were certain Signs of Death, and Bloodshed.

The Hawk is a ravenous Bird, and an unlucky Omen, portending Death (faith Nipbus) if she appeared seizing of her Prey; but if the Prey flipped from her, or made its Escape, thereby was signified Deliverance from Dangers. The Buzzard, called in Greek, Tropa'ca, because he has three Stones, was accounted by Phemonoe a very ominous Bird. The Falcon-bawk, in Greek KieG, as Pliny reports, was very lucky to People that were about Marriage, or any Money-business. This Bird was sacred to Apollo, as Homer tells us; and, when Telemachus was solicitous in Mind about his Mother's Suitors, appear'd in this manner,

\[\text{ας ἀρα ὅπως ἔποιετο ἐκτώθη ὁρμή,}
\[Κύρικες, ἀπόλλονος ταχύτατο ἰλίς, καὶ ἡ πίστις.}\]

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This said, a Faulcon-hawk
(Apollo sent it) o’th’ Right-hand between
The Ship and young Telemachus was seen;
Tow’ring he flies, and bears a Dove away,
Clinch’d in his Talons for his dainty Prey;
Pluck’d from the Roots her Feathers all around
Fly scatter’d in the Air, down to the Ground.

By which Theoclymenus foretold, that Telemachus should prevail over his Enemies.

Swallows flying about, or resting upon a Place, were an unlucky Omen. In Darius’s Expedition against Scythia, the Appearance of them prefaged the total Defeat of his Army by the Scythians. The same Birds sitting upon Pyrrhus’s Tent, and Antony’s Ship, are said to have signified the Overthrow of the Armies of both those Generals.

Owls were for the most part looked upon to be unlucky Birds, but at Athens were Omens of Victory and Success, being sacred to Minerva, the Protectress of that City; and therefore the Proverb Ἰανὶκ ἵππαται, was usually apply’d to Persons, whose Undertakings met with Success.

Plutarch reports, that when Themistocles was consulting with the other Officers, upon the uppermost Deck of the Ship, and most of them opposed him, being unwilling to hazard a Battle, an Owl coming upon the Right-side of the Ship, and lighting upon the Mast, so animated them, that they unanimously concurred with him, and prepared themselves for the Fight. But in other places, as we are told by Ælian, Owls were unlucky Omens, when they appeared to Men going about any serious Business: an Instance of which we have in King Pyrrhus, whose inglorious Death at Argos was portended by an Owl, which came and sat upon the top of his Spear, as he held it in his Hand. And for this Reason, when Diomedes and Ulysses went as Spies to the Trojan Camp, though it was Night, the most proper Time for Owls to appear in, yet Homer reports that Minerva gave them a lucky Omen, by sending an εὐοξία, or Hern,

As they were marching on, a lucky Hern Minerva sent.

Where Euhabtius faith, that this Bird was a Token of Success to Men that lay in Ambush, or were engag’d in any such secret Designs. Yet Owls were not at all times esteem’d inauspicious, as appears from Hieron, at whose first Admission into Military Service, an Eagle came and sat upon his Shield, and an Owl upon his Spear; by which was
signified, that he should be Valiant in War, and Wife in Counsel, and at length arrive to the Dignity of a King. This Story you may find in Justin, at the End of his third Book.

The Dove in Homer is a lucky Bird. So also was the Swan, especially to Mariners, being an Omen of Fair Weather, for which we have a Reason in Æmilius, as he is cited by Niphus:

*Cygnus in auspiciis semper latusmus ales:
Hunc optans Nautae, quia nunquam mergit in undis.*

The Mariner, when toft by angry Seas,
Straight for a Swan, the luckieth Omen, prays;
For the herself i' th' Waters ne'er doth drown.

Ravens are very much observ'd, being thought to receive a Power of portending future Events from Apollo, to whom they were Συγκλάσεις *Sacred and Companions*. When they appear'd about an Army, they were dangerous Omens: If they came croaking upon the Right-hand, it was a tolerable good Omen: If on the Left, a very bad one; as also the Chattering of Magpies seems to have been. When Alexander entered into Babylon, and Cicero fled from Antony, their Deaths were foretold by the Noise of Ravens: and these Birds alone were thought to understand their own Predictions, because (as Pliny affirms) the worst Omens were given by them, when they made a harsh sort of a Noise, rattling in their Throats, as if they were choak'd.

Cocks were also accounted prophetical, especially in Matters of War, for they were sacred to Mars, and therefore are called by Aristophanes *Agrin tricetis*, and were usually offer'd in Sacrifice to him, and pictured with him, The Crowing of Cocks was an auspicious Omen, and presaged Themiscolles's Victory over the Persians; in Memory whereof he instituted an Annual Feast call'd Αλεξανδρινόν ξυνάριον, which was observ'd by fighting Cocks in the Theatre. And that signal Victory, wherein the Bactrians overthrew the Lacedemonians, was foretold by the Crowing of Cocks for whole Nights before, which was interpreted to be an Omen of Success; because the Cock, when he is overcom, fits silent and melancholy; but, when he obtains the Victory, struts and crowes, and as it were triumphs over his vanquish'd Enemy. On the contrary, if a Hen was heard to crow, they thought some dreadful Judgment was hanging over their Heads.

Thus I have given you a short Account of the principal Birds that were esteemed ominous. There were several others, by which they made Predictions, and several other Ways of foretelling from those I have already mention'd; but what I have said is, I think, sufficient; and therefore shall not be much farther tedious to you. Only I must not forget to add, That some pretended to understand the Language of Birds, and thereby to be privy to the most secret Transactions; such an one was the famous Magician Apollonius the Tyanean, of whom it is reported, that, as he was sitting in a Parlour with his Friends, there came a Sparrow, and chattered to a Flock of Birds that were before the Window; Apollonius, having heard the Noise, said, She invited them

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x Ælianus de Animal, lib. i. cap. xlviii.  
* Lib. x. cap. xii.
to a Feast, to such a certain Place, where a Mule loaded with Corn, had let his Burden fall: The Company, desirous to know the truth of the Busines, rose up immediately, went to the Place, and found it as he had told them. Democritus also was a Pretender to this Art, and gave out, that he could teach others the Method of attaining it; which he did by telling them the Names of certain Birds, out of a Mixture of whole Blood a Serpent would proceed; which, being eaten, would, without any farther Trouble, inspirc into them this Knowledge. It is also feign'd, that Melampus arrived at this Art by having his Ears licked by Dragons; Such another Story Eufathius relates of Helenus, and Cassandra, the Children of Priamus, the Trojan King, viz. That being left in Apollo's Temple, Serpents came to them, and, rounding themselves about their Ears, made them so quick of Hearing, that they could discover the Counsels and Designs of the Gods. I must add one thing more out of Apuleius, viz. That when any unlucky Night Birds, as Owls, Swallows, Bats, &c. got into a Houfe; to avert the bad Omen, they took especial care to catch them, and hang them before their Doors, that so the Birds themselves might undergo, or atone for those Evils, which they had threatened to the Family.

Thus much for Birds. It will be convenient, in the next place, to speak something concerning the Predictions made by Insects, Beasts, and Signs in the Heavens. First then, Ants were made use of in Divination, as may appear from the Instance given in the last Chapter, where, I told you, Cimon's Death was presag'd by them. Another Instance we have in Midas, the Phrygian King; for when he was a Boy, and fast asleep, Ants came, and dropt Grains of Wheat into his Mouth; whereupon the Soothsayers being consulted, foretold, that he would be the richest Man in the World.

Bees were esteem'd an Omen of future Eloquence, as appears from the Story of Plato; for as he lay in the Cradle, Bees are said to have come and sat upon his Lips; whereupon the Augurs foretold, that he should be famous for Sweetness of Language, and delightful Eloquence. And Pindar is said to have been expos'd, and nourish'd by Bees with Honey instead of Milk. Other things also were foretold by them: But the Romans esteem'd them an unlucky and very dreadful Omen, as may be found in Plutarch's Life of Brutus. Before Pompey's Defeat, μελισσών τοις επί τοις ηεροίς εκάθεν: a swarm of Bees sat upon the Altar, as we are told by Appian.

There was a Locust green, and slow in Motion, call'd Mæris, which was observ'd in Soothsaying, as Suidas taketh Notice. Toads were accounted Lucky Omens. Snakes also, and Serpents were ominous; as appears by the Serpent, that in Homer's second Iliad devout'd eight young Sparrows with their Dam; which was by Calchas interpreted to signify, that the Siege of Troy should continue nine whole Years. Boars were unlucky Omens, boating an unhappy Event to all the Designs of Persons that met them. I shall mention but one more, viz. the Hare, a most timorous Animal; and therefore appearing in time

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of War, it signified Vanquishment and Running away. When Xerxes had prepared a vast Army to invade Greece, it happen'd that a Mare brought forth a Hare; which Prodigy was a Prefage of Xerxes's base and cowardly Flight, after his Fleet was destroy'd by Themistocles.

I come in the last place to Omens from the Heavens. I do not mean those by which Philosophers and Astrologers made their Predictions, but such as were usually observed by the common People; fuch were Comets, which were always thought to portend something dreadful.

Such also were Eclipses of the Sun or Moon, with which several Armies have been so terrifed, that they durft not engage their Enemies, tho' upon never fo great Advantages. Plutarch in his Treatise of Superstition reports, that Nicias the Athenian General, being surrounded on every side by his Enemies, was struck into such a Confternation by an Eclipse of the Moon, that he commanded his Soldiers to lay down their Arms, and so, together with a numerous Army, tamely yielded up himself to the Slaughter. For the true Cause of them being unknown, they were imputed to the immediate Operation of the Gods, that were thought thereby to give notice of some signal and imminent Calamity; and so strongly were the Vulgar poftife'd with this Opinion, that Anaxagoras brought himself into no small Danger, by pretending to align the natural Reafon for them.

Lightnings also were observed; and, if they appeared on the Right Hand, accounted good Omens; but if on the Left, unlucky, as Eusathius hath observ'd in his Comment upon the second Iliad; where Nestor tells the Grecians, earnestly desiring to return into their own Country, that Jupiter had made a Promise that they should take Troy, and confirm'd it by Lightning:

Ἀγράπτας ἵππος ἵνα σύμμαχα σήματα ταίνω.

By ominous Lightning gave the lucky Sign.

Other Meteors also were observed by the Soothsayers, as the Ignis Lambens, which was an excellent Omen, prefaging future Felicity; as appears from Servius Tallius, whose Promotion to the Kingdom of Rome was foretold by it. The Argaus, in their Expedition to Colchos, were overtaken by a dangerous Tempest near the Sigean Promontory; whereupon Orpheus made Supplication to the Gods for their Deliverance; a little after there appear'd two lambent Flames about the Heads of Castor and Pollux, and upon this ensued a gentle Gale, the Storm ceasing, and the Sea becoming calm and still: This sudden Alteration begot in the Company a Belief, that the two Brethren had some Divine Power and Efficacy, by which they were able to still the Raging of the Sea; insomuch that it became a Custom for Mariners, whenever they were in any dangerous Storms, to invoke their Assistance. If the two Flames (which from this Story are call'd by the Names of the two Heroes) appear'd together, they were ever after esteem'd an excellent Omen, foreboding good Weather; and therefore Theocritus, in his Hymn upon the Dioscuri, praiseth them for delivering poor Seamen ready to be swallow'd up by the Deep:
And when the gaping Deep would fain devour
The tatter'd Ship, you hinder't with your Power.
The stormy Winds, that vex the troubl'd Seas,
At your Command their roaring Blusters ceafe;
The pil'd-up Waves are still'd, and quiet lain,
A n even Calmnefs makes a watry Plain.
The Clouds, that had before obfcur'd the Sky,
Vanifh away, and quick dispersed fly.
The Bears, and other lucky Stars appear,
And bid the Seamen Safety not to fear.

Horace speaketh to the fame Purpofe, calling these two Meteors Stella or Stars,

_Dicam et Alciden, pueroque Leda;
Hunc equis, illum superare pugnis
Nobilem; quorum simul alba nautis
Stella refulfit,
Defuit faxis agitatus humor,
Concidunt venti, fugiuntque nubis,
Et minax (quid fic voluere) ponto_
_Unda recumbit_.

_Alcides next my Muse muft write,
And Leda's Sons; one fam'd for Horfe,
And one in close and handy Fight,
Of haughty Brav'ry, and of noble Force:
When both their Stars at once appear,
The Winds are huft, they rage no more,
(It is their Will) the Skies are clear,
And Waves roll softly by the quiet Shore._

If one Flame appear'd fingle, it was call'd Helena, and was a very dangerous Omen, portending nothing but Storms and Shipwracks; especially if it follow'd Caifer and Pollux by the Heels, and as it were drove them away. Tho' Euripides in his Orestes makes them all pro-

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b Carm. lib. 1.
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For being sprung from Jove, she needs must be Immortal too; and with her Brethren share The heav'ly Regions, where her glorious Beams Will shine alike, to help the Mariner.

Earthquakes were unfortunate Omens. Hence Seneca, among other direful Presages, mentions an Earthquake c:

Lucus tremisit, tota succufo solo Nutavit aula, dubia quo pondus daret, Ac fluviuanti similis.

Earthquakes were commonly thought to be caus'd by Neptune, who is hence term'd ἐννοούς and ἐννοικην by the Poets; and therefore it was usual to sing Paeans, and to offer Sacrifices on such Occasions, to avert his Anger. This we find to have been done by the Lacedemonians in Xenophon d. A Gulf being open at Rome, Curtius leap'd into it to appease the angry Gods. And the same Occasion happening at Celæna, a City of Phrygia, King Midas cast many things of great Value, and at length his own Son into the Gulph, by the Command of an Oracle e.

The Winds also were thought to contain in them something prophetic, and were taken notice of in Soothsaying; as appears from Statius f, when he faith,

> Ventis, aut alite visa, Bellorum preferre diem.

And, as the Birds or boding Winds presage, Defer the fatal Day of Battle.

Many others might be added, but I shall only mention one more, viz. the Thunder, the noblest and most observed of all the heavenly Omens. It was good, or bad, like other Signs, according to its different Position; for on the Right Hand it was lucky, on the Left unfortunate. Thunder in a clear and serene Sky was a happy Sign, and given by Jupiter, in Homer g, as a Confirmation that he granted the Petitions made to him. The Poet's Words are these, where he speaks of Ulysses, who had pray'd to the Gods for some Sign to encourage him in his Enterprize against Penelope's Courtiers:

> τῷ ἔρατί πάντι θυσίας τῷ ἔρατι πάντα Ζών; Αὐτίκα ὁ ἄρπασθαι ἐν αἰθρίῳ τίθηται Οὐλμάτῳ, Τῇ θάνη ἐκ πτωμάτων, τῆς Ὀδυσσείας.

Thus pray'd the Sire: And all-wise Jupiter Forthwith, propitious to his earnest Prayer, A Clap of well-presaging Thunder sent From bright Olympus' crystal Firmament, Which glads his Soul.
It was an unfortunate Omen to have any thing Thunder-struck. The Shepherd in Virgil relates, that all his Misfortunes were thus foretold:

Saepe malum hoc nobis, si mens non lara suffet,
De caelo taliis memini prae dicere quercus.

There is a parallel Passage in Ovid’s Letter to Livia:

Jupiter ante dedit fati mala signa futuri,
Flammiferà petiti cum tria templà manu.

To avert unlucky Omens given by Thunder it was used to make a Libation of Wine, pouring it forth in Cups. And they stood in so much Fear of Lightning, that they adored it, as Pliny observes. They endeavour’d to avert its malignant Influences, by hissing and whistling at it; which they call’d ωνηνυείν, as appears from Aristophanes, when he faith, κάν ἄναστικα, if I cast forth Lightning, ωνηνυείν, they’ll hiss; where the Scholiaf observes, that it was usual ταίς πηροπίαις ονηνυείν, to hiss at the Lightning. In Places which had suffer’d by Thunder Altars were erected, and Oblations made to avert the Anger of the Gods; and after that no Man adventur’d to touch or approach them. Hence Artemidorus observes, that by the Thunder obscure Places were made ἐστινωκ, remarkable, by reason of the Altars and Sacrifices which were there presented to the Gods; and that on the contrary, Places which had been frequented became ἐστιν ψυχα, desert and solitary; ἑτεὶ οὔ ωστοι διατρίκειν ἐτί ζηλεῖ because no Man would, after that Accident, stay there. At Rome, Places affected by Thunder were inclos’d by a publick Officer, and the Fragments of the Thunder-bolt, if any such could be found, were carefully bury’d, left any Person should be polluted by touching them. And it was farther customary to atone for any thing which was Thunder-struck, by sacrificing a Sheep, which being call’d Bident, the Thing affected by Thunder came to be term’d Bidental, as the old Scholiaf observes from the following Passage of Persius:

An quia non fibris ovium, Ergennaque jubente,
Triste jaces lucis, evitandumque bidental?

C H A P. XVI.

Of Divination by Lots.

O F Lots there were four Sorts, viz. Political, Military, Lusorious, and Divinatory: the three first do not at all concern my present Purpose, however treated of by some in this Place. Of the Prophetical there were diverse Sorts, two of which were most in use, viz. Σύνοματις, and Κληροματις.
Tu regere imperio populos, Romane, memento.

Remember, Roman, with Imperial Sway
To rule the People.

The Christians also practis'd the like on the Bible, according to that of Nicephorus Gregorius 1. Αναληφθειν ηκριθαι δειν ει κελαιςιν σπειραμα τω οικιων αποστολων, i. e. He judg'd it necessary to dip into the Psalter, that there he might find a Support or Defence against the Diffreis he laboured under. And Heraclius is reported by Cedrenus to have asked Counsel of the New Testament, καθιστεται ἐν Ἀλβανίᾳ θεοτόκου, and to have been thereby persuaded to winter in Albania. And Saint Augustin himself, tho' he disallows this Practice in secular Affairs, yet seems to approve of it in spiritual Matters, as appears from his Epistle to Januarius 2.

Καρακαμαυτία was a sort of Divination, wherein they made Conjectures by throwing ἄμι αλέφ, Lots; where you may observe, that Lots were call'd in the plural Number αλέφων, and by the Latins sortes; to distinguish them from αλέφ, and sortes, which in the singular Number usually signified the Hint or Occasion given to Diviners to make their Conjectures by, as the Scholast upon Euripides reports. These αλέφων were usually black and white Beans; amongst the Ancients little Clods of Earth; Pebbles also, Dice, or such like Things, distinguished by certain Characters: Hence this Divination was term'd by several Names, as Ψευδαμνυτια, αφαιρεμαυτια, κυκλωματια, προκαμαυτια, &c. They cast the Lots into a Vessel, and, having made Supplication to the Gods to direct them, drew them out, and according to the Characters conjectur'd what should happen to them. All Lots were sacred to Mercury, whom they thought to preside over this Divination; and therefore the Ancients, as Enstatius 3 observes, εὐσπιδίς ἔργα, i. e. for

Good Luck's Sake, and that Mercury might be propitious to them, used, with the rest of their Lots, to put in one which they call'd Τύακερ, Mercury's Lot, which was an Olive-Leaf, and was drawn out before the rest. Sometimes the Lots were not cast into Vessels, but upon Tables consecrated for that purpose. This Divination was either invented, or at least so much practised by the Thracians, who were three Nymphs that nursed Apollo, that at length the Word Θεία came to be a synonymous Term with Καλέστι whence the Proverb.

Πολλοι Θρακηνοί, έφομεν δέ τι μακρινά ανδρείς
Crowds of your Lot-Diviners ev'ry-where,
But few true Prophets.

To this Species of Divination we may reduce Παρθένατια, or Prophecying by Rods, mention'd also in the Holy Writings, wherein Hosea, amongst other abominable Wickednesses committed by the Israelites, reckons this as none of the smallest, Τύακερ 'εκπροτόν, τς τασ κιάκερ άλμης άπνη, στάδιμα προσώπων ιπλανήθη, κα έποιονές άλμη τις άπνών. Our Translation renders it thus: My People ask Counsel of their Stocks, and their Staff declareth unto them; for the Spirit of Whoredom hath caufed them to err, and they have gone a whoring from under their God. This Divination, as it is described by St. Cyril of Alexandria and Theophylact, was thus perform'd: Having erected two Sticks, they murmured forth a certain Charm, and then according as the Sticks fell, backwards or forwards, towards the Right or Left, they gave Advice in any Affair. Not much different was Βελόμαντια, in which Divination was made by Arrows, shaken together in a Quiver. Others are of Opinion, that the Arrows were cast into the Air, and the Man was to steer his Course the same Way that the Arrow inclin'd in its Descent. This seems to be the Divination us'd by Nebuchadnezzar in Ezekiel, where he deliberates about invading the Israelites, and the Ammonites: The Words are thefe, as they are rendered by our Translators: Appoint a Way, that the Sword may come to Rabbah of the Ammonites, and to Juda in Jerusalem the defenced. For the King of Babylon stood at the Parting of the Way, at the Head of two Ways, to use Divination: he made his Arrow bright, (the Septuagint Translation speaks not of Σόλο, but καλός) be consulted with Images, he looked into the Liver. At his Right-hand was his Divination for Jerusalem, to appoint Captains, to open the Mouth in the Slaughter, to lift up the Voice with Shouting, to appoint Battering-Rams against the Gates, to cast a Mount, and to build a Fort. But because the Prophet speaks of making his Arrows bright, some are of Opinion, that he divined by looking upon the Iron Heads of the Arrows, and observing the various Appearances in them; in the fame manner, as some in our Days pretend to tell Fortunes, by looking upon their Nails, faith Clarius upon that Place. Another Method of Divination by Rods was us'd by the Scythians, and is described in Herodotus. From the Scythians it was derived, with some Alteration, to the Germans, and is described by

Taeitus. Others also you may read of in Strabo, Athenaeus, and Ammianus Marcellinus; but these and some others I shall pass by, as not pertinent to my present Design.

Another Way of Divination by Lots was used in Greece and Rome, in this manner: The Person that was desirous to learn his Fortune carried with him a certain Number of Lots, distinguishing’d by several Characters or Inscriptions, and walking to and fro in the publick Ways, desired the first Boy that met him, to draw; and if that which came forth agreed with what he had conceiv’d in his Mind, it was taken for an infallible Prophecy. This Divination is by Plutarch, in his Treatise about Isis and Osiris, said to be derived from the Egyptians, by whom the Actions and Words of Boys were carefully observed, as containing in them something Divine and Prophetical; and that for a Reason no less absurd than the Praecis itself; all the Ground they had for it being only this, viz. That Isis, having wander’d up and down in a fruitless Search after Osiris, happen’d at last upon a Company of Boys at Play, and was by them inform’d about what she had so long sought for in vain. To this Custom of Divining by Boys, as some think, Tibullus alludes, when he faith,

Illa sacras pueri sortes ter saeutilit, ili
Rettulit e trivii omnia certa puer.

Thrice in the Streets the sacred Lots he threw,
And thence the Boy did certain Omens shew.

But I am rather of Opinion, that the Poet speaks of a different Kind of Lots, which was this: In the Market, High-ways, and other Places of Concourse, it was usual for a Boy, or a Man, whom the Greeks call’d A温泉, to stand with a little Tablet call’d in Greek πινεξ ἀντεκθός, or ἀντεκθόν οὐς, upon which were written certain fatidical Verses, which, according as the Dice light upon them, told the Consultants what Fortune they were to expect. Sometimes, instead of Tablets, they had Pots or Urns, into which the Lots or fatidical Verses were thrown, and thence drawn by the Boys; and I am the rather inclined to think the Poet’s Words to be understood in this Sense, because he faith, the Woman herself that had a mind to be instruct’d what was to befall her, took up the Lots; which can never be meant of the Boy’s drawing Lots out of the Woman’s Hand. Artemidorus, in his Preface, speaks of Ἡ ἀντεκθό μάντεων, i.e. Diviners in the Market-Place; and the Sortes viales were very common at Rome: The Circus was thronged with those, and a great many other Diviners, which the poor silly Women used to consult, as Juvenal witnesseth: His Words are these:

Si mediocris erit, spatium lufrabit ururumque
Metarum, & forte ducet: frontemque, manumque
Præbebit vati crebrum poppsyma roganti.
Divitibus responfa dabit Phryx augur, & inde

1 Lib. de Morib. German. 2 Lib. xv. 3 Lib. xii. 4 Lib. xxix. 5 Lib. i. Eleg. iii. 6 Sat. vi. v. 581.
Of the Religion of Greece.

CHAP. XVII.

Of Divination by ominous Words and Things.

Another sort of Divination there was, very different from all those I have hitherto spoken of, which foretold things to come, not by certain Accidents and casual Occurrences, that were thought to contain in them Prefages of Good or Evil. Of these there were three Sorts: The first of Things Internal, by which I mean those that affected the Persons themselves. The second, of Things External, that only appeared to Men, but did not make any Impression upon them. The third were Ominous Words. Of these in their Order.

First, Of those Omens that Men receiv'd from themselves, which are distinguished into four Kinds: 1. Marks upon the Body, as Ψυγμα, Spots like Oil. Secondly, sudden Perturbations seizing upon the Mind; such were the Pantic Terrores, Panic Fears, which were sudden Confections that seized upon Men without any visible Cause, and therefore were imputed to the Operation of Damons, especially Pan, upon Men's Fancies. Of these there is frequent Mention in History; as when Brennus the Gallick General had been defeated by the Greeks, the Night following he and the Remainder of his Troops were seized with such Terrors and Distractions, that, ignorant of what they
they were doing, they fell to wounding and killing one another; till they were all utterly destroy'd. Such another Fright gave the 

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they were destroy'd. Such another Fright gave the *Athenians* a great Advantage against the *Persians*, insomuch that *Pan* had a Statue erected for that piece of Service; as appears from one of *Simonides* Epigrams,

> Tên τραγέων ἐμὶ Πᾶνα, τὴν κατὰ Μίδων, 
> Tên μὲν Ἀθηναίων τινατο Μινιαδὸς.

Grateful *Miltiades* rais'd this Monument,

That Me *Arcadian* *Pan* doth represent; 

Because I aided him, and warlike Greece 

Against the powerful *Medes.***

The Reason why these Terrors were attributed to *Pan* was, because, when *Osiris* was bound by *Typho*, *Pan* and the *Satyrs* appearing cast him into a Fright. Or, because he affrighted the *Giants* that waged War against *Jupiter*. There is also a third Reason assigned by *Mythologists*, which will be explain'd in the following Book. In these Terrors, whereof there was either no apparent Cause, or at least none answerable to the Greatness of the sudden Conternation, it was a good Remedy to do something quite contrary to what the Danger would have required, had it been such as Men vainly imagin'd. Thus *Alexander* caufed his Soldiers to disarm themselves, when they were on a sudden in a great Fear of they knew not what.

All sudden and extraordinary Emotions and Perturbations, in Body or Mind, were look'd upon as evil Omens; such was that of *Penelope*'s Courtiers described by *Homer*, and said to have been caused by *Minerva*, their implacable Enemy;

---

The Courtiers straight offended *Pallas* seiz'd 

With profufe Laughter, not to be appeas'd, 

And raving frantick Thoughts; they now appear 

O'erwhelm'd with Laughter, not what first they were: 

Their Eyes with briny Tears o'erflow'd, their Food, 

Amazing Sight! seem'd chang'd to putrid Blood. 

Nothing their anxious Thoughts doth entertain, 

But lamentable Grief.---

An Augur then present was affrighted at this dreadful Omen, and presently broke out into this Exclamation,

> Αὕριε, νεκροὶ ναὸς πολεμεῖ; ---
> Ah wretched Men! what Fate is this you bear?

---

*Lib. iii. cap. ix. pag. 84.*

*Odyss. i. v. 345.*

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*The*
The third sort of internal Omens were the Παμον, or Παμονικα ὄνοςκαπτα, so call’d αυτο το παλλαν, from Palpitating. Such were the Palpitations of the Heart, the Eye, or any of the Muscles, called in Latin Saltationes, and Βομῷ, or a Ringing in the Ears; which in the Right Ear was a lucky Omen; so also was the Palpitation of the Right Eye, as Theocritus telleth us,

My Right-Eye twinkles.

Niphus hath enumerated all the Parts of the Body, with all the Omens to be gathered from the Palpitations of each of them; whom you may consult at leisure. Melampus, the famous Fortune-teller, dedicated a Book upon this Subject to Ptolomy Philadelphus: Another to the same Purpoe was compos’d by Ptolemonius, as Suidas reports; the Title of which was Παμονικα εινωμα. The fourth sort of internal Omens were the Περμελ, or Sneezings, which were so superstitiously observ’d, that Divine Worship was thought due to them; tho’ some say this Adoration was only an Expiation of the Omen: Others are of Opinion, as Cafaubon observeth, that Sneezing was a Disease, or at least a Symptom of some Infirmary; and therefore when any Man sneez’d, it was usual to say, Ζης, May you live; or, Ζεϋ σωσου, G O D blest you. To this Custom Ammiyan alludes in an Epigram upon one who had a long Nose, which he faith was at so great distance from his Ears, that he could not hear himself sneeze,

O ευλαμας, Ζευ σωσομεν, ηται πτεραζε, ε γε αεχει
Τη ινοε, ποιο νο ινει αεχεις απειμυ.

His long-beak’d Snout at such a distance lies
From his dull Ears, that he ne’er hears it sneeze;
And therefore never does he say, G O D blest.

Where you may observe, That it was not only usual for Persons that flood by to cry, Ζευ σωσου, but also for Men when themselves sneezed. However it be, it is certain, that Sneezing was accounted sacred, as appears from Athenæus, who proves that the Head was esteemed holy, because it was customary to swear by it, and adore as holy the Sneezes that proceed from it: And Aristotle tells us in express Terms, That Sneezing was accounted a Deity, Του Περμουαν Σευ αριθμεσα. Cafaubon has also proved the fame out of Xenophon; who reports, that the Soldiers with one accord worshiped it as a God. But it is scarce to be supposed, they could be so ignorant, as to think every Act of Sneezing a Deity; nor do Aristotle’s words necessarily imply they did; for no more need be underfoot by them, than that there was a God of Sneezing, called Περμανις: and Xenophon may be expounded the same way, viz. That, when the Soldiers heard a Sneeeze, they worship the God, i. e. the God of Sneezing; Or, it may be, no more is meant, than that they worshiped God perhaps in the usual Form of Ζευ σωσου*.

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* De Augur. l. i. c. ix.  
a In Athenæum i. ii. c. xxv.  
% Problem. Sect. xxxii. cap. vii.  
& De Expedit. Cyri lib. iii.  

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or by calling up some other short Ejaculation to any of the Gods, to avert the Omen.

However, it is certain, that great regard was given to Sneezeing, in somuch that if a Man sneezed at certain Times, or on any certain side, it was enough to persuade them to, or discourage them from any Business of the greatest Moment. When Themistocles was offering Sacrifice, it happen'd, that three beautiful Captives were brought to him, and at the same time the Fire burn'd clear and bright, and a Sneeze happen'd on the Right-hand: Hereupon Euphrantides the Soothsayer, embracing him, predicted the memorable Victory, which was afterwards obtain'd by him b. Such a Sneeze happening, whilst Xenophon was making a Speech, was thought a sufficient Reason to constitute him General. And Socrates himself, though a great Despiser of Heathen Superstitions, judged it not unreasonabole to make a Sneeze serve as an Admonition from the Daemon, which always tended him. And that the Observation of Sneezeing was very ancient appears from the Virgins in Theocritus', who thus congratulate Menelaus upon his Marriage with Helena:

O\xa0 Dias ρευμα αυθεντις τις ἰπιπταρις ἵχομαν οὗ
Ec Σπαγία —

There is also mention of this Custom in Homer, who has introduced Penelope rejoicing at a Sneeze of her Son Telemachus k:

O\x85X ὅπατι ἡ μου ὑποταρν —

Sneezeing was not always a lucky Omen, but varied according to the alteration of Circumstances: τὸν πλορφυὸν οἱ μὲν εἶσιν ἀφίλετοι; οἱ δὲ βλαχεγοὺς: Some Sneezees are profitable, others prejudicial, according to the Scholia on the following Passage of Theocritus, where he makes the Sneezeing of the Cupids to have been an unfortunate Omen to a certain Lover:

Συμιχίδα μὲν ἵροτις ἰπιπταριν.

When Xenophon was persuading his Soldiers to encounter the Enemy, a Sneeze was accounted so dangerous an Omen, that they were forced to appoint publick Prayers to expiate it. If any Perion sneezed, ὡς μετὼν νυκτὸν αὐτῷ μετὼν νυκτὸς, between Midnight and the following Noon, it was fortunate: But ὡς μετὼν ἑστίν αὐτῷ μετὼν νυκτῶν, from Noon to till Midnight, it was unfortunate: The Reasons of which difference Aristotle has endeavoured to account for "m. If a Man sneezed at the Table, while they were taking away; or if another happen'd to sneeze upon his Left-hand, it was unlucky; if on the Right-hand, fortunate. If in the undertaking any Businesses, two, or four Sneezees happen'd, 'twas a lucky Omen, and gave Encouragement to proceed; if more than four, the Omen was neither good nor bad; if one, or three, it was unlucky, and dehorted them from proceeding in what they had designed. If two Men were deliberating about any Business,
and both of them chanced to sneeze together, it was a prosperous
Omen, as \textit{Niphas} relates in his Book of Auguries, where he has enu-
mérated a great many other Circumstances in Sneezeing, and the Omens
thought to be given by them.

I come in the next place to speak something concerning the Omens
which appear'd to Men, but were not contain'd in their own Bodies; of
which there were several sorts: As first, The Beginnings of Things
were look'd upon to contain something ominous; as \textit{Ovid} has obser-
ved.

\begin{quote}
\textit{Rerum principiis omnia inesse solent;}
\textit{Ad primam vocem timidas adverterimus aures,}
\textit{Et primum viisam consulti Augur aven.}
\end{quote}

A sudden and unusual Splendor in any House, or other place, was a
very fortunate Prefage, as, on the contrary, Darkness was an Omen of
Infelicity; the former being thought to accompany the Celestial Gods,
whereas Darkness intimated the Presence of some of the Infernal Deities,
which was thought to be commonly pernicious. Thus \textit{Telemachus} in
\textit{Homer} describes a Prodigy appearing before the Victory, which \textit{Ulysses}
obtain'd against the Courtiers of his Wife \textit{Penelope},

\begin{quote}
\textit{Ω πάτρι, η μέγα Θεώμα πίδ' ὠραλμωιον ὄρμαν,}
\textit{Ευπτικ ηκ αιηοι μεγάρων, καλαι τε μεσώματα,}
\textit{Eιδοται τα δουκι, και οιονς ὕντ' ἐχοντες,}
\textit{Φαινον ῶραλμωις ετοι πυρές αἰθομένων,}
\textit{Η μαλα τις Θεώς ιδιν, οι οραντ ευρον ἐχεοτε.}
\end{quote}

It was thought a direful Prefage, when any thing unusual befel the
Temples, Altars, or Statues of the Gods. Such a one was that which
\textit{Pausanias} relates concerning the brazen Statue of \textit{Diana}, which
\begin{quote}
\textit{παρῆκε τιν ψαλτίδα, let the Shield fall out of her Hand. Before the}
\textit{Lacedaemonians were vanquish'd at Leuctra, the two Golden Stars, confe-
\begin{quote}
\textit{crated by them at Delphi to Caftor and Pollux, fell down, and could
\textit{never be found again.} Hither must also be reduce'd the sweating, or
\textit{falling down of Images, the Doors of Temples opening of themselves,
\textit{and other Accidents whereof no account could be align'd.}

To this place likewise do belong all monstrous and frightful Births,
\begin{quote}
\textit{fudden and unusual Deluges, the unexpect'd withering and decaying,
\textit{or flourishing of Trees or Fruits, the Noife of Beasts, or any thing
\textit{happening to Men, or other Creatures; contrary to the common Courf
\textit{of Nature, the Inversion of which was thought a certain Argument of
\textit{the Divine Difpleasure. Many of these are contain'd together in the}
\textit{following Passage of Virgil}:}

\begin{quote}
\textit{Tempore quiquam illo tellus quoque, & aquara ponti,}
\textit{Obsecanique canes importunaque volucres}
\textit{Signa dabant. Quoties Cyclosum efferrvere in agros}
\textit{Vidimus undantem ruptis fornacibus Ætnam,}
\end{quote}

\begin{flushright}
\textit{\footnotesize \textsuperscript{a} De Auguriis cap. viii. \textsuperscript{b} Faflor, lib. i. \textsuperscript{c} Odyss. vi. ver. 36. \textsuperscript{d} Mef-
\textit{seniatis. \textsuperscript{e} Cicer. de Divinat, lib. i. \textsuperscript{f} Georgic, lib. i. ver. 469. Flamma-}
\end{flushright}
Hither also are to be referr’d Εὐδαιμονίας, Ομήρου offering themselves in the Way, of which Polis and Hippocrates (not the Physician) are said to have written Books.

Such as these were, the meeting of an Eunuch, a Black, an Ape, a Bitch with Whelps, a Vixen with Cubs; a Snake lying so in the Way, as to part the Company; a Hare crossing the Way. A Woman working at her Spindle, or carrying it uncovered, was thought to be very prejudicial to any Design, and to blast whatever Hopes they had conceived, especially about the Fruits of the Ground. A Weezle crossing the Way, was a sufficient Reason to defer a publick Assembly for that Day; it was called χαίρε, and Artemidorus gives the Reason, why its running by was so much taken Notice of; viz. Because it is ἱσόμηνός to ἔχειν; that is, the Letters in each word signify the same Number, viz. 42. All these were Νεφελοφήσις, Νεφελώσις, and Νεφέλωσις Ναμαία, i.e. unlucky and abominable Sights.

Another sort of external Omens were those that happen’d at Home, and the Divination that observ’d them was call’d Τὸ ἱπποπότικον, concerning which Xenocrates is said to have wrote a Treatise. Such as these were, the coming of a black Dog, a Mouse eating a Bag of Salt, the appearing of a Snake or Weezle upon the House-top. This sort of Divining by Beasts is reported by Suidas to have been invented by Telegonus. Such also were the throwing down of Salt, the spilling of Water, Honey, or Wine, taking the Wine away while any Person was drinking, a sudden Silence, and ten thousand other Accidents. In putting on their Clothes, the Right-side was serv’d first; and therefore, if a Servant gave his Master the left Shoe first, it was no small Fault. This Omen was particularly observ’d by Augustus Caesar, as we are told by Suetonius; and Pliny reports, that on a certain Day wherein that Emperor had like to have been destroy’d in a Mutiny of some of his Soldiers, his left Shoe was put on before his Right.

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Flammariunque globos, tiques factaque volvere saxa?

Vox quoque per lucos vulgo exaudita silentes

Ingentis, & simulacra modis pallentia miris

Vita sub obscurum notis: pecudesque locuta,

Infandum! sístunt amnes, terraque debíscunt:

Et maestum illacrymat templis ebur, æraque ψudant:

Produxit infano contorguens vertice styphas

Fluviorum rex Eridanum, camposque per omnes

Cum stabulis arma tuit: nec tempore eodem

Trifibis aut extis fibrae apparere minaces,

Aut puteis manare crurum coassavit; & Ætara

Per nottem refonare lupis ululantibus urbes.

Non alias caelo ceciderunt plura sereno

Fulgura, nec diri toties arsfera cometæ.

Ergo inter sese paribus concurrem telis

Romanas aetis iterum videre Philippis.
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It was a direful Omen, when the Crown fell from any Man's Head: On which Account it is mention'd among other unfortunate Prefages in Seneca's Thyestes:

——Regium capiti deus

Bis terque lapsum est.

Hither also may be referred the various Actions, which were thought to contain good or bad Fortune. For Inftance, At Feasts it was accounted lucky to crown the Cup with a Garland. This we find done in Virgil:

Tum pater Ancibes magnum cratera coronat

Induit, imploviitque mero.

And again in the fame Poet:

Crateras magnos fiat unct, & vina coronat.

This Practice was taken from Homer's Heroes, who used to drink out of Cups that were ἂπις γεγονος τῷ θεῷ the Reafon of which (faith Eufba-thiws, out of Athenæus) was this, viz. Because a Garland represents a Circle, which is the moft capacious and complete of all Figures. It was usual alfo to carry home the Fragments left at Sacrifices, for good Luck's fake, as hath been obferv'd in another Place; and there were call'd οἰείως, as contributing to the prefervation of Health, &c. Thus much concerning ominous Actions and Accidents, whereof I have only mention'd the moft remarkable; for it would be an endless Undertaking to enumerate all of them, every Day's Reading being able to furnish almost infinite Numbers.

In the laft Place I come to ominous Words, which, as they were good or bad, were believed to prefage accordingly. Such Words were call'd οἰείως, οὐδείν, ἐκμακρεία, or οὐκχρεία, ὁπατὸς ἤ ληπα, as the Latin Omen is so call'd, q. Oremen, quia fit ab ore; i. e. because it proceeds from the Mouth, faith Festus: They may be interpreted Voices, for Tully hath call'd them by the Names of Voces. The Pythagoreans (faith he) used to obferve the Voices of Men as well as of the Gods. Hence, as the fame Author there obferves, the old Romans before the beginning of any Action us'd this Preface, Quod bonum, faustum, felix futurum atque fit: Wishing that their Enterprize might succeed well, happily, prosperous, and fortunately. In Divine Service, he adds, that Proclamation was made, ut faveverent linguis, that all there prefent might govern their Tongues. In bidding Festivals and Holidays, the People were commanded Littibus & jurgiis abstinere, to beware of Brawls and Quarrels. At publick Lustrations, the Persons who brought the Victims were required to have Bonæ nominæ, fortunate Names. The fame, he there tells us, was also obferv'd by the Confuls in the choice of the first Soldier. This fort of Divination was moft in ufe at Smyrna (as Pausanias reports) where they had ἀνθέων ἔρημος, a Temple in which Anfwers were return'd this way; and Apollo Spodius gave Oracles in Thebes.

Æneid, lib. i. ver. 525.
Æneid. lib. i. ver. 728.
Hesychius.

Lib. i. Divinat.
after the same manner, as hath been already observed: But the first Invention of it is attributed to Ceres by Hefychius. Serapion in Clemens of Alexandria: relates, that the Delphian Sibyl was endued with a Power of divining after her Death, and that the gros Parts of her Body being converted first into Earth, and then chang’d into Herbs, communi
cated the same Faculty to the Entrails of Beasts, which fed on them, whence proceeded the way of divining by Entrails; but that her finer Parts, mixing with the Air, prefag’d future Events by these κληδόνες, ominous Voices, concerning which we are now treating.

Words that boded ill were call’d ραχαὶ ὁδιαὶ, or ἄτρημιαι; and he that spoke them was fai’d ελαστυνόι, φηγησοῦντες ελαστυνώσις, as Euripides terms it; where he speaks of certain ominous Words let fall by a Servant at a Feast, as one of the Company was going to drink,

Eλαστυνόι τικ οἰκτιαί εἰς τιγίγετε.

Unlucky Words one of the Servants spoke.

Plautus calleth it ὄσκωνα, or as some read ὄσκωνα; for οὐσία signifies Luck, either good or bad; and the Words Horace calleth Male ominata Verba,

male ominatis

Parcite verbis.

Ill-boding Words forbear to name.

Such Words as these they were always careful to avoid; insomuch that instead of ἁσματικιον, i.e. a Prisim, they put often οἰκτια, i.e. an House, μῖν instead of ὅγος, ἐλυκεία, instead of κολί, ὑγιατης for βοσκορ, καλλίας for φίδικης, φιλατης for κλεπθης, ἀγος for μουσος, κοππίς for θῆμιος, Σεμαρι Σταί or Ευμανις for Ερυνύσις. Which way of speaking chiefly obtain’d at Athens. In time of Divine Worship, as I have observ’d before, nothing was more strictly commanded, than that they should οὐρημεῖν, or avoid all ominous Expressions; which, if spoken by a Friend or near Relation, they accounted them so much the worse. Mr. Dryden hath excellently expressed this Custom in his Oedipus, where, after that Hero has been thundering most dreadful Imprecations upon the Murderers of Laius, Jocasta is introduced speaking thus,

Jocasta. At your Devotions? Heaven succeed your Wishes; And bring the effect of these your pious Prayers On You, on Me, on All.

Priest. Avert this Omen, Heaven!

Oedipus. O fatal Sound? Unfortunate Jocasta!

What hast thou said? an ill Hour hast thou chosen For these fore-boding Words; why, we were cursing:

Jocasta. Then may that Curse fall only where you laid it.

Oedipus. Speak no more!

For all thou sayest is ominous: We are cursing, And that dire Imprecation hast thou ta’en this On Thebes, on Thee, and Me, and All of us.

a Strom. i. p. 304.  

b Plutarchus Solone, Helladius apud Phoebum Bibliothec. p. 74.
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Jocasta. Are then my Blessings turn'd into a Curse?
O unkind Oedipus! My former Lord
Thought Me his Blessing! be thou like my Laius.

Oedipus. What yet again! the third time hast thou curs'd Me:
This Imprecation was for Laius's Death,
And thou hast wish'd me like Him. Mr. Dryden.

Which Verses I have here transcrib'd, because they fully represent the ancient Custom of catching ominous Expressions. There are other remarkable Examples in Cicero.

Some Words and Proper Names imported Success, answerably to their natural Signification: Leotychides, being desir'd by a Samian to wage War against the Persians, enquir'd his Name; the Samian reply'd, that it was Ἵνωςειδῆ, i.e. the Leader of an Army. Then Leotychides answer'd, Ἵνωςειδῆ, θέραται τὸν οἴνων, I embrace the Omen of Hegestratus; δὲ εὐαίσιον, amongst the Greeks importing the same with arripere Omen among the Latins, which signifies the accepting of an Omen, and applying it to the Bunines in hand: For it was thought to lie very much in the Power of the Hearer, whether he would receive the Omen or not. Oftentorium virens in eorum erant poetus quibus osten descriptors, faith Pliny: The Force and Efficacy of Omens depended upon the Persons to whom they appear'd. For if the Omen was immediately taken by the Hearer, or struck upon his Imagination, it was efficacious; but if neglected, or not taken notice of, it was of no Force. Hence it is observed, that Julius Cæsar; who paid no Deference to those Predictions, was never deter'd by them from any Undertaking, whereas Augustus frequently desisted from his Designs on this Account. Virgil introduces Aeneas catching Ascanius's Words from his Mouth; for the Harpies, and Anchises also, having foretold that the Trojans should be force'd to gnaw their very Tables for want of other Provisions,

f Sed non ante datam cingetis maenibus Urbem,
Quam vos dira fames, noftraque injuria caedis,
Amfesfas subigat malis absumere nafias.

With Walls the City shall not bulwark'd be,
'Ere Famine shall revenge our Injury;
Sad Famine, when the once luxurious Lord,
Instead of Food, shall gnaw his staples Board. H. H.

After this they landed in Italy; and happening to dine upon the Grafs, instead of Tables or Trenchers, which their present Circumstances did not afford, they laid their Meat upon pieces of Bread, which afterwards they eat; whereupon

e Heus! etiam mensas consumimus, inquit Iulius.
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See, says Iulius, we our Tables eat.

\[ \text{Eneas presently caught the Omen, as the Poet subjoins:} \]

\[
\begin{align*}
\text{ea vox audita laborum} \\
\text{Prima tulit finem; primamque loquentis ab ore} \\
\text{Eripuit pater, ac suppesactus numine preffit.}
\end{align*}
\]

The lucky Sound no sooner reach'd their Ears,
But straight they quite dismis'd their former Cares;
His good old Sire with Admiration struck,
The boding Sentence, when yet falling, took,
And often roll'd it in his silent Breast.

H. H.

This Custom of catching Omens was very ancient, and deriv'd from the Eastern Countries: That it was practis'd by the Jews is by some inferre'd from the Story of Jonathan, the Son of King Saul, who, going to encounter a Philistine Garrifon, thus spoke to his Armour-bearer b:

If they say unto us, Tarry until we come unto you; then we will stand still in our Place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath deliver'd them into our Hand, and this shall be a Sign unto us.

For good Luck's fake, whenever they apply'd themselves to any serious Businesse, they began with such a Preface as this, Θαν, Θαν, or \( \varepsilon \ \nu \sigma \nu \nu \nu \ , \text{or} \ \varepsilon \ \sigma \mu \nu \delta \nu \ , \ ~ \varepsilon \ \sigma \mu \nu \ \phi \ \theta \mu \ , \ \text{like to Persian's} \ Hoc bene t \ ; \text{and that Saying of the Romans, Quod bonum, faelix, fortunatum-que sit.} \text{And all their Works and Speeches were begun in the Name of some God; whence Aratus,}

\[
\begin{align*}
\text{Ex} \ \Delta \text{ias} \ \delta \chi \omega \mu \nu \varepsilon \theta \alpha \\
\text{Let us with Jove begin.}
\end{align*}
\]

Which Theocritus has borrow'd from him in his seventeenth Eclogue, and Virgil in his Third. Xenophon\(^1\) gives the Reason of this Practice, \( \text{viz.} \) That Things undertaken in the Name of the Gods were like to have the most prosperous Events.

It will not be improper to add in this Place, that certain Times also were ominous, some Days being accounted fortunate, and Causes of Success; others unfortunate, and Causes of the Miscarriage of Things undertaken upon them, as Hesiod in his Days observes:

\[
\begin{align*}
\text{Allo} \ \mu \nu \tau \iota \mu \nu \mu \chi \iota \pi \iota \iota \ , \ \text{Allo} \ \mu \nu \tau \iota \mu \nu \mu \chi \iota \pi \iota \iota \\
\text{Some Days, like Step-Dames, adverse prove,} \\
\text{Thwart our Intentions, cross what'er we love;} \\
\text{Others more fortunate and lucky shine,} \\
\text{And, as a tender Mother, blest what we design.}
\end{align*}
\]

H. H.

\( ^1 \) Samp, xiv. 9, 10.  \( ^2 \) Lib, de Ration, edit.
Some Days were proper for one Business, others for another, and some for none at all, as that Author relates in the forementioned Poem; where he runs through all the Days of the Month, declaring the Virtue and Efficacy of them. Thus to observe Days was term'd διόνυσις. This Practice was common in other Nations, and particularly at Rome. Augustus Caesar never went abroad upon the Day following the Nundinae, nor began any serious Undertaking on the None; and this he did on no other Account, as he affirm'd in one of his Letters to Tiberius, than to avoid Ἰουσουφλεν Ὄμινις, the unlucky Omen, which attended Things begun on those Days, as we find in Suetonius. And it was a general Opinion among the Romans, the next Days after the None, Idus, or Kalends, were unfortunate, as appears both from the ancient Grammarians, and from Livy, Ouid, and Plutarch. The like Observation of Days was practis'd by many Christians, when they had lately been converted from Heathenism, and hath been remark'd by St. Ambrose in his Comment on that Passage of St. Paul, where he reproves the Galatians for observing Days, and Months, and Times, and Years 1.

The Way to avert an Omen was either to throw a Stone at the Thing, or to kill it out-right, if it was an ominous Animal, that so the Evil portended by it might fall upon its own Head: If it was an unlucky Speech, to retort it upon the Speaker with an εἰς κεφαλὴν σει, Tibi in caput redate, i. e. Let it fall upon thy own Head: Which perhaps is an Expression borrow'd from the ἱεροσκόπω, who, when they esp'yd any thing in the Victim that seem'd to portend any Misfortune to themselves or their Country, used to pray, that it might εἰς κεφαλὴν παύτω τῇ ἐκείνῃ, be turned upon the Victim's Head. The like Expressions are sometimes made use of in Holy Scripture, as in the fifteenth Verse of Obadiah's Prophecy, Τὸ δὲ θεραπεύω σεν ἐν τῇ πασχάλιν εἰς κεφαλὴν σει: Or, as our English Translators have render'd it, Thy Reward shall return upon thine own Head. And again, in the third Chapter of Kings m: ἔδησαν γυναῖκα κυνή, καὶ κεφαλὴν σει: in English thus: And the Lord hath returned thy Wickedness upon thine own Head. Herodotus n reports, that it was an Egyptian Custom, from which it's probable the Grecians derived theirs: "They curse (faith he) the Head "of the Victim in this manner, that if any Misfortune impended over "themselves, or the Country of Egypt, it might be turned upon that "Head." Instead of these Imprecations, sometimes they used to say, Εἰς ἄραςέοι μοι, or Μὴ γίνοιτι, Dii meliora, i. e. God forbid. It was customary to spit three times into their Bofoms at the sight of a Madman, or one troubled with an Epilepsy; of which Custom Theocritus hath taken Notice o:

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τίς εἰς ἐντυποστελέων.

Into his Bofom thrice he spit.

This they did in Defiance, as it were, of the Omen; for Spitting was a Sign of the greatest Contempt and Aversion: Whence οὕτως, i. e.

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* Augustii, cap. xciii. 1 Galat, iv. 10. m Lib. iii. ver. 44. a Euterpe, ep. xxxix. b Idyll. xx. ver. 11.
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Sometimes they pray'd, that the ominous Thing might in ultimas terras deportari, be carry'd away to the farthest Part of the World; or in mare deferrri, be cast into the Sea. This last was done to certain monstrous Births, particularly Hermaphrodites, which were accounted Prodigia. Hence that Saying of Tibullus,

Prodigia indomitis merge sub aquoribus.

Sometimes the Thing was burned with ligna infelicta, that is, such Sort of Wood as was in tutela inferiun Deorum, avertentiumque, saced to the Gods of Hell, and those which averted evil Omens; being chiefly Thorns, and such other Trees which were fit for no other Use than to be burn'd. Sometimes the Prodigy, when burnt, was cast into the Water, and particularly into the Sea, if it was not too far distant. The several Circumstances of this Custom Theocritus has thus described, where he speaks of the Serpents which assaulled Hercules in his Cradle:

Lastly, upon the meeting an unlucky Omen, they often desisted from what they were doing, and began it afresh, as appears from Euripides, in whom a Person, upon the hearing of an ominous Word, immediately threw his Cup upon the Ground, and call'd for another:

Oινον Ἰέντον, κεκίλετο ὄλλον ήνον
Κρατήρα πληρόν ταὐτ ἐπὶ πρὶν σταυρόν Θεό

Aδίδασι γαῖα, τοῦτο ἀ ἐκοστίνθημι κύρμι

Verf. 666. * Macrobius Saturnal. lib. iii. cap. 20. t Idyll. xxiv. verf. 36. \n
Jon. v. 119r.

C H A P.
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CHAP. XVIII.

Of Magick and Incantations.

Besides the Methods of foretelling future Events already mentioned, and that Divination which is commonly called Physical, because it makes Predictions without any Supernatural Assistance, by the mere Knowledge of Physical or Natural Causes; there are several others, most of which are comprehended under the Names of Maxias, and Exopse, i.e. Magick and Incantations; between which, though some make a nice Distinction, yet they bear a near Relation to each other, and therefore I shall treat of them conjunctly in this Place. And though some of the Species of these Divinations might be invented in later Ages, and never practis’d in old Greece, whose Customs alone it is my chief Design to describe, not meddling with those Innovations that were introduced in later Times, after the Grecians were subje&cted to the Roman Empire; yet since it is very difficult to determine exactly of all, which were truly ancient, and which were truly modern; since also there is frequent Mention of them in Writers of the middle Ages, especially those that lived towards the Declination of the Roman Greatness, I shall beg the Reader’s Leave to give a brief Account of the most remarkable of them: For to enumerate all would be an endless as well as unreasonable Undertaking; and a great many of them (such as those wherein the Incubi and Succubi were concern’d) contain in them too much of Profaneness and Horror to be entertain’d by any civilized Ear.

Magical Arts are said by the Grecians to have been invented in Persia, where at the first they were had in great Honour and Reputation; for the Maxias were those that apply’d themselves to the Study of Philosophy, and the strict Search after the most curious Works and Mysteries of Nature: They were usually chosen to superintend the divine Worship, and all religious Rites and Ceremonies; they continually attended upon the Kings, to advise them in all Affairs of Moment, and were preferred to the highest Honours, and Places of the greatest Trust. But afterwards the Case was alter’d; for when they left off the Contemplation of Nature, and betook themselves to the Invocation of Demons and other mean Arts, their former Credit and Esteem was very much diminished.

This Art is said to have been introduced among the Grecians by Oethan, who came into Greece with Xerxes, and dispersed the Rudiments of it where-ever he had Opportunity. It was afterwards much improved, and brought to some Perfection by Democritus, who is said to have learned it out of the Writings of certain Phoenicians. But I shall not trouble you with any more Stories concerning its Original or Progress, it being more pertinent to my Design to give you a short Account of the various Species thereof.

First then, Necromancy was a Divination, in which Answers were given by deceased Persons. It was sometimes performed by the Magical Use of a Bone, or Vein of a dead Body; especially by the Thessalian...
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Or by pouring warm Blood into a Carcass, as it were to renew Life in it, as Erichthon doth in Lucian; or by some other Incantations, to restore dead Men to Life; with which the Poet was very well acquaint-
ed, when he said,

_Dum vocem defuntio in corpore querit,
Pratinus adfritius caluit crur, atraque fovit
Vulnera._

While he seeks Answers from the lifelefs Load,
The congeal'd Gore grows warm with reeking Blood,
And cheers each ghastly Wound.

Sometimes they used to raise the Ghoft of deceased Persons by various Invocations and Ceremonies: Ulysses, in the Ninth Book of Homer's Odyssey, having sacrificed black Sheep in a Ditch, and pour'd forth cer-

_than, he finds,

Hinc ut facerds intulit senior gradum,
Haud est moratus: praefitit nocem locum.
Tunc fossa tellus, & super rapti rogis
Faciuntur ignes. Ipsa funebro integit
Vates amicus corpus, & frondem quafit:
Lugubris imos palla perfundit pedes:
Squalente cultu mæfius ingreditur senex:
Mortiferâ canam taxus adstringit comam.
Nigro bidentes vellere, atque atræ boves
Rêtro trabuntur: flamma praedatur dapes,
Vinumque trepidat igne ferale pecus.
Vocat inde manes, Teque qui manes regis,
Et obfidentem clauflra lethalis lacus:
Carmenque magicum volvit, & rapido minax
Decantat ore quicquid aut placet loves,
Aut cogit umbras. Irrigat fanguis focos,
Solidaque pecudes urit, & multo fecum
Saturat cruore; libat & niveum insuper
Laétis liquorem, fundit & Bacchum manu
Lava, canique surrus, & terram intuentes
Graviore manes voce, & attonita ciet.
Latravit Hecates turba, &c.

Some other Ceremonies also were practifed, which differ'd not much from thofe used in Parentations, of which I shall give a more particular Account in the following Books.

This

Oedip. verf. 547.
This Divination, if the Dead appear'd only in airy Forms, like Shades, was call'd Δεινομαντία and Ψυχομαντία. It might, I suppose, be perform'd in any Place; but some Places were appropriated to this Use, and called Νεκρομαντία, several of which are mentioned by the ancient Poets; but two of them were most remarkable: The first in Thesprotia, where Orpheus is said to have restored to Life his Wife Eurydice; and Periander, the Tyrant of Corinth, was affrighted by the Appearance of his Wife Melissa, whom he had murder'd: The other in Campania, at the Lake Avernus, celebrated by Homer and Virgil, in their Stories of Ulysses and Aeneas.

Τορομαντία, or Divination by Water, sometimes called Νεκρομαντία, when it was done by Fountain-Water: In this they observed the various Impressions, Changes, Fluxes, Refluxes, Swellings, Diminutions, Colours, Images, &c. in the Water. Sometimes they dipp'd a Looking-glass into the Water, when they defir'd to know what would become of a sick Person; for, as he look'd well or ill in the Glass, accordingly they presum'd of his future Condition. Sometimes they fill'd a Bowl with Water, and let down into it a Ring equally poised on each side, and hanging by a Thread tied to one of their Fingers; then in a Form of Prayer requested of the Gods to declare, or confirm the Question in dispute; whereupon, if the Thing proposed was true, the Ring of its own accord would strike against the Side of the Bowl a set Number of Times. Sometimes they threw three Stones into the Water, and observed the Turns they made in sinking. Instead of Water, sometimes they made use of Oil and Wine, and then the Liquor was call'd γούδα, and instead of Stones, they sometimes used Wedges of Gold or Silver. This Divination was sometimes performed in a Basin, and thence call'd

Δεινομαντία, which also was sometimes practis'd in a different manner, thus: They distinguish'd the Stones or Wedges with certain Characters, and then, having invoked the Δαϋηόν in a set Form, proposed the Question they had a mind to be satisfied about; to which an Answer was return'd in a small Voice, not unlike an Hiss, proceeding out of the Water. The Scholiast upon Lycophron is of Opinion, that this Method of Divination was as ancient as the Trojan War, and practis'd by Ulysses; which he thinks gave Occasion for all the Poetical Fictions of his Descent into the infernal Regions, to consult Tiresias's Ghost. Sometimes Divination by Water was performed with a Looking-Glass; and called

Κατατέρμαντία. Sometimes also Glasses were used, and the Images of what should happen represented without Water. Sometimes it was perform'd in a Vessel of Water, the middle Part of which was call'd ζέσπυ, and thence the Divination was termed

Τασεομαντία, the Manner of which was thus: They filled certain round Glasses with fair Water, about which they placed light Torches; then invok'd a Δαϋηόν, praying in a low, murmuring Voice, and propos'd the Question to be solved: A chaste and unpolluted Boy, or a Woman big with Child, was appointed to observe, with greatest Care

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*Heredotus Terpischoren*  
*Alexander, vol. 313, p. 84, Edit. nostra, and*
and Exactness, all the Alterations in the Glasses; at the same time de- 
ring, beseeching, and also commanding an Answer, which at length the 
Demon used to return by Images in the Glasses, which, by Reflection 
from the Water, represented what should come to pass.

Κενταλόματια was perform'd by polished and enchanted Crystal, in 
which future Events were signified by certain Marks and Figures.

Διαπυλοματια was a Divination by Rings enchanted, or made ac- 
cording to some Position of the Celestial Bodies. A Ring of this sort 
Gyges the King of Lydia had, which when he turned to the Palm of his 
Hand, he became invisible to others, but could see every body; and by 
the Help of this he enjoy'd his Miftrefs the Queen, and drew his Master 
Candaules, whom afterward he succeeded. Some ascribe the Invention 
of this Divination to Helena the Wife of Menelaus, who in Photius's 
Bibliotheca is said to have found out & δεῖ διαπύλων χλήσεως, the Lots 
which consisted of Rings, and with these to have conquer'd Alexander.
But this is rather to be understood concerning the Game of Lots, than 
any fort of Divination.

Ουρεματια was perform'd by the Nails of an unpolluted Boy, co- 
ver'd with Oil and Soot, which they turn'd to the Sun, the Reflexion of 
whose Rays was believed to represent by certain Images the Things they 
had a mind to be satisfied about.

Αρεματια foretold future Events from certain Spectres or other Ap- 
pearances in the Air: and sometimes thus; They folded their Heads in 
a Napkin, and, having placed a Bowl full of Water in the open Air, 
propofed their Question in a small whispering Voice; at which time if 
the Water boiled or fermented, they thought what they had spoken was 
approved of and confirmed.

Δισταματια was sometimes perform'd by a precious Stone, call'd Side- 
rites, which they wash'd in Spring-Water in the Night by Candle-light: 
the Perfon that consulted it was to be purify'd from all manner of Pollu- 
tion, and to have his Face cover'd: this done, he repeated divers Pray- 
ers and placed certain Characters in an appointed Order; and then the 
Stone moved of itself, and in a soft, gentle Murmur, or (as some fay) in 
a Voice like that of a Child, return'd an Anfwer. By a Stone of this 
nature Helena is reported to have foretold the Demifion of Troy.

Theocritus has given us an Account of two sorts of Divination pra- 
fef'd by a Country Swain, to try what Share he had in his Miftrefs's 
Affections: His Words are these:

Είναι πράγματι, όπι καὶ μια μεταμόρφωσεν φιλήμα με, 
Οδύς το ταλιρίεσαν ποτημάκατο το πλατύσχαμα, 
Αλλ' αὐτὸς ἀπαλαίτην παραίτηρῇ εἰς μεγαλίτηα. 
Εἴπε κ' Ἀρριώ ταλαῖα, κατανίματια, 
Α πράγμα ποιολογεῖσα, παραιώτισα, ύπερ ἴσον περ' 
Τὴν ῥοθεῖναμι, τὸ δ' ἱδέαν εὐθὺν ποιεῖ.

All this I knew, when I design'd to prove 
Whether I should be happy in my Love;
Where the Shepherd complains he had found his Suit was rejected these two Ways: First, by the Herb *Telephilum*, which being crushed in his Hand, or upon his Arm, returned no Sound; for it was usual to strike that, or some other Herb against their Arms, and if they crackled in breaking, Good; if not, it was unlucky Omen. Not much unlike this was the Divination by Laurel-leaves, which they threw into the Fire, and observ’d how they crackled in burning; from which Noise, some say, Laurel was call’d *divum*, q. *de vam*; the other Way of Divining, mention’d by *Theocritus*, was by a *Sieve*, which an old *Gypsy* used in telling fily People their Fortunes. This they call’d *kosmnopantia*; it was generally practis’d to discover Thieves, or others suspected of any Crime, in this manner: They tied a Thread to the *Sieve*, by which it was upheld, or else placed a Pair of Sheers, which they held up by two Fingers; then prayed to the Gods to direct and affift them; after that, they repeated the Names of the Perfons under Suspicion, and he, at whose Name the Sieve whirled round, or moved, was thought to have committed the Fact. Another sort of Divination was commonly practis’d upon the fame Account, which was called

*Ἄξυμαντία*, from *Άσιν*, i. e. an *Ax* or *Hatchet*, which they fix’d so exactly upon a round Stake, that neither End might out-poise, or weigh down the other; then they pray’d, and repeated the Names of those they suspected; and the Perfon, at whose Name the *Hatchet* made any the least Motion, was found guilty.

*Κέφαλομαντία* was by the Head of an *Ajs* (as the Name imports) which they broil’d on Coals; and, after having mutter’d a few Prayers, they repeated the Perfons Names as before; or the Crime, in case one was only suspected; at which, if the Jaws made any Motion, and the Teeth chatter’d against one another, they thought the Villain sufficiently discover’d.

*Ἀλέξυμαντία* was a very mysterious Divination, in which they made use of a *Cock* in discovering secret and unknown Transactions, or future Events. It was effect’d after this Manner: Having wrote in the Duff the twenty-four Letters of the Alphabet, and laid a Grain of Wheat or Barley upon every one of them, a Cock magically prepared was let loose amongst them, and those Letters, out of which he picked the Corns, being join’d together, were thought to declare whatever they were defirous to be certified of. This Divination the famous Magician *Jamblichus*, Proclus’s Master, is faid to have made use of with a Design to find out the Perfon who was to succeed *Valens Caesar* in the Empire: but the Cock picking up only four of the Grain, viz. those that lay upon the Letters ι, ε, ζ, and η, left uncertain, whether *Theodorus*, *Theodatus*, *Theodorus*, or *Theodotus* was the Perfon design’d by the Fates to be Emperor. However, *Valens* being inform’d of the
Of this Reverend Father of the Oracles, Democritus, who was of Abdera in Thrace, but is said to have been born between 460 and 440 B.C., there are no accurate statements. His name first appears in the Dialogues of Plato, where he is called a Eleatic, a term that identifies him with the School of Eudorus. He was called by the Athenians Pelopidas, because of his connexion with Peloponnese, but he was esteemed by the Thessalians; and his philosophical works were known as the "Thesalian." He is supposed to have been the author of the "Alcibiades" and the "Socrates," the latter being a work of great importance in the history of philosophy, as it contains the first complete account of the Socratic method.

Democritus is said to have been a pupil of Socrates, and to have been the first to introduce the idea of the universe as a vast machine. He is also credited with the invention of the "Dionysiac" or "Dionysian" philosophy, which was a combination of mysticism and materialism. He was one of the first to distinguish between the body and the soul, and to assert the independence of the latter.

He is also known for his work in the field of medicine, and is said to have been the first to emphasize the importance of diet and exercise in the prevention of disease. He was also a great botanical student, and is said to have been the first to describe the use of various herbs in medicine. He is credited with the invention of the "Dionysiac" or "Dionysian" philosophy, which was a combination of mysticism and materialism. He was one of the first to distinguish between the body and the soul, and to assert the independence of the latter.

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Operations wrought by it, some of which I shall give you from the Inchantress's own Mouth in Ovid:

---Cum volui, ripis mirantibus, amnes
In fontes redire suos ; concussaque sisset
Stantia concutio cantu freta ; nubila pello
Nubilaque induco: ventos abigas vocoque
Viperas rumpo verbis et carmine sauces:
Vivaque jaxa, sua convulsa robora terras,
Et sylvas moveo; jubeoque tremiscere montes;
Te quoque, Luna, traho.

Whene'er I please, the wond'rous Banks behold
Their Waters backwards to the Fountains roll'd;
The Seas, if rough, and in vast Ridges rise,
As tho' their angry Waves would dash the Skies,
I give the Word, and they no longer roam,
But break, and glide away in silent Foam.
If plain, and calm, the Ocean's Surface lie,
Smooth, like some well-spread azure Canopy,
I rouze the unruly Waves with hid'ous Roar,
And bid their swelling Heaps insult the Shore;
Then straight the watry Mountains heave their Heads,
O'erleap their Bounds, and drown th' enamell'd Meads.
Clouds me obey, and at my Summons sent,
Infeft, or quit th' ethereal Firmament.
Winds too on downy Wings attend my Will.
And, as I bid, or boist'rous are, or still.
I burst the Vipers by my magick Verfe,
And from their Bais rend both Rocks and Trees.
The thronging Woods I move; at my Command
The Moon shrinks back, and Mountains trembling stand.

H. H.

Where you may observe the last Verfe, wherein she boafts, that she was able to draw the Moon from her Orb; for the Ancients really believ'd, that Incantations had Power to charm the Moon from Heaven; according to that Saying of Virgil:

Carmina vel caelo possunt deducere Lunam.†

The Moon my Veres from her Orb can draw.

And whenever the Moon was eclipsed, they thought it was done by the Power of Magick; for which Reason it was usual to beat Drums and Kettles, to sound Trumpets and Haut-boys, to drown, if it was possible, the Voices of the Magicians, that their Charms might not reach her. The Moon also was thought to preside over this Art, and therefore was invoked together with Hecate, to whom the Invention of it was ascribed; whence Medea in Euripides faith, that, of all the Gods, she paid the greatest Veneration to Hecate &.
For by the Goddes, whom I most adore,
Infernal Hecate, whom now I choose
Co-partner of my black Designs.

Some of the Rites used at the Invocation of this Goddes are given us by h Apollonius in these Words ;

When lab’ring Night has half her Journey run,
Wash’d in some purling Stream, repair alone,
Clad in a dusky Robe, and dig a Pit,
Round let it be, and raise a Pile in it.
Then kill a tender Ewe ; when this is done,
O’th’ new-rais’d Pile, unquarter’d lay her on.
And if you Perses’ Daughter wou’d appease,
Pour a Libation, which the painful Bees
Have first wrought up within their waxen Hives:
Next pray the Goddes wou’d propitious prove,
Then backwards from the flaming Altar move ;
But let no Yells of Dogs, or seeming Noise
Of Feet behind, turn back thy steady Eyes,
And frustrate all thy former Sacrifice.

To this Sort of Divination are to be referred Charms and Amulets against Poison, Venom, and Diseafes. Suidas reports, that the curing of Diftempers by Sacrifices, and the Repetition of certain Words, was practis’d ever since the Time of Minos King of Crete ; and Homer relates, how Butolyclus’s Sons stanched Ulysses’s Blood, flowing from a Wound he received in hunting a wild Boar, by a Charm ;
With nicest Care, the skilful Artists bound
The brave, divine Ulysses's ghastly Wound;
And th' Incantations stanch'd the gushing Blood.

The same is observ'd by Pliny, who adds farther, that Sic Thesephrafix ischidiacos sanari, Cato prodidit luxatis membris carmen auxiliari, Marcus Varro podagris: It was reported by Thesephrafix, that the Hip-Gout was cured in the same Manner; by Cato, that a Charm would relieve any Member out of Joint; and by Marcus Varro, that it would cure the Gout in the Feet. Chiron in Pindar is said to ufe the fame Remedy in some Distempers, but not in all:

And it is probable, that the Ufe of these Incantations gave Occafion to the Invention of that Fable, whereby Orpheus is said to have recover'd his Wife Eurydice from the Dead by the Force of his Musick; for we are told by Pausanias, that Orpheus was skil'd in the Art of Magick; and by Euripides, that he publish'd a Book concerning the Remedies of Distempers:

Hither are also to be reduc'd inchantment'd Girdles, and other Things worn about Men's Bodies, to excite Love or any o ther Passion, in those with whom they conversed: Such was the Ksao in Homer's Iliads, given by Venus to Juno, for the Allurement of Jupiter to her Love, as Euftathius observes, upon the afore-mention'd Verfes in the Odysseis. But, concerning these Practices, I shall have Occafion to add something more, when I come to treat of Love-Affairs.

Lastly, To this Place doth also belong basxvía, Fascination, fo call'd, as Grammarians inform us, παρὰ τὸ θαυμηρὸν φαντασμόν, from killing with the Eyes; whence also the Latin Word fascinus is said to have been deriv'd. For it was believ'd that some malignant Influence darted from the Eyes of envious and angry Persons, infected the ambient Air, and by that Means penetrated and corrupted the Bodies of Animals and other things.
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Things. The younger Animals, as being most tender, were thought most easily to receive this sort of Impression. Hence the Shepherd in Virgil 1 complains that his Lambs suffer'd by Fascination:

Nescio quis teneros oculos mibi fascinat agnos:

Plutarch mentions certain Men, whose Eyes were destructive to Infants and Children, by Reason of the weak and tender Constitution of their Bodies, but had not so much Power over Men, whose Bodies were confirm'd and compacted by Age. Yet he adds in the same Place, that the Thebans about Pontus could not only destroy Infants, but Men of ripe Age. Pliny affirms the same concerning the Triballi and Illyrians, whose Eyes had commonly two Pupilla, which were thought extremely conducive to Fascination; whence the same Author observes farther from Cicero, fœminas omnes ubig; nocere, quæ duplices pupillæ babent, that in all Places all the Women, who had double Eye-balls, had Power to hurt others on whom they would fix their Eyes 1. These Influences were thought chiefly to proceed from those, whose Spirits were moved by the Passions of Anger and Envy. Hence the fore-mention'd Triballi and Illyrians are reported to have injur'd those whom they look'd upon iratis oculis, with angry Eyes 1. And such Men as were blest'd with any singular and uncommon Happiness, were chiefly liable to Fascination: Hence the following Saying of Horace concerning his Country-seat:

Non isbic obliquo oculo mibi commoda quisquam
Limat.

For the same Reason, they who had been extravagantly commended by others, and more especially by themselves, were in Danger of having their Prosperity blasted 2. And the Goddess Nemesis was thought to have some Concern in this Matter. Pliny speaks of whole Families in Africa, quarum laudationes interessent probata, ardescant arbores, emorian tur infantes: Whole Praifes were destructive to Things which they commended, dry'd up Trees, and kill'd Infants. Hence, when the Romans praised any Thing or Person, they us'd to add præfìcini, or præfìcine dixerim, to avert any Fascination which might ensue; or to intimidate that their Commendations were sincerely spoken, and not with any malicious Design to prejudice what they commended. Plautus represents the same Custom at Athens 2:

Præfìcini hoc nunc dixerim: nemo etiam me accusavit
Merito meo: neq; me Athenis est alter bodie quisquam,
Cui credi recte aquæ putent.

Some crown'd those, whom they thought to be in Danger, with Garlands of the Herb Baccharis, which had a sovereign Power against Fascinations: Hence the following Verfes in Virgil 2:

Some made use of certain Bracelets or Necklaces compos'd of Shells, Corals and precious Stones, and others apply'd certain Herbs prepar'd with Incantations and Magical Rites to this Use: These also being esteemed excellent Remedies according to Gratins:

Nam sic affectus oculis; venena maligni
Vicit tutela pax impetrata Deorum.

Sometimes the Figure of a Man's Privities was hung about the Necks of Children, which was also thought a very powerful Amulet against Fascinations, and for that Reason was call'd Fascinum. These or the like Representations, were thought to avert the Eyes of malicious Persons &ca vis a terpian vicis deus, by the Oddness of the Sight, from fixing too steadfastly on the Person or Thing, to which they were affixed. Hence they were sometimes hung upon the Doors of Houses and Gardens, as we are inform'd by Pliny: and Pollux affirms, that Smiths commonly plac'd them before their Forges. The same Author observes from Aristophanes, that their Name was θαυκάννυ, they are called by Plutarch προθεακάννυ, in the old Glossary προθεακανων answers the Latin Word Matinum. But we are inform'd by Phavorinus, that θαυκάννυ λέγουσαι αρχαίοι, the Ancients us'd the Word βασκάννυ, the Moderns θαυκάκαννυ. It may farther be observ'd that these Figures were Images of Priapus, who was believ'd to punifh such Perfons, as did βασκάκαννυ τι τῶν καλών, prejudice good Things by Fascination, as we are inform'd by Diodorus the Sicilian. The Romans had several other Deities, who averted Fascinations. The God Fascinus is mention'd as one of these by Pliny; and Cunina is said by Laenius to be worship'd, because she did Infantes in cunis tueri, & Fascinum submovere; protect Children in their Cradles, and avert Fascination; it was before observ'd, that some Omens were averted by spitting at them, which is an Action of Detestation and Abhorrence. Hence some, chiefly old Women, averted Fascinations by spitting into their Bosoms. Hence the following Verse of Callimachus, which is cited by the Scholium upon Theocritus, who farther affirms that the same Custom was practis'd in his Time:

Δαιμόνιοι τοι κόλπωσον ἵπποτραγον ἕνωσιν.

It may be farther observed, that this was done thrice, three being a sacred Number, as hath been elsewhere shewn. Hence Damoetas, who is introduc'd by Theocritus, representing the Behaviour of Polyphemus, having praised himself, adds, that by the Advice of old Cotyttaros he had thrice spit into his Bosom to prevent Fascinations:  

m Varro, lib. vi.  

n Plutarchus Sympos. lib. v. quaest. vii.  


p Onomast. Lib. vii. cap. xxiv.  

q Loco citato.  

r Lib. iv.  

s Nat. Hist. lib. xxiv. cap. iv.  

t Lib. i. cap. x.  

u Theocrit Idyll. vi. ver. 39.
Hence it was usual to reprove arrogant Persons, when they assum'd more than their Due, biding them εἰς κόλπος πλεύν, ἱπτὸς into their bosoms, an Example whereof we find in Lucian. Another Method of averting Fascinations from Infants was this: They tied a Thread of divers Colours about the Neck of the Infant, then spit upon the Ground, and, taking up the Spittle mix'd with Dirt upon their Finger, put it upon the Infant's Forehead and Lips. There is an Allusion to this Custom in Persius:

Ecce avia, aut metuens Divum matertera, cunis
Exemit puerum: frontemq; atq; uda labella
Infami digito, & lusuralibus ante salivis
Expiat, urenres oculos inbibere perita.

**CHAP. XIX.**

**Of the Grecian Festivals in General.**

Festivals were instituted upon four Accounts: First, in Honour of the Gods, to whom, besides the Worship every Day paid them, some more solemn Times were set apart. Especially if they had conferred any signal Favour upon the Publick, or upon private Persons, had assisted them in defending their Country, had given them Victory over their Enemies, had delivered them out of any apparent Danger, or blessed them with Success in any Undertaking, it was thought but reasonable to set apart some Time for offering Sacrifices and Praises to them, as grateful Acknowledgments for the Benefits receiv'd at their Hands.

Secondly, In order to procure some special Favour of the Gods; for (as you may learn from the following Chapters) several of the Festivals were instituted with a Design to render the Gods propitious, and willing to grant some particular Blessings, as Health, Children, and such like. And in Times of Famine, Pestilence, or other publick Calamities, the Oracles usually advised their Consultants to institute solemn Festivals, as the best Method to appease the angry Gods, and obtain of them Deliverance from the Evils they laboured under.

Thirdly, In Memory of deceased Friends, of those that had done any remarkable Service for their Country, or died valiantly in the Defence of it. This was no small Encouragement of generous and noble Dispositions to enter upon honourable Designs, when they saw that the brave Actions of the virtuous did not perish with them, but their Memories were ever held sacred by succeeding Generations.

Fourthly, Festivals were instituted, as Times of Ease and Rest to

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2. Πολλὸς Εὐχώριος. A a 4

Labourers,
Labourers; that amidst all their Toil and Sorrow, and as it were a Recompence thereof, some Days of Refreshment might be allowed them. For some one or more of these Ends, most Festivals seem to have been first instituted.

m Aristotle reports, that amongst the Ancients they had few, or no Festivals, besides those after Harvest or Vintage; for then they used to meet and make merry with the Fruits they had gathered, Eating and Drinking plentifully; which they esteem'd a sort of Offering their Fruits to the Gods, whom they thought honour'd by so doing; and therefore Feasts were called ὑπαρχείσαι, ὑπερονέσαι, i.e. because they thought they were obliged, in Duty to the Gods, to be drunk. And Solon, in the same Author tells us, That the Words σαλίσαι and μεθάνια were derived from the same Original, Τίν τε ἐσσώμεν ἐνίπτωσιν, καὶ τήν ἀλλὰ ἕπικαΐντιν ἔκοιν ἐνεργεῖν προσφορὰς τινα, ὄντως, ὁμοίας ὄνομάσθαι; i.e. Banquets were called σαλίσαι, σαλίας, and μεθάνια, from θεῖα, or God; because it was usual at those Times to consume great Quantities of Wine, and other Provisions in Honour of the Gods.

In later Ages, when the Gods were increas'd almost to the Number of Men, and the old frugal Way of living was laid aside, the Number of Festivals were enlarged, and the Manner of them quite altered: For whereas formerly the Solemnities consisted in little or nothing, besides offering a Sacrifice to the Gods, and after that making merry themselves; now a great many Games, Proceffions, and innumerable Ceremonies, in Imitation of the fabulous Actions of the Gods, were introduced and practis'd, to the vast Charge of the Publick.

The Athenians, as they exceeded all other People in the Number of their Gods, so they out-did them in the Number of their Festivals; which, as n Xenophon reports, were twice as many, as any other City observed: Nor did the Number and Frequency of them abate any thing of the Solemnity, Splendor, and Charges at their Observation. The Shops and Courts of Judicature were shut up on most of those Days; the Labourers rested from their Works, the Tradesmen from their Employments, the Mourners intermitted their Sorrows; and nothing but Ease and Pleasure, Mirth and Jollity were to be found amongst them. Indeed καίξθι τύποτε ἐκ τῶν Ἐλλήνων ἐκ τῶν ἐπετείρων ἑστι, this was common both to Greeks and Barbarians, as we are informed by Strabo, to celebrate their religious Solemnities with Mirth and Remission of their Labours.

Most of them were celebrated at the publick Charge; and, left their Treasury should be exhausted by so frequent Evacuations, several Means were contriv'd to supply and replenish them. For Instance, after Thrasybulus had deposed the Tyrants, their Estates were confiscat'd for this Use, as Harpocratin observes out of Philocrates: And when the State was reduc'd to its old Democracy, if any of the Citizens, though too much Wealth, became formidable to the poorer Sort, and Objects of their Envy, it was customary to compel them to contribute towards the defraying of the Expences at publick Festivals; and so by

n Ethic. ad Nicomach. lib. vii. c. ix. n De Repub. Atheniens.
conferring upon them a great (tho' chargeable and dear-bought) Honour, at once sweeten the Imposition (if not also oblige those on whom it was imposed) and rid themselves of those Fears and Jealouies, which the immoderate Opulence of private Persons might reasonably give to a popular State.

Thus much of Festivals in general: As to the Particulars, I have omitted very little that is material in the Tracts of Meursius and Castellanus upon this Subject; and some things not taken notice of by either of them, and perhaps not unworthy your Observation, I have added. Yet do I not pretend, that this is a complete or entire Collection of the Grecian Festivals; for that would be endless (seeing almost every Man of Repute, and that had done any notable Service for the Publick, had his anniversary Day) and impossible, since Hundreds of them (especi-
ally those that were observ'd by the less considerable Cities) are not so much as mention'd in any Author at this Day extant; or but barely mention'd, without any Account of the Persons to whom they belong'd, or the Ceremonies used at their Celebration: However, as much as is necessary to the Understanding of the ancient Greek Writers, the fol-
lowing Chapters will furnish.

C H A P. XX.

Grecian Festivals.

AGHTORPIAION and AGHTORIA,

 Mentioned by Hesychius, without any Notice of the Deity, in whose Honour they were observed. It is not improbable they might belong to Apollo, and be (at least the latter of them) the same with the Lacedaemonian Ἀργεία. This Conjecture is grounded upon the Words of Hesychius, who tells us, that Αὔνως was the Name of the Perfôn con-
fecrated to the God at the Ἀργεία: and that the Festival itself was term'd Αὔνως, which Name seems to have been deriv'd from ἀγω, that Festival being observ'd in Imitation of τειματικόν, ἀγων, or, the military Way of Living, as Athenæus ¹ and Eustathius ² have observ'd. It is not unlikely the former might belong to Venus, whose Priest (as Grammarians inform us) was call'd Αὔνως in Cyprus.

ATPANIA

Was celebrated at Argos ³ in memory of one of Prætus's Daughters; being in all Probability the same with

ATPIANIA,

Which (as the same Author tells us) was observ'd at Argos in me-


At Athens, in Honour of Agraulus, or Aglaurus, the Daughter of Cecrops, and the Nymph Aglauris, and the Priestess of Minerva, to whom she gave the Sirname of Aglaurus, and was worship’d in a Temple dedicated to her. The Cyprians also (as Pompey reports) honour’d her by the Celebration of an annual Festival in the Month Apherodius, at which they offer’d human Victims; and this Custom is said to have continued till the Time of Diomedes.

**AGRIONIA,**

In Honour of Bacchus, surnamed Αγαθότερας for his Cruelty, as Plutarch: is of Opinion; or because he convers’d with, and was attended by Lions, Tigers, and other savage Animals, which procur’d him the other Name of Μυστικός, which properly denotes an Eater of raw Flesh. This Solemnity was observ’d in the Night after this Manner: The Women being assembled made a strict Search after Bacchus; as if he had fled from them; but after some time, finding their Labour to be in vain, said, that he had retir’d to the Muses, and conceal’d himself amongst them. This being done, and the Ceremony ended, they regaled themselves with an Entertainment; after which, the Time was pass’d away in proposing Riddles and cramp Questions. Large Quantities of Ivy were us’d at this Time, because that Plant was accounted sacred to Bacchus; and so great Excesses were sometimes committed, that once the Daughters of Minya, in a furious Ecstasy of Devotion, slaughter’d Hippasus, the Son of Leucippe, and serv’d him up to the Table: In Memory of which Murder their whole Family was ever after excluded from this Festival upon Pain of Death; which, as Plutarch reports, was inflicted upon one of them, that had surreptitiously conveyed herself in among the rest of the Worshipers, by Zoilus a Chersonian Priest.

**ΑΡΩΤΕΡΑΣ ΟΤΣΙΑ,**

i An anniversary Sacrifice of five hundred Goats, offer’d at Athens to Minerva, surnam’d Αγαθοτερας, from Αγας in Attica. The Occasion of it was this: When Darius the Emperor of Persia made an Invasion upon Attica, Callimachus, who was at that Time in the Office of a Polemarch, made a solemn Vow to Minerva, that if she would grant them Victory over their Enemies, they would sacrifice to her as many He-goats as should equal the Number of the Slain on their Enemy’s side: Minerva granted his Request, but the Number of the Persians that fell in the Battle being so great, that all the He-goats they could procure did not come near it; instead of them they offer’d all the She-goats they could find; and these also falling infinitely short of the Number, they made a Decree, that five hundred Goats should be offer’d every Year, till it should be completed.

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A nocturnal Festival, celebrated in Honour of Bacchus at Arbelae, a Place in Sicily; and so call’d, because the Worshipers did ἀναψαυτοῦν, or watch all Night.

ἈΔΩΝΙΑ, ἈΔΟΝΕΙΑ,

Was celebrated in most of the Cities of Greece, in Honour of Venus, and in Memory of her belov’d Adonis. The Solemnity continued two Days; upon the first of which certain Images or Pictures of Adonis and Venus were brought forth with all the Pomp and Ceremonies præcis’d at Funerals; the Women tore their Hair, beat their Breasts, and counterfeited all other Postures and Actions usual in lamenting the Dead. This Lamentation was term’d ἄδωνιασμὸς, or ἄδωνία, whence ἄδωνιαν ἀγαν ἀγαν is interpreted by Suidas ἄδωνια καθιέν, to sweep for Adonis. The Songs on this Occasion were call’d ἄδωνιά. There were also carry’d along with them Shells fill’d with with Earth, in which grew several Sorts of Herbs, especially Lettices, in Memory that Adonis was laid out by Venus upon a Bed of Lettices. These were call’d Κῦτταρ, Gardens; whence ἄδωνις Θ κῦτα are proverbially apply’d to things unfruitful or fading; because those Herbs were only sown so long before the Festival, as to sprout forth and be green at that Time, and then were presently cast out into the Water. The Flutes us’d upon this Day were call’d γυργεία, from γυργεία, which was the Phæniacian Name of Adonis. Hence to play on this Instrument was term’d γυργείαν, or γυργείαν, the Musick γυργείαμος, and the Songs γυργείαμα. The Sacrifice was term’d Καβίδα, because (I suppose) the Days of Mourning us’d to be call’d by that Name. The following Day was spent in all possible Expressions of Mirth and Joy; in Memory, that, by the Favour of Proserpina, Venus obtain’d that Adonis should return to Life, and dwell with her one Half of every Year. All this vain Pomp and furious Folly serv’d only to expose the Heathenish Superstition, and gave birth to the Proverb οὐκ ἔσχεν ἀνείρ, by which seem to be meant things that bear a Show of something great or sacred, but are in Reality nothing but sorry and ridiculous Trifles.

ἈΘΗΝΑΙΑ.

Two Festivals observ’d at Athens in Honour of Minerva; one of them was call’d Πενασήνα, the other Χαλκὲία, and both shall be treated of in their proper Places.

ΑΙΑΚΕΙΑ,

Sports at Αἰγίνα in Honour of Αἰακός, who had a Temple in that Island; wherein, after the End of the Solemnity, the Victors us’d to present a Garland of Flowers. 

k Ἡλεσθάνει. 1 Etymologici Autor. m Proclus in Chrestomathia.

n Pindar us ejusque Schol. after Nemeon. Qd, VI. 

ΑΙΑΝ-
A I A N T E I A,

To Ajax in the Isle of Salamis. Also in Attica, where, in Memory of the Valour of that Hero, a Bier upon set Days was adorn'd with a complete Suit of Armour; and such a pious Care the Athenians took of his Memory, that his Name was continued to Posterity in that of one of their Tribes, which was from him call'd Aiatris.

A I T I N H T O N E O R T H

Was a Festival at Ægina observ'd in Honour of Neptune sixteen Days together; all which were employ'd in Mirth and Jollity, and offering Sacrifices to the Gods. And this was done only by free Denizens of that Island, without the Assistance of Servants, who were for that Reafon call'd Movoژηεοι, which Word signifies Perfons that eat by themselves: After all, the Solemnity was ended with offering a Sacrifice to Venus. The Occafion and Original of these Observances are accounted for by Plutarch in his Greek Questions.

A I M A K O Τ Ρ Ι Α,

A Peloponnesian Festival, wherein Boys (εξενίησις) were whipt at the Sepulchre of Pelops, till Blood (σφαίρα) was drawn, whence this Solemnity deriv'd its Name.

A I Ο ΡΑ, Ε Ο ΡΑ, ΕΤΔΕΙΙΝΝΟΣ, or ΑΛΗΤΙΣ.

A Festival and solemn Sacrifice celebrated by the Athenians with Vocal Mufick in Honour of Erigone, sometimes call'd Aletheis, the Daughter of Icarus; who, out of an Excess of Grief for the Misfortunes of her Father, hang'd herself: Whence the Solemnity had the Name of Αιώνα. At her Death she requested the Gods, that if the Athenians did not revenge Icarus's Murder, their Virgins might end their Lives in the same Manner that she did. Her Petition was granted, and a great many of them, without any apparent Cause of Discontent, became their own Executioners; whereupon, to appeafe Erigone, they instituted this Festival by the Advice of Apollo. Others report, that it was observ'd in Honour of King Teleclus; or of Αγίσθυς and Clytemnestra. And some are of Opinion, that it was first observ'd by Command of an Oracle, in Memory of the Daughter of Αγίσθυς and Clytemnestra, who in Company of her Grandfather Tyndarus took a Journey to Athens, where she persecuted Orestes in the Court of Areopagus; and, losing her Cause, hang'd herself for Grief.

A K T I A,

A triennial Festival solemniz'd at Αθήνα in Epirus, with Wrestling, Horfe-racing, and a Fight or Race of Ships in Honour of Apollo, who had the Sirname of Ατία from that Place.

AAIA, or AÆAIA,

To Minerva, firnam’d Lea, at Tegea in Arcadia, where that Goddes was honour’d with a Temple of great Antiquity.

AÆKTPTONON AION,

A yearly Cock-fight at Athens, in Memory of the Cocks, from whose crowing Themislocles receiv’d an Omen of his Success against the PerSi-anus.

AAIA,

Solemn Games celebrated at Rhodes, upon the twenty-fourth Day of the Month Τορημαία, which answers to the Athenian Βοδησψομαων, in Honour of the Sun, who is call’d in Greek Ἑλις and ἀλωις, and is said to have been born in the Island of Rhodes; the Inhabitants of which were reputed his Posterity, and therefore call’d Heliades, as we learn from Strabo. The Combatants in these Games were not only Men, but Boys; and the Victors were rewarded with a Crown of Poplar.

AAKAOIA,

At Megara, in Memory of Alcathous the Son of Pelops, who, lying under a Suspicion of having murder’d his Brother Chrysippus, fled to Megara; where having overcome a terrible Lion that wafted the Country, and had slain, beside many others, King Megareus’s own Son, he so far ingratiated himself, that he had in Marriage the King’s Daughter, and was declar’d his Successor.

ΛΛΩΑ,

At Athens, in the Month Ροσιδεόν, in Honour of Ceres and Bacchus, by whose Blessing the Husbandmen receiv’d the Recompence of their Toil and Labour; and therefore their Oblations consist of nothing but the Fruits of the Earth. Others say, this Festival was instituted as a Commemoration of the primitive Greeks, who liv’d in ταῖς ἄλωσις, i.e. in Vine-yards and Corn-fields. Hence Ceres was call’d Ἀλωις, Ἀλωις, and Εὐαλωσια.

ΑΝΤΙΑ,

To Minerva by the Arcadians, in Memory of a Victory, wherein they took a great many of the Lacedaemonians Prisoners, which the Greeks call’d ἀλωτες.

AMARTNOSIA, or AMARTSIA,

A Festival celebrated with Games in Honour of Diana, firnam’d

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Of the Religion of Greece.

Chap. 20.

Amarynthia and Amaryzia, from a Town in Euboea. It was observ'd by the Euboeans, Eriteans, Carystians, and Athmonians, who were Inhabitants of a Borough in Attica.

AΜΒΡΟΞΙΑ

To Bacchus the God of Wine, in the Month of Lenaon, in most of the Cities of Greece.

AΜΜΑΛΩΝ,

A Festival, of which nothing more is recorded, than that it belong'd to Jupiter.

AΜΜΩΝ,

An Athenian Festival.

ΑΜΦΙΑΡΑΙΑ,

At Oropus, in Honour of Amphiaraut; of whom I have given a sufficient Account in another Place.

ΑΜΦΙΑΡΟΜΙΑ,

A Festival observ'd by private Families in Athens, upon the fifth Day after the Birth of every Child. It was so call'd Σώτο τω ανζαπαμί, i.e. from Running round; because it was customary to run round the Fire with the Infant in their Arms. Of this more hereafter.

ΑΝΑΓΩΓΙΑ,

Solemn Sacrifices to Venus at Eryx in Sicily, where she was honour'd with a magnificent Temple. The Name of this Solemnity was deriv'd ξειο το εναγον, i.e. from returning; because the Goddes was said to leave Sicily, and return to Africk at that Time.

ΑΝΑΚΕΙΑ,

An Athenian Festival, in Honour of the Dioscuri, who were call'd Avæus, and honour'd with a Temple call'd Avæsion. The Sacrifices offer'd at that Time were nam'd Ξειομας, because those Deities were ξειο, or Strangers; and consist'd of three Offerings, which were call'd τευας. Athenæus also makes mention of Plays acted in Honour of those Deities.

ΑΝΑΚΑΝΘΡΙΑ,

Solemnities observ'd at the ανάκλασος, or Proclamation, of Kings and Princes, when they became of Age to take the Government into their own Hands.

366
A Festival at Amphissa, the capital City of Locris, in Honour either of the Diosecuri, or Curetes, or Cabiri; for Authors are not agreed in this Matter.

Annual Games celebrated in the Ceramicus at Athens, by the Command of Minos King of Crete, in Memory of his Son Androgeos, otherwise call'd Eurygyas, who was barbarously murder'd by some of the Athenians and Megarensians.

An Athenian Festival, observ'd in Honour of Bacchus upon the eleventh, twelfth, and thirteenth Days of the Month Anthesterion.

The first Day was nam'd Πνευμα, ανω τω πνευματικώ, i.e. because they then tapp'd their Barrels. The same Day was by the Choroneans call'd Αυραμαυσος, i.e. the Day of Good Genius; because it was customary to make merry upon it.

The second Day was call'd Χίου, from the Measure Χιω, because every Man drank out of his own Vessel; in Memory of an Accident that happen'd in the Reign of Pandion, or (as others say) of Demophoon, under whom Orestes, having slain his Mother, fled to Athens, before he had undergone the customary Purification for Murder. The Athenians were at that time busy in celebrating the Festival of Bacchus, firmam'd Λευκας, because he had the Care of Wine-preses, which are in Greek call'd Ανακτονία. However, he was kindly receiv'd by Demophoon, who, to prevent the Contamination which might adhere to the Company by drinking with a polluted Person, and that Orestes might not take it unkindly to be forced to drink alone, order'd that every Man should have a distinct Vessel of Wine, and drink out of his own Cup. On the foregoing Day they only open'd their Vessels, and tailed the Wine; but now it was customary to drink plentifully, and the longest Liver, in Token of Victory, was rewarded with a Crown of Leaves, or, as some report, a Crown of Gold and a Vessel of Wine. It was usual also to ride in Chariots, out of which they jefted upon all that pas'd by. The Professors of Sophistry feasted at home with their Friends upon this Day, and had Pretexts sent them from all Hands: To which Custom Eubulides alludes in these Verses:

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Ah! subtle Knave, you now the Sophist play,
And with that bounteous Xoai may approach,
Whose Presents fill your Belly and your Purse.

From this Day it was that Bacchus had the Sirname of Κοτός.
The third Day was call’d χάσις, from χάσει, i.e. a Pot, which was brought forth full of all Sorts of Seeds, which they accounted sacred to Mercurius χασις, the Infernal, and therefore abstain’d from them. Upon this Day the Comedians used to act; and at Σπαρτα, Lycurgus order’d, that such of them as obtain’d the Victory should be enroll’d amongst the free Denisons.

During these Days the Slaves were allow’d to make merry, drink, and revel; and therefore, at the End of the Festival, it was usual to make Proclamation in this Manner: Θείνετε Κάριες, ήχετ' Ἀνθείνεια, i.e. Be gone, you Carian Slaves, the Anthesiteria are ended.

ΑΝΘΕΙΝΕΙΑ,
Sacrifices in Honour of Antigonus.

ΑΝΤΙΝΟΕΙΑ,
Annual Sacrifices and Quinquennial Games in Memory of Antinous the Bithynian: They were instituted at the Command of Adrian the Roman Emperor, at Mantinea in Arcadia, where Antinous was honour’d with a Temple and divine Worship.

ΑΠΑΤΟΤΡΙΑ,
A Festival first instituted at Athens, and from thence deriv’d to the rest of the Ionians, except those of Ephesus and Colophon. It receiv’d its Name from αὔξαν, which signifies Deceit; because it was first instituted in Memory of a Stratagem, by which Melanthius the Athenian King overcame Xanthus King of Boeotia. For a Controversy happening between the Athenians and Boeotians, about a Piece of Ground situated upon the Confines of Attica and Boeotia; Xanthus...
made a Proposal, that himself and the Athenian King should end the Quarrel by a single Combat. Thymates reign’d at that time in Athens, but declining the Fight, was depos’d: His Successor was Melanthius a Melcian, Son of Neleus and Pericles, who, having accepted the Challenge, met his Enemy at the appointed Place; where, as they were just going to begin the Fight, Melanthius thinking or pretending that he saw, at Xanthius’s Back, a Person habited in a black Goat-skin, cry’d out, that the Articles were violated; upon this, Xanthius looking back was treacherously slain by Melanthius. In Memory of this Success, Jupiter was firm’d a Απατηωρ, i.e. Deceiver; and Bacchus, Μελαντης, i.e. cloathed in a black Goat-skin, and was farther honour’d with a new Temple, and the Institution of this Festival. Others are of Opinion, that Απατηως are so called, q. dαιτης, i.e. δικαιωρεως, because upon this Festival, Children accompanied their Fathers, to have their Names enter’d into the publick Register: After the same manner ἄλογος is equivalent to ὀμήλως and ἀκοφις to ὀμόκοφις. Others will have Απατηως to be so nam’d, because the Children were till that Time άπατηνες, i.e. without Fathers, in a Civil Sense: for that it was not till then publicly recorded, whose they were. For a like Reason, Melchisedec is by some thought to be call’d Απατως, Λίπως, i.e. without Father, without Mother; viz. because his Parentage was omitted in the sacred Genealogies. To return: This Festival was celebrated in the Month Pyanepstion, and lasted three Days.

The first Day was call’d Αστρως, from Νευς, i.e. a Supper; because on that Day at Evening, each Tribe had a separate Meeting, whereat a sumptuous Entertainment was provided.

The second Day was nam’d Αναφως, συν τι άνω ετευς, because on this Day Victims were offer’d to Κυριος, and Απατηως, and to Minerva, in whose Sacrifices (as in all that were offer’d to Celestial Gods) it was usual ανω ετευς τας κεφαλες, i.e. to turn the Head of the Victims upwards towards Heaven. At this Sacrifice the Children enroll’d amongst the Citizens were plac’d close to the Altar. It was usual also for Persons richly apparell’d, to take lighted Torches out of the Fire, and to run about, singing Hymns in Praeire of Vulcan, who was the first that taught Men the Use of that Element: Which Custom is by Meurfinus referred to this Day, tho’ Harpocratio, to whom we are indebted for the Mention of it, has left us in the Dark as to its Time.

The third Day was nam’d Καιροςς, from Καιρος, i.e. a Youib; or καιρις, i.e. Shaving; because the young Men, who till that Time remain’d unshaved, had their Hair cut off, before they were presented to be registered. Their Fathers at this Time were oblig’d to swear, that both themselves, and the Mothers of the young Men, were Free-born Athenians. It was also usual to offer two Ewes and a She-goat in Sacrifice to Diana, which they call’d ένεν ηεμις, the She-goat was term’d άδε ηεμις, and the Ewe άες ηεμις. It was to be of a certain Weight; and because it once happen’d, that the Standers-by cry’d out in jest, Μειος, μειος, i.e. Too little, too little, it was ever after call’d Μειος, and the Persons that offer’d it, Μειωμειος.
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To these Hefychius adds a fourth Day, which he tells us was call’d 

_4νέος_; but that Name is not peculiar to this Festival, but generally 
applied to any Day, celebrated after the End of another Solemnity; be- 
ing deriv’d ἀπὸ τὰ ἐνεκείναι, i. e. from following; because it was a form 
of Appendage to the great Festival.

This Festival was observ’d five Days by the Protentha, who began it 
a Day sooner than others. There was also a Decree made when Cepheli- 
dorus was chief Archon, whereby the Senate was forbidden to meet for 
five Days, during the time of this Solemnity.

A ΠΑΤΑΙΑ.

The second Day in Marriages, of which I shall have Opportunity to 
speak in another place.

ΑΠΟΛΑΩΝΙΑ.

To Apollo, at Ἀειγιαεα, upon this Account: Apollo, having obtain’d 
a Victory over Python, went to Ἀειγιαεα, accompanied with his Sister 
Diana; but being frightened from thence, fled into Crete. After this, the 
Ἀειγιαεαni were infected with an Epidemical Distemper; and being ad-
vised by the Prophets to appease the two offended Deities, sent seven 
Boys and as many Virgins to entreat them to return. Apollo and Diana 
accepted their Piety, and came with them to the Citadel of Ἀειγιαεα; in 
Memory of which, a Temple was dedicated to Python, the Goddess of 
Persuasion; and it became a Custom to appoint chosen Boys and Virgins, 
to make a solemn Procession, in shew as if they design’d to bring back 
Apollo and Diana; which Solemnity was continued till Pausania’s Time.

ΑΠΟΠΟΜΠΑΙΟΙ.

Certain Days, in which Sacrifices were offer’d to the Gods call’d 
Ποταίοι. Who these were is doubtful. Certain it is, that Ποταίος 
denotes any Person that conduces another in his Way; and therefore was 
apply’d to Mercury, who was believ’d to be Pluto’s Gentleman-usher, 
and to conducet the Souls of the deceased Perfons to the Shades below: 
Whence Ajax, in Sophocles, before he stabb’d himself, pray’d thus:

---

_,_ καλὸ δ’ ἀνα

Ποταίον Ἐρμήν χτόνιον ἐν με κομίσω.

---

Infernal Mercury I call 

Safe to conduct me to the Shades below.

But I am rather inclined to think, these Days belong’d to the Gods call’d 
Ἀποπομπαίοι, i. e. ὢσσώτω, (for ὢσσομα is by Phavorinus expounded 
ὠσσωμα) otherwise nam’d Λυκός, ἀλεξίμακος, ὢσσωταῖος, φάνερος, and 
averrunci, because they were thought to avert Evils; such were Jupiter,

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_ Athenaeus lib. iv._  _ Pausianis Corinthiatis._  _ Hesychius._

_Hercules._
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Hercules, and others: and therefore for πυματίον, in Hæschus, I would read Πυματίον, except they may be us’d as synonymous Terms.

A P A T E I A,

A Festival at Sicyon, upon the Birth-day of Aratus, whom they honour’d with a Priest; who, for Diffinction’s sake, wore a Ribband before his white and purple Spots. It was celebrated with Musick; and the Choristers of Bacchus asfifted in the Solemnity with Harps. There was also a solemn Proceffion, in which the Publick School-master, accompanied with his Scholars, went first, and the Senators adorn’d with Garlands, with as many of the other Citizens as had a mind, follow’d.

A Ρ Γ Ε Η Ι Ω ΝΈ Ο Ρ Τ Α I,

Festivals at Argos, the Names of which are loft. One we find, mention’d in Parthenius, upon which he tells us, there was a Publick Entertainment.

Another is taken notice of in Plutarch, upon which the Boys call’d one another in Jest Bαλλασάδες, i. e. Bαλλαντός Ομάδες, by which Words are signified Perfons that threw wild Figs. Which Custom perhaps was instituted in Memory of their ancient Diet in Inachus’s Time, when they liv’d upon wild Figs.

A third we read of in Aenae, in which great Numbers of the Citizens made a solemn Procession out of the City in Armour.

A Ρ Ι Α Δ ΝΕ Ι Α,

Two Festivals at Naxos, in Honour of two Women, who had one common Name of Ariadne. The former of them was thought to be of a gay and pleasant Temper, and therefore her Festival was observ’d with Musick, and many other Expressions of Joy and Mirth.

The latter being the fame that was expos’d big with Child upon that Coaft by Theseus, was suppos’d to be of a melancholy Disposition, and therefore the Solemnity dedicated to her had a Shew of Sorrow and Mourning; and in Memory of her being left by Theseus near the Time of Child-birth, it was usual for a young Man to lie down, and counterfeit all the Agonies of Women in Labour. This Festival is said to have been first instituted by Theseus, as a Recompence of his Ingratitude to her.

A Ρ Ρ Η Φ Ο Ρ Ι Α,

At Athens, in the Month Scirrophorion, in Honour of Minerva and Erēsa, one of Cecropis’s Daughters, upon which Account it is sometimes call’d Ερήσιον, or Ερέσιον. But the former Name is deriv’d ἀπὸ τῆς ἄρης ἑγερήν, i. e. because of certain mysterious Things, which were carry’d by four select noble Virgins, not under seven, nor above eleven

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a Plutarchus Arato.  
b Erotic. xiii.  
c Grac. Quest.  
d Poliorcet. cap. xvii.  
e Plutarchus These.  
" Harpocrat. Suidas, Etymoloz.  
B B 2  
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Years of Age, and hence called Ἀφτειζ. Their Apparel was white, and set off with Ornaments of Gold: whence ἀφτειζ is interpreted χεῖριν ἐπαντα φορεῖν καὶ χεῖρια. They had a particular Sort of Bread, which was termed ταύθι, and Cakes called ἀνακάτως. There was a certain συμείωσις Ball-Court appropriated for their Use in the Ἀκροπολίς, wherein stood a brazen Statue of Ἰσοκρατὴς on Horse-back. Out of these were chosen two, to weave (as the Custom was) a Πέπλος, or Garment, for Minerva; which Work they began upon the thirtieth of Pyanepson.

ἈΡΤΕΜΙΣΙΑ,

A Festival, in Honour of Ἀφτειζ, or Diana. It was celebrated in several Places of Greece, particularly at Delphi, where they offered a Mullet to the Goddefs, as being thought to bear some fort of Relation to her; because it is said to hunt, and kill the Sea-hare. The Bread offered to the Goddefs was termed λοξός; and the Women, who performed the sacred Rites, were called λυκέοι.

Another Solemnity of this Name was observed three Days together, with Banquets and Sports, at Syracuse.

ἈΣΚΑΛΝΕΙΑ,

A Festival of Ἑσκυλαπίου, observed in several Parts of Greece; but no where with so much Solemnity, as by the Epidaurians, whom this God honoured with his more immediate Presence, giving Answers to them in an Oracular Way: Wherefore it was called Μεσολαγίαι, i.e. The great Festival of Ἑσκυλαπίου. One great Part of the Solemnity consisted of a Musical Entertainment, wherein the Poets and Musicians contended for Victory, and therefore was called Ἰσης ἀγὼν, the Sacred Contention.

ἈΣΚΟΛΙΑ,

A Festival celebrated by the Athenian Husbandmen, in Honour of Βάκχος, to whom they sacrificed a He-goat; because that Animal destroys the Vines, and therefore was supposed to be hated by Bacchus. Out of the Victim's Skin it was customary to make a Bottle, which being filled with Oil and Wine, they endeavoured to leap upon it with one Foot, and he that first fixed himself upon it, was declared Victor, and received the Bottle as a Reward. The doing this they called ἀνακάτως, Ἰδεῖ θά δέξῃ · Ἀδενή δὲ ἡμῖν, i.e. from Leaping upon a Bottle, whence this Festival has its Name.

ἈΦΡΟΔΙΣΙΑ,

Festivals in Honour of Ἀφροδίτη, or Venus; several of which were observed in divers Parts of Greece: The most remarkable of them
was that at Cyprus first instituted by Cinyras; out of whose Family certain Priests of Venus were elected, and for that Reason nam’d Kineages. At this Solemnity several mysterious Rites were practis’d; all that were initiated into them offer’d a Piece of Money to Venus, as an Harlot, and receiv’d, as a Token of the Goddes’s Favour, a Measure of Salt and a Φαλλός: The former, because Salt is a Concretion of Sea-water, to which Venus was thought to owe her Birth: The latter, because she was the Goddes of Wantonefs.

At Amathus, a City of Cyprus, solemn Sacrifices were offer’d to Venus, and call’d Καρνώσες; which Word is deriv’d from καρνός, i.e. Fruit; perhaps because this Goddes presided over Generation.

At both the Paphi Venus’s Festival was observed, not only by the Inhabitants of those Places, but multitudes that throng’d to it out of other Cities.

At Corinth it was celebrated by Harlots.

AXIAEAIA.

An Anniversary Festival at Sparta, in Honour of Achilles.

BAKXEIA.

To Bacchus, See Διονύσια.

ΒΑΛΛΗΤΤΣ.

At Eleusis in Attica, to Demophoon, the Son of Celeus.

BAPATRON.

Solemn Games in Thestprotia, wherein the strongest obtain’d the Victory.

ΒΑΣΙΔΕΙΑ.

A Festival at Lebadea, in Bæotia.

BENAIΔEIA.

A Thracian Festival, in Honour of Diana, who was by the Thracians call’d Bivulis. From Thrace it was carry’d to Athens, where it was celebrated in the Pireaus, upon the nineteenth or twentieth of Thargelion.

An Athenian Festival, so called Ἱμηνίας, i. e. from coming to help; because it was instituted in Memory of Ion, the Son of Xuthus, who came to the Affiliation of the Athenians, in the Reign of King Eretheus, when they were invaded by Eumolpus, the Son of Neptune. But Plutarch reports, that it was observ'd in Memory of a Victory obtain'd by Theseus against the Amazons, in the Month Boedromion.

B O P E A Ζ M O I,

Another Athenian Festival in Honour of Boreas; who had an Altar in Attica, and was thought to bear some Relation to the Athenians, having married Orithyia, the Daughter of Eretheus; for which Reason, when in a Sea-fight a great many of their Enemies Ships were destroy'd, by a North-wind, the Athenians imputed it to the Kindnefs Boreas had for his Wife's native Country, as Paufanias reports.

We are inform'd by the fame Author, that solemn Sacrifices were offer'd to Boreas at Megalopolis in Arcadia, where he had a Temple and divine Honours.

B O T T I A I ο Ν Ε Ω Ρ Θ,

The Bottiaeans were an Athenian Colony; wherefore in Memory of their Original, they observ'd this Solemnity, in which the Virgins us'd to say ἱερὰς ἑτέρας, i. e. Let us go to Athens.

B Ρ Α Ξ ΙΑΕΙΑ,

An anniversary Solemnity at Sparta, in Memory of Brasidas, a Lacedaemonian Captain, famous for his Achievements at Methone, Pylos, and Amphipolis. It was celebrated with Sacrifices and Games, wherein none were permitted to contend, but Free-born Spartans. Whoever neglected to be present at the Solemnity was fin'd.

B Ρ Α Τ Ρ Ο Ν ΙΑ,

To Diana, sirnam'd Brauronia, from the Place in which this Festival was observ'd, viz. Brauron, an Athenian Borough, in which the famous Statue of this Goddess, brought from Scythia Taurica by Iphigenia, remain'd till the second Persian War, in which Xerxes took it away. It was celebrated once in five Years, being manag'd by ten Men, call'd from their Office, Ιεραρχοι. The Victim offer'd in Sacrifice was a Goat; and it was customary for certain Men to sing one of Homer's Iliads. The most remarkable Persions at this Solemnity were young Virgins habited in yellow Gowns, and consecrated to Diana. These were usu-
ally about ten Years of Age, (it being unlawful for any of them to be above Ten, or under Five) and therefore to consecrate them was call'd 
\(\Delta e\nu\tau_{\varepsilon}e\nu\), from \(\Delta e\nu\), i. e. Ten: It was also call'd \(\Delta e\nu\tau_{\varepsilon}e\nu\), and the Virgins themselves were nam'd \(\Delta e\nu\tau_{\varepsilon}o\iota\), i. e. Bears, upon this Account: Amongst the \(\text{P}h\lambda\iota\iota\iota\alpha\iota\iota\), Inhabitants of a Borough in Attica, there was a Bear, which was so far divested of its natural Fierceness, and become tame and tractable, that they usually admitted it to eat, and to play with them, and received no harm thereby: But a young Maid once unluckily happening to be too familiar with it, the Beast tore her to pieces, and was afterwards kill'd by the Virgin's Brethren: Upon this ensu'd a dreadful Pestilence, which prov'd very fatal to many of the Inhabitants of Attica; as a Remedy of which, they were advis'd by an Oracle to appease the Anger of Diana for the Bear by consecrating Virgins to her in Memory of it. The Athenians punctually executed the divine Command, and enacted a Law, that no Virgin should be marry'd till she had undergone this Ceremony.

\(\Gamma A \Lambda \varepsilon A I A\).

A Festival in which they boil'd \(\tau\nu \gamma \alpha \lambda \varepsilon \iota \nu \), i. e. a mixture of Barley-Pulse and Milk \(^m\). Meursius is of Opinion that it belong'd to Apollo, who, from a Place in \(\beta\alpha\omicron\iota\iota\iota\iota\iota\), was furname'd Galaxius \(^n\).

\(\Gamma A \Lambda \iota \iota \iota A I \iota A I A\).

A solemn Sacrifice at \(\text{Thebes}\), offer'd to \(\text{Galinthias},\) one of \(\text{Prætus}'s\) Daughters, before the Festival of \(\text{Hercules},\) by whole Order it was first instituted.

\(\Gamma A M H A I A, \Gamma E N E \varepsilon O \iota A I A, \Gamma E N E \varepsilon I A\).

Three private Solemnities, the first whereof was observ'd at Marriages; the second in Memory of the Birth; the last of the Death of any Person. But of all these I shall give you a more full Account in one of the following Books.

\(\Gamma E N E T T \Gamma A L I X,\)

This Solemnity was celebrated by Women, in Honour of \(\text{Genetyllis}\) the Goddess of that Sex \(^o\), to whom they offer'd Dogs. This Genetyllis was \(\text{Venus},\) \(\nu \varepsilon \zeta \circ \varepsilon \tau\iota \gamma \nu \varepsilon \sigma\nu\), the President of Generation \(^p\).

\(\Gamma E R \varepsilon T I A,\)

In Honour of \(\text{Neptune},\) at \(\text{Gerasius},\) a Village of \(\text{Eubæa},\) where he was honour'd with a Temple \(^q\).

\(^m\) Hesychius. \(^n\) Proclus Chrestomath. \(^o\) Hesychius. \(^p\) Aristophanis interpretes ad \(\text{Nubes}\.\)

\(^q\) Stephanus, Pindari Schol. Olymp. xiii.

B b 4
An Anniversary Festival in Honour of Mars, at Gerontbrae, where there was a Temple dedicated to him. He had also a Grove in the same Place, into which it was unlawful for any Woman to enter, during the time of this Solemnity.  

A Solemnity mention'd by Elian; and perhaps the same with the γεφυρίσματι at the Festival of Ceres Eleusinia, of which afterwards.

At Athens, in Honour of Mother Earth, to whom a Temple was dedicated in the Citadel of that Place. Solemn Games also were celebrated to her, as we learn from Pindar.

At the Olympick Games and sacred Sports Of the capacious Earth.

A solemn Dance, perform'd by Spartan Boys.

A Solemnity, which lasted three Days, during all which Time, Torches, (call'd in Greek Ἀνίβας) were burnt, which gave Occasion to the Name.  

Upon the first Day they commemorated Latona's Labour, and Apollo's Birth. The second was in Memory of Glycon's, and the God's Nativity. The third of the Marriage of Podalirius, and the Mother of Alexander.

Two Festivals in Bœotia, one of which was observ'd by the Platæans at Alalcomenos, where was the largest Grove of any in Bœotia; in this they assembled, and exposing to the open Air pieces of sodden Flesh, carefully observ'd whither the Crows, that came to prey upon them, directed their Flight; and then hew'd down all those Trees,

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1. Paufanias Laconicis.  
3. Thucydid.  
4. Lib. ii.  
5. Python, lib. ix.  
6. Plutarch, Apophthegm.  
7. Lucianus  
8. Pseudo.  
upon which any of them alighted, and form'd them into Statues, which were by the ancient Greeks call'd Δαιώνα, from the ingenious Artificer Dædalus.

The other Solemnity was by far the greatest and most remarkable, being celebrated not only by Plateæa, but all the Cities of Bæotia, once in sixty Years; in Memory, and, as it were, in Recompence for the Inter-termination of the lesser Festival the same Number of Years, during which time the Plateæans had liv'd in Exile. In order to this Solemnity, there were always prepar'd fourteen Δαιώνα at the other Festivals, to be distributed by Lots amongst the Plateæans, Coroneans, Thespian, Tanagreans, Charoneans, Orchomenians, Lebadeans, and Thebans; because they promoted a Reconciliation with the Plateæans, and were desirous to have them recall'd from Banishment, and contributed Offerings towards the Celebration of the Festival, about the time that Thebes was reftor'd by Cæsænus the Son of Antipater. Nor did the fore-mention'd Cities only, but other Cities of lesser Note, join in this Solemnity; the Manner of which was thus:

A Statue being adorn'd in Woman's Apparel upon the Banks of Arophus, a Woman in the Habit of a Bride-maid was appointed to accompany it, being follow'd by a long Train of Bæotians, who had Places affign'd them by Lots, to the Top of Mount Citharon; upon which an Altar of square pieces of Timber, cemented together in the manner of Stones, was ercitated. Upon this large Quantities of combustible Matter being laid, each of the Cities, and such Men as were possis'd of plentiful Estates, offer'd a Bull to Jupiter, and an Ox, or Heifer, to Juno, with Plenty of Wine and Incense: The poorer sort, and such as were not of Ability to purchase more costly Oblations, contributed small Sheep, all which, together with the Δαιώνα, being thrown into one common Heap were set on fire, and not extinguih'd, till the whole Fabric, of which the Altar itself made a Part, was consum'd to Ashes. The first Occasion of these Customs was this: On a time it happen'd that Juno had a Quarrel with Jupiter, whereby the Goddess was exasperated to such a degree, that she departed from him, and retir'd into Eubœa: The God was very much troubled at this Desertion, and endeavour'd by all the Arts of Persuasion to engage her to return; but, finding her obstinate in her Resolution, went to advise with Citharon, who reign'd at that time over the Plateæans, and had the greatest Reputation for Wisdom of any Man in that Age: The Expedient he advis'd to was this; that Jupiter should dress a Statue in Woman's Apparel, and place it in a Chariot, giving out that it was Plateæa, the Daughter of Arophus, and that she was contract'd to him in Marriage: The God approv'd his Counsel, and put it in Practice: And the Report had no sooner reach'd Juno, but she posseted with all haste to meet the Chariot; where having discover'd the Chent, she was wonderfully taken with the Contrivance, and return'd into Favour with her Husband.

An entire Treatise was compos'd by Plutarch upon this Festival, some Fragments of which are still preserv'd in Eusebius, and confirm the...
Substance of the Relation, now given out of Paussanias; from whom they differ only in this, that in them Citharon is call'd Alalcomene; and Platea, Dadala.

ΔΑΠΟΝ,

A Festival of which nothing remains besides the Name, which is preserved by Hesychius. If the Conjecture of Meursius deserves any Credit, it will not be improbable that it belong'd to one Darron, who, as the same Grammariam informs us, was worshipp'd by the Macedonians, and thought to restore Health to sick Persons.

ΔΑΤΑΙΣ,

A Solemnity at Argos, in which was represented the Combat of Proetus and Acrisius.

ΔΑΦΝΗΦΟΡΙΑ,

A Novennial Festival, celebrated by the Boeotians, in Honour of Apollo. The chief Solemnity was thus: They adorn'd an Olive-bough with Garlands of Laurel and various sorts of Flowers: Upon the top of it was plac'd a Globe of Brass, from which hung other lesser Globes: About the Middle were fix'd to it purple Crowns and a Globe of smaller Size than that at the Top: The Bottom was cover'd with a Garment of a Saffron-colour. The uppermost Globe was an Emblem of the Sun, by whom they meant Apollo. That plac'd diametrically under it signify'd the Moon; the lesser Globes represented the Stars; and the Crowns, being sixty-five in Number, were Types of the Sun's annual Revolution, which is compleated in about the same Number of Days. The Bough, thus adorn'd, was carry'd in Procession; the chief in which was a Boy of a beautiful Countenance, and good Parentage, whose Father and Mother were both living: He was apparell'd in a sumptuous Garment, reaching down to his Ancles: His Hair hung loose and dishevell'd; on his Head was a Crown of Gold; and upon his Feet Shoes call'd Iphicrates, from Iphicrates an Athenian, the first Inventor of them. It was his Duty to execute at that time the Priest's Office, and he was honour'd with the Title of Δανυθριγ, i.e. Laurel-bearer. Before him went one of his nearest Relations, bearing a Rod adorn'd with Garlands: After the Boy follow'd a Choir of Virgins with Branches in their Hands: And in this Order they proceeded as far as the Temple of Apollo, fir-nam'd Isemenius and Galaxis, where they sung supplicatory Hymns to the God. These Ceremonies were first practis'd upon this Account: The Boeotians that inhabited Arne, and the adjacent Territory, being advis'd by an Oracle to relinquish their old Seats, and to seek their Fortunes, made an Invasion upon the Thebans, who at the same time were besieged by the Pelasgians: It happened to be near the time of Apollo's Festival, which was religiously observ'd by both Nations; wherefore a Cestiti-
on of Arms being granted on both sides, one Party cut down Laurelboughs in Helicon, the other near the River Melas; and, as the Custom was, carry'd them in their Hands, in Honour of Apollo. On the same Day there appear'd in a Dream to Polematas, General of the Baetian Forces, a young Man, who present'd him with a compleat Suit of Armour, and commanded that every ninth Year the Baetians should make solemn Prayers to Apollo, with Laurel in their Hands: About three Days after this Vision, he made a Sally on the Besiegers with such Success, that they were forc'd to quit their Enterprise: Whereupon he caus'd this Festival to be instituted.

**ΔΕΑΦΙΝΙΑ,***

A Festival at *Ægina* b in Honour of Delphian Apollo.

**ΔΑΙΑΙΑ,**

A Quinquennial Festival in the Isle of Delos c instituted by Theseus, at his Return from Crete, in Honour of Venus, whose Statue, given to him by Ariadne, he erected in that Place, having by her Assistance met with Success in his Expedition. The chief Ceremonies were these: They crown'd the Goddess's Statue with Garlands, appointed a Choir of Music, and Horse-races; and perform'd a remarkable Dance, call'd Τειζώνε, i.e. the Crane; wherein they imitated by their Motions the various Windings of the Cretan Labyrinth, out of which Theseus, who was the Inventor of the Dance, made his Escape.

Another Solemnity was every Year celebrated in this Island, in Honour of Apollo, by the Athenians; but of this I have already given you an Account in one of the foregoing Chapters.

**ΔΗΜΗΤΡΙΑ,**

A Solemnity in Honour of Ceres, call'd by the Greeks Δημήτρια δ, in which it was customary for the Worshippers to lash themselves with Whips, made of the Bark of Trees, and call'd μώσοδος.

Another Festival of this Name was observed by the Athenians e, in Honour of Demetrius Poliorcetes, being the fame with that which was before call'd Dionysia, and celebrated upon the thirteenth of Munychion, whose Name was chang'd into Demetrian; as also the Day of this Solemnity was nam'd Demetrias.

**ΔΙΑΜΑΣΤΙΓΩΣΙΣ,**

A Solemnity at *Sparta* f, in Honour of Diana Orthia, so nam'd Αυτήν ἑνώ μαστύς, i.e. from whipping, because it was usual to whip Boys upon the Goddess's Altar. These Boys were, at firft, Free-born Spartans; but, in more delicate Ages, of meaner Birth, being frequent-

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ly the Off-spring of Slaves: They were call’d Boeoeiteis, from the Exercise they underwent at the Altar, and which was very severe and cruel; and left the Officer should out of Compassion remit any thing of the Rigour of it, Diana’s Priestess flood by all the time, holding in her Hand the Goddes’s Image, which of itself was very light and easy to be borne, but if the Boys were spar’d, became so ponderous, that the Priestess was scarce able to support its Weight. And left the Boys should faint under Correction, or do any thing unworthy of Laconian Education, their Parents were usually present, to exhort them to bear whatever was inflicted upon them with Patience and Constancy. And so great was the Bravery and Resolution of the Boys, that though they were lash’d till the Blood gush’d out, and sometimes to Death, yet a Cry or Groan was seldom or never heard to proceed from any of them. Those of them that dy’d by this Means were buried with Garlands upon their Heads, in token of Joy or Victory, and had the Honour of a publick Funeral.

Whence this Custom had its Origin is not agreed by ancient Writers. By some it is said to have been one of Lycurgus’s Institutions, and design’d for no other End, than to accustom the Youth to endure Pain, thereby to render them fearless and insensible of Wounds. Others will have it done as a Mitigation of an Oracle, whereby it was commanded that human Blood should be shed upon Diana’s Altar. By some it is reported to have been as ancient as Orestes, who (they say) transplanted out of Scythia into Laconia the Image of Diana Taurica, to whom the Scythians us’d to offer human Victims: This barbarous sort of Worship the Lacedemonians detested; but withal, fearing the Anger of the Gods, made an Order, that every Year a Boy should be whipped upon her Altar till the Blood gushed out; and so, if nothing could satisfy her but human Blood, she might not be altogether deftitute of it. Lastly, Some assign this Cause for it; Paylanias, the Spartan General, as he was offering Sacrifices and Prayers before the Fight with Mardonius, was set upon by a Company of Lydians, who plunder’d and scatter’d abroad the Sacrifice; but were at length repell’d with Whips and Staves, which were the only Arms the Lacedemonians were at that time furnished with: In Memory of this Victory, the Whipping of Boys at the Altar of Sparta, and after that, the Lydian Procession, Plutarch tells us, was perform’d till his Day.

ΔΙΑΝΤΙΝΙΑ,

A Festival at Sparta.

ΔΙΑΣΙΑ,

At Athens, in Honour of Jupiter, surnam’d Μεντήμοι, i. e. the Propitious. It was so call’d ἀνδὶ ἴν Διός, ἵς Δίων, i. e. from Jupiter and Misfortune; because by making Supplications to Jupiter, they obtain’d Protection, and Deliverance from Dangers and Evils. It was celebrated about the latter End of Anthesterion, without the City, where

was a great Concours of all the Athenians, feasting and offering Sacrifices; at the same time there is said to have been a publick Mart, in which all sorts of Vendibles were expos'd to Sale; whence Strepitades in Aristophanes faith, he bought his Son Pheidippides a little Chariot at this Festival:

Plutarch maketh mention of another Festival that belonged to Jupiter, wherein a solemn Procession was made by Men on Horseback.

**ΔΙΠΟΛΕΙΑ,**

An Athenian Festival celebrated upon the fourteenth of Scirrophorion; so nam'd, because it was sacred to Δι Ποιησί, i.e. to Jupiter, nam'd Polies, or Protector of the City. Sometimes it was call'd Βουων, from killing an Ox: For it was customary upon this Day to place certain Cakes, of the same sort with those us'd at Sacrifices, upon a Table of Brass; round this they drove a select Number of Oxen, of which he that eat any of the Cakes was presently slaughter'd. The Person that kill'd the Ox was call'd Θειε, or θειονθ. Porphyry reports, that no less than three Families were employ'd in this Ceremony, and receiv'd different Names from their Offices therein: The Family, whose Duty it was to drive the Oxen, were call'd Κερσίδεσω, from κερσίςω, i.e. a Spur: Those that knock'd him down, Βερυμι, being descended from Thaulon: Those that slaughter'd and cut him up, Δαβοί, Butchers or Cooks. The Original of the Custom was thus: On one of Jupiter's Festivals it happen'd, that a hungry Ox eat one of the consecrated Cakes; whereupon the Priest (some call him Thaulon, others Diomus, or Sophater) mov'd with a pious Zeal, kill'd the profane Beast. In those Days it was look'd upon as a capital Crime to kill an Ox; wherefore the guilty Priest was forced to secure himself by a timely Flight, and the Athenians in his stead took the bloody Ax, arraign'd it, and, according to Paufanias, brought it in not guilty. But Ελιαν is of another Opinion, and reports, that the Priest and People present at the Solemnity (for they also were accused, as being accessiory to the Fact) were acquitted, but the Ax condemn'd, which seems to be most probable. In Memory of these Actions, it became ever after customary for the Priest to fly, and Judgment to be given about the Slaughter of the Ox.

**ΑΙΚΤΥΝΝΙΑ,**

A Spartan Festival in Honour of Diana, nam'd Diσύννα, from a City of Crete; or from a Cretan Nymph, one of her Companions in Hunting, who was call'd Diσύννα, from her Invention of Hunting-nets, which are in Greek call'd Δισύννα.

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a Nubibus. 1 Phocion. b Παυσανίας Αίτιος, Ελίανος Βερ. Πευ. και lib. viii. cap. 3. Porphyrius de Abstinent. ab Animal. Ιουυβιους, Συδαι. 2 Παυσανίας Λα- νικη.
In the Spring at Megara, in Memory of the Athenian Hero Diocles m, who dy'd in the Defence of a certain Youth whom he lov'd. Whence there was a Contention at his Tomb, wherein a Garland was given to the Youth who gave the sweetest Kifs. The Solemnity is thus describ'd by Theocritus n:

Νικαις Μιγραίοις, ἀνεσυντει ἐτεμαίς
Οδείς σευντα, τον Αθηναίον οὐ πεπί ἄλλων
Σεխνας τιμίσας Τιαύλα τον φιλόπαιναν
Αδεί οἱ τιμίαν ἀνελίξας ιαμί προτιλ
Κάροι ἠμαμαίνας φιλόματος ἄκρα φίοναι.
Οὐ δὲ άν προσμαζή γλυκεράνερα χάλαν χαλίν,
Βριθόμενος τιμανοὶ ἐν πρὸς μακρό αἰτίθεν.

ΑΙΟΚΑΕΙΑ,

In Honour of Jupiter Diomeneus; or of Diomus o, an Athenian Hero, the Son of Clysittus, from whom the Inhabitants of one of the Athenian Burroughs were nam'd Διομείς.

ΑΙΟΜΕΙΑ,

Solemnities in Honour of Διόμεος, or Bacchus, sometimes called by the general Name of Οπτα, which Word, though sometimes apply'd to the Mysteries of other Gods, does more peculiarly belong to those of Bacchus. The Festivals of this God are said to have been institufed in Αἴγυπτος, and afterwards taught the Grecians by one Melampus p; and by Plutarch q we are inform'd, that the Αἴγυπτιον Ιφίς was the same with Ceres, and Osiris with Bacchus; and that the Αἰγυπτιον Διόνυσια were the same with the Αἴγυπτιον Παμύλια.

They were observ'd at Athens with greater Splendor, and more ceremonial Superfition, than in any other Part of Greece; for the Years were number'd by them r, the chief Archon had a Part in the Management of them s, and the Priests that officiated therein, were honour'd with the first Seats at publick Shews t. But at first they u were without Splendor and Ornaments, being Days set apart for publick Mirth, and observ'd only with these Ceremonies: First a Vessel of Wine, adorned with a Vine-branch, was brought forth, after that follow'd a Goat, then was carry'd a Basket of Figs, and, after all, the Phalli.

At some of them it was usual for the Worshippers, in their Garments and Actions, to imitate the poetical Fictions concerning Bac-

m Pindar, Schol. Python, Od. xiii. n Idyl. xii. ver. 27. o Etymolog. p Eustath. Il. 6. r Herodotus lib. ii. q De Isis & Osiride. s Pollux lib. viii. t Aristophan, Schol. Ran. u De Isis & Osiride. v Plutarchus Πίστευκέντο. Είσυς:
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They put on Fawn-skins, fine Linen, and Mitres; carry'd Thyrse, Drums, Pipes, Flutes, and Rattles; and crown'd themselves with Garland of Trees sacred to Bacchus, such were the Ivy, Vine, Fir, &c. Some imitated Silenus, Pan, and the Satyrs, exposing themselves in comical Drestes and antick Motions; some rode upon Asses, others drove Goats to the Slaughter. In this manner Persons of both Sexes ran about the Hills, Deserts, and other Places, wagging their Heads, dancing in ridiculous Postures, filling the Air with hideous Noises and Yelling, personating Men distracted, and crying aloud, Ec, ov6 6v 6v 6v, or 6 Bax, or ICax, or Iw Bax.

Such were the Rites us'd in most of Bacchus's Festivals throughout Greece, and particularly at Athens, where this frantick Rout was, upon one of the Solemnities of this God, follow'd by Persons carrying certain sacred Vessels; the first of which was fill'd with Water; after these went a select Number of honourable Virgins, call'd kappo, because they carry'd little Baskets of Gold fill'd with all sorts of Fruit: In these confessed the most mysterious Part of the Solemnity; and therefore to amuse the common People, Serpents were put into them, which, sometimes crawling out of their Places, astonish'd the Beholders. Next was the Nectaion, being a Company of Men carrying τά ςοκλέα, which were Poles, to the Ends of which were fix'd things in the Form of a Man's Privities: These Persons were crown'd with Violets and Ivy, and had their Faces cover'd with other Herbs; they were call'd Φαλλοβις, and the Songs repeated by them, Φαλλικά άσωτα. After these follow'd the Σωκλοιον in Women's Apparel, with Garments strip'd with White, and reaching to their Ankles, Garland on their Heads, Gloves compos'd of Flowers on their Hands, and in their Gestures imitating drunken Men. There were also certain Persons call'd Λικνόβεσι, whose Office it was to carry the Λίκνον, or mystical Fan of Bacchus; a thing so essential to this, and other Solemnities and Sacrifices of this God, that few of them could be duly celebrated without it; whence he is sometimes call'd Λικνöβης. At this Time also publick Shews, Plays, and Sports were frequent- ed, and the whole City was fill'd with Revelling and Licentiousness.

The Festivals of Bacchus were almost innumerable; the Names of some of the most remarkable of them are as follow.

Διοσυνα αρχαλωτες, celebrated upon the Twelfth of Anthesterion, at Limne in Attica, where was a Temple of Bacchus. The chief Persons that officiated were fourteen Women, appointed by the Βασιλευς, who was one of the Archons, and provided Neccesaries for the Solemnity: They were call'd Γαλαζι, i.e. Venerable, and could not enter upon their Office, till they had taken an Oath in Presence of the Βασιλευς, or the Wife of the Βασιλευς, that they were free from all manner of Pollution.

Διοσυνα νεφτες, are mention'd by Thucydides, but perhaps are not different from some of the following.

Διοσυνα μεγάλα, or the Greater, sometimes call'd Ασικά, or Τα ηιππο-ές, as being celebrated within the City, in the Month Elaphebolion:

It is sometimes by way of Eminence call'd Διονύσεω, without any distin-
guishing Epithet, because it was the most celebrated of all Baccus's Fe-
tivals at Athens. And it seems to be the same with the Διονύσια αφ'χεμ-
ότεις, and the following to be the same with Διονύσια νεώτερης.

Διονύσια μικρά, or the Left, sometimes call'd τὰ κατ' ἰσοτέρα, because it
was observ'd in the Country. It was a sort of Preparation to the former
and Greater Festival, and was celebrated in Autumn: Some place it in
the Month Poseideon, others in Gamelion; others will have it to be the
same with Διονύσια λέωντα, so nam'd from λέων, i.e. a Wine-prest; and
agreeably to this Opinion Hesychius telleth us, it was celebrated in the
Month Lenaon.

Διονύσια Βραυράνια, observed at Brauron, a Borough of Attica,
where the Votaries gave themselves over to all manner of Excess and
Lewdness.

Διονύσια Νυκτήλια, Mysteries unlawful to be reveal'd, and observ'd
by the Athenians in Honour of Baccus Nyteleius, to whom also they
erected a Temple.

Θεάνεια, to Baccus, firnam'd Θειονή, i.e. the God of Wine.

Μυμαραγία, to Baccus, firnam'd Μυμαράρια and Μυμαριά, because hu-
man Sacrifices were offer'd to him at that Time; or from Eating raw
Flesh, which Action the Priest's used to imitate upon this Solemnity: It
was also customary for them to put Serpents in their Hair, and in all
their Behaviour to counterfeit Madnefs and Distraftion.

Διονύσια Αρχαία was an anniverary Day in Arcadia, where the Chil-
dren having been instructed in the Mufick of Philoxenus and Timotheus,
were brought yearly to the Theatre, where they celebrated the Feast of
Baccus with Songs, Dances, and Games.

Several other Festivals were observ'd in Honour of this God, as the
triennial Solemnity, call'd from the Time of its Celebration Διονύσια τετ-
αμενή, which is said to have been first instituted by Baccus himself,
in Memory of his Expedition into India, in which he spent three Years.

Another also is mention'd by the Scholiast of Aristophanes, and said to
be observ'd every fifth Year. And beside these we find frequent Mention
of Baccus's Festivals in most of the ancient Authors, some of which are
describ'd in other Places.

ΔΙΟΣΚΟΡΙΑ,

In Honour of Διόσκορις, or Caflor and Pollux, who were reputed to be
the Sons of Jupiter. It was observ'd by the Cyreneans, but more
especially by the Spartans, whose Country was honour'd by the Birth
of these Heroes. The Solemnity was full of Mirth, being a Time
wherein they sh'd plentifully of the Gifts of Baccus, and diverted
themselves with Sports, of which Wreftling-matches always made a
Part.
A Melejan Festival, wherein an Ox was offer'd to Jupiter, as the Name imports.

An Anniversary Day observ'd in Memory of Dryops, one of Apollo's Sons at Asine, which was a Maritime Town of Argos, and inhabited by the Dryopians.

A Festival so call'd, because it was celebrated upon the Twelfth Day of Anthesterion. See Arséuia.

On the Seventh Day of every Lunar Month, in Honour of Apollo, to whom all Seventh Days were sacred; because one of them was his Birthday, whence he was sometimes call'd Eclogáirus. The Story we have in Hesiod.†

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The Seventh Day is sacred, 'Cause Phæbus then was of Latona born.

At this Solemnity the Athenians sung Hymns to Apollo, and carry'd in their Hands Branches of Laurel, with which also they adorn'd their Dishes.

Another Festival there was of this Name, which private Families observ'd upon the Seventh Day after the Birth of a Child; but of this I shall give an Account in its own Place.

The Day in which the Magistrates at Athens entered upon their Offices; upon which it was customary for them to offer a solemn Sacrifice, praying for the Preservation and Prosperity of the Commonwealth, in the Temple or Hall of Jupiter Bœlæ & Minerva Bœlæa, i.e. the Counsellors.

To Jupiter, surnam'd Hecalus, or Hecalesius, from Hecale, one of

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† Hesychius. † Pausanias Messenicus. † Hesychius. † Suidas, Proclus in Hesiodi Diet. † Plutarch, Sympol. lib. viii. Quæst. i. † Diebut. † Suidas, aliquè Lexicographi. † Antiphon, Orat. pro Chöreut. C C the
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The Borough-Towns of the Leontian Tribe in Attica; or from an old Woman call'd Hecale, by whom he had a Statue erected. This Hecale, (as Plutarch reports) when Theseus was upon his Expedition against the Marathonian Bull, entertain'd him with all possible Expressions of Kindness and Respect, making Prayers and Vows to the Gods for his safe Return. Theseus came off with Victory and Honour; but at his Return, finding old Hecale dead, and being thereby prevented from expressing his Thankfulness to her, he order'd that her Memory should be held sacred, and honour'd at this Solemnity, in which she was call'd, by a Diminution of her Name, Hecale; because she had accosted Theseus after that Manner, calling him Гεκαλίδης, which is a very usual Mode of Speech, when aged Persons design to express their Love and Tenderness to the younger Sort: So Strepthades in Aristophanes calls his Son Phidippides, by the diminutive Name of Φίδηππιδης.

ΕΚΑΘΣΙΑ.

An Anniversary Solemnity observ'd in Honour of Hecate, by the Stratonicensians, who were wont to assemble at this Time in great Numbers.

The Athenians also had a great Veneration for this Goddess, believing that she was the Overseer of their Families, and protected their Children; whence it was customary to erect Statues to her before the Doors of their Houses, which from the Goddess's Name were call'd Εκαταια. Every New Moon there was a publick (νυκτός) Supper provided at the Charge of the richer Sort, which was no sooner brought to the accomplisement, but the poor People carry'd all off, giving out that Hecate had devour'd it; whence it was call'd Εχάε κυνήγων, or Hecate's Supper. This was done in a Place where three Ways met, because this Goddess was suppos'd to have a threefold Nature, or three Offices, in Allusion to which she was known by Σαλπιγκ, or the Moon; and upon Earth, Αετιος, or Diana: Whence it is, that we find a great many Names attributed to her, deriv'd from the Number Three, or bearing some Relation to it; as Τεγυντής, Τεγυλώς, Τεγυλασίως, Τετάδια, Τρίβια, Ταργεμία, Τρίτων, with several others. The Reason why Hecate was plac'd in the publick Ways, rather than other Deities, was ος ημίς σελήνην ής μελακάραν ής την σελήνην, because she presided over particular Pollutions, as we learn from the Scholia on Theocritus: And the above-mention'd Sacrifices or Suppers (σημαὶα) Συμπάσαντι καὶ σαφῶν επι- χεῖς καλεῖτο, were expiatory Offerings to move this Goddess to avert any Evils, which might impend by reason of Particular Crimes committed in the High-ways, as we are inform'd by Plutarch.

ΕΚΑΤΟΜΒΟΙΑ,

A Festival celebrated in Honour of Juno, by the Argians, and

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 Ağinenfians, who were a Colony from Argos. It was so call'd from Ἀργοῦς, which signifies a Sacrifice consisting of an hundred Oxen; it being usual upon the first Day of this Solemnity to offer so many to Τυάνως, the Reliques of all which were distributed amongst the Citizens. There were also at this Time publick Sports, first instituted by Architas, one of the Kings of Argos: The Prize was a Brazen Shield and a Crown of Myrtle.

There was also an Anniversary Sacrifice call'd by this Name in Latonia, and offer'd for the Preservation of the hundred Cities which flourished at one time in that Country.

ΕΚΑΤΟΜΦΟΝΙΑ,

A solemn Sacrifice to Jupiter, offer'd by the Meffenians, when any of them kill'd an hundred Enemies.

ΕΚΑΤΣΙΑ.

A Festival observ'd by the Phœtians, in Honour of Latona, upon this Account, as it is deliver'd by Antoninus Liberalis: Galatea, the Daughter of Burytius, was married to Lamprus, the Son of Pandion, a Citizen of Phæius in Crete; who being of an honourable Family, but wanting an Estate answerable to his Birth, and being unable to provide competent Fortunes for his Daughters, had commanded his Wife, that if she was brought to-bed of a Daughter, she should immediately put her to Death. This done, he went to look after his Flock, and, before his Return, Galatea was deliver'd of a Daughter, but being overcome by Maternal Afection, refoiv'd to disobey her Husband's cruel Command; wherefore to secure the Infant the call'd it Leucippus, telling her Husband it was a Boy: At length, being no longer able to conceal the Artifice, she fled for Succour to Latona's Temple, where with abundance of Earnestness she entreated the Goddes, that, if it was possible, her Virgin might be transform'd into a Boy; Latona, mov'd with Compassion, granted her Request, and was thence by the Phœtians call'd Φυτα, διά το φιέω μήνα τινά θηρέω, i. e. because the Maid chang'd her Sex; and Φαινοτις, διά το παίδεα ηνίαν το πένλων, i. e. because she put off her Woman's Apparel.

ΕΛΑΦΒΟΛΙΑ,

In Honour of Diana, firnam'd Ελαυνέλα, i. e. the Huntsman, for which Reason a Cake made in the Form of a Deer, and upon that Account call'd Χανθίς, was offer'd to her. This Festival was instituted upon this Occasion: The Phocenians being reduc'd to the last Extremity by the Thessalians, and disdaining to submit to them, Daidalos propos'd that a vast Pile of combustible Matter should be erected, upon which they should place their Wives, Children, and their whole Subsistence; and, in case they were defeated, set all on fire together, that nothing might come into the Hands of their Enemies. But

b Esflath, IIiad. c. e Pausanias Meßenicus. d Metamorph. xvii.

* Liberaus Atrzymał, lib. xiv.
it being judg'd by no means reasonable so to dispose of the Women
without their Consent, they summon'd them to the publick Assembly;
where being met in a full Body, the Proposal was no sooner offer'd to
them, than with unanimous Consent they gave their Approbation of it,
applauding Daiphanus, and decreeing him a Crown, in Reward of so ge-
erous and noble a Contrivance; the Boys also are said to have met, and
confented to it. Things being in this Posture, they went to meet their
Enemies, whom they engag'd with such Fury and Resolution, that those,
by whom they had just before been reduc'd to extreme Despair, were en-
tirely defeated by them. In Memory of which Victory, this Festival
was instituted, and observ'd with more Solemnity, and frequented by
greater Numbers of Worshippers, than any other in that Country. Here
you may take notice of the Proverb φονέω ἀνανεώ, i.e. Phocian De-
spair, which is apply'd to Persons lost beyond all Hopes of Recovery,
and is said to have taken its Original from this Story.

ΕΑΕΝΙΑ,

A Festival instituted by the Laconians, in Memory of Helena, to
whom they gave the Honour of a Temple, and Divine Worship. It was
celebrated by Virgins riding upon Mules, or in certain Chariots com-
pos'd of Reeds or Bull-rushes, and call'd Παρηγεία.

ΕΛΕΟΠΙΑ,

At Plataeae, to Jupiter Eleutherius, or the Assertor of Liberty, by
Delegates from almost all the Cities of Greece. It was instituted upon
this Account: Mardonius, the Persian General, being defeated in the
Territories of Plataeae, by the Grecians under the Conduct of Pausanias
the Spartan, the Plataeans erected an Altar, and a Statue of white Mar-
brle to Jupiter Eleutherius, by whose Assistance they suppos'd the Greci-
an's had ascertained the Liberties of Greece, against the Force of the Bar-
barians: And a general Assembly being summon'd from all Parts of
Greece, Aristides the Athenian propos'd, that Deputies might be sent
every fifth Year from the Cities of Greece, to celebrate Ελεοπια, i.e. the
Games of Liberty; which was agreed upon, and great Prizes ap-
pointed to be contended for.

The Plataeans also kept an Anniversary Solemnity, in Memory of
those that had valiantly lost their Lives in Defence of their Country's
Liberty, of which the Manner was thus: On the sixteenth of the
Month Memaseterion, which with the Boeotians is Alalcomenius, a Pro-
ceSSION was made, beginning about Break of Day; it was led by a
Trumpeter founding a Point of War; then follow'd certain Chariots
loaden with Myrrh, Garlands, and a black Bull; after these came
young Men Free-born, it not being permitted any People of servile
Condition to assist at any Part of this Solemnity, because the Men, in
whole Memory it was instituted, dy'd in Defence of the Liberty of

* Plutarchus de Virtute Mulierum.  
6 Hesychius.  
Pausianis Bœoticiis.  
Greece:  

Plutarch. Aristides.
Of Rites, 

Greece: these carried Libations of Wine and Milk, in large two-ear’d Vessels and Jars of Oil and precious Ointments: Last of all came the chief Magistrate, for whom though it was unlawful at other Times to touch any Thing of Iron, or wear Garments of any Colour but white, yet he was then clad in a Purple Robe, and taking a Water-pot out of the City-Chamber, proceeded with a Sword in his Hand through the Middle of the Town to the Sepulchres: Then he drew Water out of a neighbouring Spring, and wash’d, and anointed the Monuments; then sacrificed the Bull upon a Pile of Wood, making Supplication to Infernasu Mercury, and Jupiter, and invited the Souls of those valiant Heroes that lost their Lives in Defence of their Country, to the Entertainment; then filling a Bowl with Wine, said, I drink to those that lost their Lives for the Liberty of Greece. These Solemnities, Plutarch telleth us, were observ’d till his Days.

Another Festival of this Name was observ’d by the Samians, in Honour of the God of Love.

It was also customary for Slaves to keep a Holy-day call’d by this Name, when they obtain’d Liberty. To which Custom there is an Allusion in Plautus, who introduces a Slave nam’d Toxilus, rejoicing that his Master was gone from Home, and promising himself as much Pleasure as if he had obtain’d his Freedom; whence he makes him to say,

_Basilicæ agitó Eleutheria—_  

**EAETEÍNIA.**

This Solemnity was observ’d by the Cœleans and Phliasians every fourth Year; by the Pheneatae also, the Lacedæmonians, Parrhoæans and Cretans; but more especially by the Athenians every fifth Year, at Eleusis a Borough-Town in Attica, from whence it was translated to Rome by Adrian the Emperor, and never totally abolish’d till the Reign of the Elder Theodosius. It was the most celebrated and mysterious Solemnity of any in Greece, whence it is often call’d, by way of Eminence, Μυσια, i.e. the Mysteries, without any other Note of Distinction; and so superstitiously careful were they to conceal the sacred Rites, that if any Person divulg’d any Part of them, he was thought to have call’d down some divine Judgment upon his Head, and it was accounted unsafe to abide in the same House with him; wherefore he was apprehended as a publick Offender, and suffered Death. Every Thing contain’d a Mystery; _Ceres_ herself (to whom with her Daughter _Proserpina_ this Solemnity was sacred) was not call’d by her own Name, but by the unusual Title of _Αχανή_, which seems to be deriv’d from _αχανή_, i.e. _Grief_ or _Heavyness_, because of her Sorrow for the Lofs of her Daughter, when she was stolen by Pluto. This Secrecy was strictly enjoin’d, not only in Attica, but in all other Places of Greece, where this Festival was observ’d, except Crete; informuch that—if any Person, that was not lawfully initiated, did but through Ignorance or Mistake chance to be present at the mysterious
Rites, he was put to Death. It is said by some to have been first instituted by Ceres herself, when she had supply'd the Athenians with Corn in a Time of Famine. Others attribute both these Facts to King Erebus: Some will have it to have been instituted by Museus, the Father of Eumolpus; others by Eumolpus himself.

Persons of both Sexes and all Ages were initiated at this Solemnity. Nor was it a thing indifferent whether they would be so or not, for the Neglect of it was looked upon as a Crime of a very heinous Nature; insomuch that it was one Part of the Accusation, for which Socrates was condemn'd to Death. All Persons initiated were thought to live in a State of greater Happiness and Security than other Men, being under the more immediate Care and Protection of the Goddesses: Nor did the Benefit of it extend only to this Life, but after Death too they enjoy'd (as was believ'd) far greater Degrees of Felicity than others, and were honoured with the first Places in the Elysian Shades; whereas others were forc'd to wallow in perpetual Dirt, Stink, and Naffines.

But since the Benefits of Initiation were so vastly great, no Wonder if they were very cautious what Persons they admitted to it: Therefore such as were convicted of Witchcraft, or any other heinous Crime, or had committed Murder, though against their Wills, were debar'd from these Mysteries; and though in latter Ages all Persons, Barbarians excepted, were admitted to them, yet in the primitive Times the Athenians excluded all Strangers, that is, all that were not Members of their own Commonwealth. Hence when Hercules, Castor and Pollux desir'd to be initiated, they were first made Citizens of Athens, as we learn from Plutarch. Nor were they admitted to the Musaeta or Greater Mysteries, but only to the μυςπα, or Leo, which are sacred to Proserpina, and first instituted on this Account: On a Time when the Athenians were celebrating the accustom'd Solemnity, Hercules, happening to go that Way, desir'd he might be initiated; but it being unlawful for any Stranger to enjoy that Privilege, and yet Hercules being a Person, who, by reason of his great Power, and the extraordinary Services he had done for them, could not be deny'd: Eumolpus thought of an Expedient, whereby to satisfy the Hero's Request, without violating the Laws; which he did, by instituting another Solemnity, which was call'd Mea μυσθεα, or the Lesser Mysteries; which were afterwards solemnly observ'd in the Month Anthesterion, at Agre, a Place near the River Ilissus; whereas the Greater were celebrated in the Month Boedromion at Eleusis, an Attick Borough, from which Ceres was call'd Eleusinia. In latter Times the Lesser Festival was us'd as a Preparative to the Greater; for no Persons were initiated in the Greater, unless they had been purified at the Lesser; the Manner of which Purification was thus: Having kept themselves chaste and unpolluted nine Days, they came and offer'd Sacrifices and Prayers, wearing Crowns and Garlands of Flowers, which were call'd Θυσαιος, or Θυσες; they had also under their Feet Δαις υδας, i.e. Jupiter's Skin, which was the Skin of a Victim offer'd to that God.
God. The Person that assisted them herein, was call'd Τηρόπλου, from
Τηρος, i. e. Water, which was used at most Purifications: Themselves
were nam'd Μυσαϊς, i. e. Persons initiated.

About a Year after, having sacrificed a Sow to Ceres, they were
admitted to the greater Mysteries, the secret Rites of which (some
few excepted, to which none but Priests were conscious) were frank-
ly reveal'd to them; whence they were call'd Σωροι, and ε.προια, i. e.
Inspectors. The Manner of Initiation was thus: The Candidates, be-
ing crown'd with Myrtle, had Admittance by Night into a Place call'd
Μυσαϊς ορκος, i. e. the Mystical Temple, which was an Edifice so vast
and capacious, that the most ample Theatre did scarce exceed it. At
their Entrance, they purify'd themselves by washing their Hands in Ho-
ly-water, and at the same Time were admonished, to present them-
selves with Minds pure and undefiled, without which the external
Cleanness of the Body would by no Means be accepted. After this
the Holy Mysteries were read to them out of a Book, call'd Μυσαϊς,
which Word is deriv'd from τιται, i. e. a Stone, because the Book was
nothing else but two Stones fitly cemented together. Then the Priest
that initiated them, call'd Ίεροπλους, propos'd certain Questions, as,
Whether they were fasting, &c. to which they return'd Answers in
a set Form, as may be seen in Meursius's Treatise on this Festival, to
which I refer the Reader. This done, strange and amazing Objects
presented themselves; sometimes the Place they were in seem'd to
shake round them, sometimes appear'd bright and resplendent with
Light and radiant Fire, and then again cover'd with black Darkness
and Horror; sometimes Thunder and Lightning, sometimes fright-
ful Noises and Bellowings, sometimes terrible Apparitions astonish-
the trembling Spectators: The being present at these Sights was call'd
Αυτολογια, i. e. Intuition. After this, they were dismiss'd in these Words,
Κοτζ, Οτατζες. The Garments in which they were initiated were ac-
counted sacred, and of no less Efficacy to avert Evils than Charms
and Incantations: And therefore were never cast off, till they were
torn and tatter'd; nor was it then usual to throw them away, but they
made Swaddling-clothes of them for their Children, or consecrated them
to Ceres and Proserpina.

The same Person that attended at the Initiation was call'd Ιεροπλου-
ς, i. e. a Revealer of Holy Things: He was a Citizen of Athens,
and held his Office during Life (tho' amongst the Celsans and Phili-
astians it was necessary for him to resign his Place every fourth Year,
which was the Time of this Festival) he was farther obliged to devote
himself wholly to Divine Service, and to live a chaste and single Life;
to which End, it was usual for him to anoint himself with the Juice of
Hemlock, which by its extreme Coldness is said to extinguish, in a
great Measure, the natural Heat. The Hierophantes had three Assis-
tants, the first of which was call'd from his Office Ανδρόχορ, i. e. Torch-
bearer, and to him it was permitted to marry. The second was called
Κυρμες, of whose Office I have already given an Account. The third
ministr'd at the Altar, and was for that Reason nam'd Ο ψτι Εναρ. Hi-
erophantes is said to have been a Type of the great Creator of all
Things; Ανάκρος, of the Sun; Κυρμες, of Mercury; and Ο το το Εναρ,
of the Moon.
There were also certain publick Officers, whose Business it was to take care that all Things were perform'd according to Custom. First, 
Basis, i.e. the King, who was one of the Archons, and was oblig'd 
at this Solemnity to offer Prayers and Sacrifices, to see that no Inde-
cency or Irregularity was committed, and the Day following the Mys-
teries, to assemble the Senate to take Cognizance of all Offenders in 
that Kind. Befide the King, there were four Epimeumii, i.e. Curators, 
elected by the People; one of them was appointed out of the Sacred 
Family of the Eumobidae, another out of Ceryces, and the remaining two 
out of the other Citizens. There were alio ten Persons that affiled at 
this, and some other Solemnities, who were called Isevnoi, because it 
was their Business to offer Sacrifices.

This Festival was celebrated in the Month Boedromion, and continu'd 
nine Days, beginning upon the fifteenth, and ending upon the twenty-
third Day of that Month; during which Time, it was unlawful to ar-
rest any Man, or present any Petition; and such as were found guilty of 
these Practices were fin'd a thousand Drachms, or (as others report) 
put to Death. It was also unlawful for those that were initiated to fit 
upon the Covering of a Well, or to eat Beans, Mullets, or Weazles. 
If any Woman rode in a Chariot to Eleusis, she was by an Edict of 
Lycurgus oblig'd to pay fix thousand Drachms. The Design of which 
Order was to prevent the richer Women from distinguishing themselves 
from thofe which were poor.

1. The first Day was call'd Αυγεία, i.e. an Assembly; because, it 
may be, then the Worshippers firft met together.

2. The second was nam'd Αλα & Μύσα, i.e. to the Sea, you that 
are initiated; because (I fuppofe) they were commanded to perfify 
themselves by wafhing in the Sea.

3. Upon the third they offer'd Sacrifices, which confifted chiefly of 
an Αεξωνιαν Mullet, in Greek τεγάλο, and Barley out of Rharium, a 
Field of Eleusis, in which that fort of Corn was first fown. These 
Oblations were call'd Θυσία, and accounted so sacred, that the Priests 
themselves were not (as was usual in other Offerings) allow'd to par-
take of them.

4. Upon the fourth they made a solemn Procession, wherein the Καλα-
ζων, or holy Bafket of Ceres, was carry'd in a consecrated Cart; Crowds 
of People fhoung, as they went along, Χαίπις Δαιμόνιος, i.e. Hail to 
Ceres. After thefe follow'd certain Women call'd Κισοβοίη, who (as 
the Name implies) carry'd certain Bafkets: In thefe were contain'd Sefa-
min, card'd Wool, fome Grains of Salt, a Serpent, Pomegranates, 
Reeds, Ivy-boughs, a Sort of Cakes call'd φοίζις, Poppies, &c.

5. The fifth was call'd Η των λαβανίων ημερών, i.e. the Torch-day; 
because the Night following it, the Men and Women ran about with 
Torches in their Hands. It was also customary to dedicate Torches to 
Ceres, and to contend who fhould prefent the biggest; which was done 
in Memory of Ceres's Journey, wherein she fough Proserpina, being 
conducted by the Light of a Torch, kindled in the Flames of Αένα.

6. The fixth was call'd Ιανχα from Iacchus, the Son of Jupiter 
and Ceres, who accompanied the Goddes in her Search after Proserpi-
na, with a Torch in his Hand; whence it is, that his Statue held a 
Torch. This Statue was carry'd from the Ceramicus to Eleusis in a fo-
lemn
lemn Procession, call’d, after the Hero’s Name, Ιακχη. The Statue and the Perfons that accompanied it had their Heads crown’d with Myrtle: These were nam’d Ιακχης οι, and all the Way dance’d and sung, and beat brazen Kettles. The Way by which they issu’d out of the City, was call’d Ιακχη ίδης, i.e. the Sacred Way: The Resting-place Ιακχη σων, from a Fig-tree, which grew there, and was (like all other Things concern’d in this Solemnity) accounted Sacred. It was also customary to rest upon a Bridge built over the River Cephissus, where they made themselves merry by jeering on those that pass’d by: whence γεφυρίνα being deriv’d from γεφύρα, i.e. a Bridge, is by Suidas expounded χαριστὰς, i.e. mocking or jeering; and γεφυρικαί are by Heufchius interpreted σχάδια, i.e. Scurvies. Having pass’d this Bridge, they went to Eleusis, the Way into which was call’d Μύσιν ίδαιος, i.e. the Mystical Entrance.

7. Upon the seventh Day were Sports, in which the Victors were rewarded with a Measure of Barley, that Grain being first fown in Eleusis.

8. The eighth was call’d Επιδωρία ήμέρα, because it once happen’d that Αἰσκελάπιος, coming from Epidaurus to Athens, and desiring to be initiated, had the Lesser Mysteries repeated: Whence it became customary to celebrate them a second Time upon this Day, and admit to Initiation such Perfons as had not before enjoy’d that Privilege.

9. The ninth and laft Day of the Festival was call’d Παναχέα, i.e. Earthen Vessels: Because it was usual to fill two such Vessels with Wine, one of which being plac’d towards the East, and the other towards the West, after the Repetition of certain mystical Words, they were both thrown down, and the Wine, being spilt upon the Ground, was offer’d as a Libation.

ΕΛΕΝΟΦΟΡΙΑ,

An Athenian Festival o, so call’d from Ελέας, i.e. Vessels made of Bull-rufhles, with Ears of Willow, in which certain mysterious Things were carry’d upon this Day.

ΕΛΕΟΤΙΑ,

Two Festivals p, one of which was celebrated in Crete, in Honour of Europa, call’d Ελλωτίς, which was either a Phœnician Name, or deriv’d ἐκ τοῦ Ἑλεωτίῳ τοῦ ταύρου, i.e. from Europa’s Ravishment by Jupiter in the Form of a Bull. At this Time Europa’s Bones were carry’d in Procession, with a Myrtle Garland call’d Ελλωτίς, or Ελλωτις, which was no less than twenty Cubits in Circumference.

The other Festival was celebrated by the Corinthians with solemn Games and Races, wherein young Men contended, running with lighted Torches in their Hands. It was instituted in Honour of Μηνιάδας, surnamed Ελλωτίς, ἐκ τοῦ Μηνιάδαν ἔλεας, i.e. from a certain Pond in Marathon, where one of her Statues was erected: Or, ἐκ τοῦ Ἑλεωτίν τοῦ

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o Pollux Onom. lib. x, cap. l.iiii. Heufchius.
p Heufchius, Etymologici Abélus, Athenæus Διηπεν. Lib. x.v. Pindari Scholiae Olympian, Od. xiii.
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Because by her Assistance Bellerophon caught Pegasus, the wing'd Horse, and brought him under Command, which some take to be the first Reason of the Celebration of this Festival. Others are of Opinion, that this Name was given to the Goddes from one Hellotis, a Corinthian Woman; the Story runs thus: The Dorians, being afflicted by the Posterity of Hercules, made an Invasion upon Peloponnesus, where they took and burned Corinth; most of the Women took care to secure themselves by an early Flight, only some, amongst whom were Hellotis and Eurytione, betook themselves to Minerva's Temple, hoping that the Sanctity of the Place would be a sufficient Protection for them. No sooner had this reach'd the Dorians Ears, but they set Fire to the Temple, and all the rest making a Shift to escape, Hellotis and Eurytione perish'd in the Flames. Upon this ensu'd a dreadful Plague, which prov'd very fatal to the Dorians; and the Remedy prescrib'd by the Goddes, was to appease the Ghosts of the two deceased Sistars; whereupon they instituted this Festival in Memory of them, and erected a Temple to Minerva, nam'd, from one of them, Hellotis.

ΕΛΟΡΙΑ,

Games in Sicily, near the River Helorus.

ΕΜΠΑΟΚΙΑ,

At Athens.

ΕΝΗΑΙΑΣΙΧ,

Or rather (according to Meursius's Conjecture) Envaliazi, was a Festival in Honour of Envalius, whom some will have to be the same with Mars; others, only one of his Ministers.

ΕΙΣΙΘΠΙΑ,

Oblations or Prayers to any of the Gods ζυζε ττς ζεον, for prosperous Egress. These were offer'd by Generals before they went out to the Wars, by Men who were going from Home, and such as we were about to make their Exit out of the World by Death.

ΕΝΑΧΟΝΕ,

To Ceres nam'd Αχιερα, i.e. Grief, in Memory of her Sorrow, when she had lost her Daughter Proserpina.

ΕΠΙΑΗΜΙΑ,

Private Festivals, and Times of rejoicing when a Friend or Relation had returned from a Journey.

ΕΠΙΑΗΜΙΑ ΑΠΟΛΑΝΝΟΣ

A Delphian Festival, in Memory of a Journey of Apollo.
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ΕΠΙΘΡΙΚΑΔΙΑ, In Honour of Apollo.

ΕΠΙΚΑΕΙΔΙΑ, An Athenian Festival in Honour of Ceres.

ΕΠΙΚΡΗΝΙΑ, Another of Ceres's Festivals observ'd by the Laconians.

ΕΠΙΝΙΚΙΑ, ΕΠΙΝΙΚΙΟΣ ΕΟΡΤΗ, A Day of Rejoicing after Victory. Επισίμα Στηνερ, signifies to sacrifice for a Victory obtain'd.

ΕΠΙΣΚΑΦΙΑ, A Rhodian Festival.

ΕΠΙΣΚΗΝΑ, A Spartan Festival.

ΕΠΙΣΚΙΡΑ, ΕΠΙΣΚΙΡΩΣΙΣ, At Scira in Attica, in Honour of Ceres and Proserpina.

ΕΡΩΤΙΔΙΑ, By the Thesprians, in Honour of Εψως, i.e. Cupid the God of Love.

ΕΡΩΤΙΑ, This Festival seems to be the same with the former, for it was observ'd by the Thespians in Honour of Cupid; being celebrated every fifth Year with Sports and Games, wherein Musicians and others contended. If any Quarrels had happen'd amongst the People, it was usual at this Time to offer Sacrifices and Prayers to the God, that he would put an End to them.

ΕΡΓΑΣΙΑ, A Laconian Festival in Honour of Hercules; being (I suppose) instituted in Memory of the Labours, for Labour is by the Greeks call'd Εψως.

ΕΡΧΗΝΙΑ, I would rather call it Εψωννα, for this Festival belong'd to Ce-

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res 1, whom we find firnam’d Hercynna in Lycopron 2, which Title was given her from Hercynna, the Daughter of Trophonius, and Playfellow of Proserpina 1.

EPMAIA,

A Festival observ’d in Honour of Epon, i. e. Mercury, by the Phene-
aia in Arcadia 3, and the Cylleneians in Elis 4.

Another we find observ’d by the Tanagraeans in Baotia 5, where Mercury was call’d Κριοδέθ, i. e. the Ram-bearer, and represented with a Ram upon his Shoulder, because he is said in a Time of Plague to have walk’d about the City in that Posture, and cur’d the Sick; in Memory of which Action, it was customary for one of the most beautiful Youths in the City to walk round the City Walls with a Lamb or Ram upon his Shoulders.

A Festival of the same Name was also observ’d in Crete, where it was usual for the Servants to fit down to the Table, while their Ma-

Another of Mercury’s Festivals was observ’d by Boys in the Schools of Exercise at Athens 9; at which no adult Persons were allow’d to be present, beside the Gymnasiarch; who, if convicted of having admitted any, underwent the same Punishment with those that corrupted free-born Youth: The Occasion of this Law seems to have been the foul and not to be nam’d Lux and Wantonness, which were practis’d in former Times at this Solemnity.

ETIAIA,

Solemn Sacrifices to Vesta 7, call’d in Greek Εστια, of which it was unlawful to carry away, or communicate any Part to any beside the Worshippers; whence Εστια Εισι, i. e. to sacrifice to Vesta, is proverbially apply’d to such as do any thing in private without Spectators 9; or rather to covetous Mifiers, that will not part with any thing they are once posses’d of 7.

ETMENIAEA, or ΣΕΜΝΟΝΕΟΡΘ,

To the Furies 8, who were by the Athenians call’d Σευματις, i. e. Venerable Goddeses; by the Sicyonians and others, Ευμενις, i. e. Favoursable or Propitious; out of an Opinion that their true Names were unlucky Omens. This Festival was observ’d once every Year with Sacrifices, wherein pregnant Ewes, Cakes made by the most emi-

At Athens none had Admission to these Solemnities but Free-born Deni-

and of them, those only that were of known Virtue and In-

for such alone could be acceptable to these Deities, whose peculiar Office it was to revenge and punish all Sorts of Wickedness.

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1 Idem. 2 Cassandre, v. 153. 3 Pausianias Baoticeis. 4 Idem Arcadiceis. 5 Caes. in Timarchum. 6 Heubes. 7 Digenianus. 8 Athenaei Δινιουσον. xiv. 9 Εσ-

1 Idem. 2 Cafsandrea, v. 153. 3 Pausianias Baoticeis. 4 Idem Arcadiceis. 5 Caes. in Timarchum. 6 Heubes. 7 Digenianus. 8 Athenaei Δινιουσον. xiv. 9 Εσ-

1 Idem. 2 Cafsandrea, v. 153. 3 Pausianias Baoticeis. 4 Idem Arcadiceis. 5 Caes. in Timarchum. 6 Heubes. 7 Digenianus. 8 Athenaei Δινιουσον. xiv. 9 Εσ-

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ETPΩIONION,

To Ceres.

ETPTKAELA,

A Spartan Festival, mention'd in an old Inscription.

ETPNOEMIA,

An Anniversary Solemnity observ'd by the Phigaleans in Arcadia, who offer'd Sacrifices both in Publick and Private, to Eurynome, who had in this Place a Temple, which was never open'd but upon this Day. This Eurynome was (as some are of Opinion) the same with Diana; or (according to others) one of Oceanus's Daughters, mention'd in Homer, where she is said to have assisted in entertaining Vulcan.

ΕΦΙΠΝΟΣ,

Horse-races in Laconia.

ΗΛΑΚΑΤΑΙΑ

A Laconian Festival in Honour of Helecatus, who was a Boy belov'd by Hercules.

ΗΡΑΙΑ,

A Festival at Argos, in Honour of Juno, who was the Protesterr of that City, and call'd in Greek Ηη. The same was kept by the Colonies from Argos, which inhabited the Islands ΑΕινα and Samos. There were two Processions to the Goddess's Temple without the City: One by the Men in Armour: Another, in which Juno's Priestess, who was always a Matron of the first Quality, was drawn in a Chariot by white Oxen: From her Priesthood the Argians accounted their Years, as the Athenians did by the Government of their Archons. Being arriv'd at the Temple, they offer'd an Hecatomb of Oxen, whence this Festival is named Ψυγομοσία; that Sacrifice is also sometimes called Λεξεvia: which Name may, perhaps, be derived from Λεξε, i. e. a Bed, because it was Juno's Care to preside over Marriages, Births, &c. There were also certain Games, wherein the Victory consisted in pulling down a Shield, that was strongly fix'd upon the Theatre: The Reward was a Crown of Myrtle, and a brazen Shield; whence the Game was sometimes call'd ΧαλκεσΟδηρ, i. e. the Brazen Contention.

See Ψυγομοσία.

Another Festival of this Name we find celebrated every fifth Year in Elis, where sixteen Matrons were appointed to weave a Garment for the Goddesses. There were Games also, which are said to have been first instituted by Hippodamia in Honour of Juno, by whose Aid:()}
she was marry'd to Pēlopes. The Presidents were sixteen Matrons, every one of which was attended by a Maid: The Contenders were Virgins, who being distinguish’d into several Classes, according to their Ages, ran Races in their Order, beginning from the youngest. The Habit of all was the same; their Hair was dishevell’d, their Right Shoulders bare to their Breasts, and their Coats reach’d no lower than their Knees. They had a second Race in the Olympic Stadium, which was at that Time shorten’d about a sixth Part. Such as obtain’d a Victory were rewarded with Crowns of Olive, a Share of the Ox that was offer’d in Sacrifice, and were permitted to dedicate their own Pictures to the Goddes.

This Name was also given to a solemn Day of Mourning at Corinth for Medea’s Children, who were buried in the Temple of Jūno Acræa in that Place, and, as some say, slain by the Corinthians, who, to remove the Scandal of so barbarous a Murder from themselves, are said to have given Euripides a large Sum to invent the Fable, wherein it is attributed to Medea, which before that Time no Man ever dreamed of.

Another Festival of this Name was celebrated by the Pellenæans with Games, wherein the Victor was rewarded with a rich Garment, call’d from the Place’s Name Πελληναις χαλινα.

An Athenian Festival, celebrated every fifth Year in Honour of Hercules.

The Thibians also, and Thebans in Bæotia, observ’d a solemn Festival in Honour of Hercules, firnam’d Μέλαν, because τὰ μήλα, i. e. Apples, were offer’d to him: The Original of which Custom was thus: It being usual in former Times to offer a Sheep at this Solemnity, it happen’d once that the River Aēopus had so far overflow’d its Banks, that it could not be forded, whereby the Coming of the Victim was hinder’d: The Word μήλα is ambiguous in Greek, signifying sometimes a Sheep, sometimes an Apple; which some of the Boys being aware of, for want of other Employment, perform’d the holy Rites in Sport, offering instead of the Ram an Apple, which they supported with four Sticks, in Imitation of Feet, placing two more upon the Top of it, to branch out like Horns: Hercules was mightily taken with the Jeff, and the Custum was continu’d from that Time to my Author’s Age, who flourish’d under Commodus the Roman Emperor.

And Sicyon Hercules was honour’d with a Festival, which lasted two Days, the former of which was call’d Ωυστάτες, the latter Ἡγάκαια.

At Lindus there was a Solemnity in Honour of Hercules, at which nothing was heard but Execrations, and ill-boding Words; insomuch that if any Person happen’d to let fall a lucky Speech, he was thought to have profan’d the holy Rites; the Original of which Custom is account’d for by Laëntius.

There was another Festival of Hercules at Coos, wherein the Priest officiated with a Mitre on his Head, and in Woman’s Apparel.

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* I. Lycurgus, Scholia.  
1 Pollex, lib. viii. cap. ix.  
2 Idem. lib. i. cap. i.
A Peloponnesian Festival, wherein the Women met together, and gather'd Flowers, as the Name reports, being deriv'd from ἵππος, i.e. the Spring, and ἀνθός, i.e. a Flower.

HΡΟΧΙΑ,

A Festival mention'd by Hesychius.

ΗΡΩΙΣΧ

A Festival celebrated every ninth Year by the Delphians, in Honour of some Heroine, as may be learn'd from the Name. We are told by Plutarch, that there were in it a great many mysterious Rites, wherein was a Representation of something like Semele's Resurrection.

HΦΑΙΣΤΕΙΑ,

An Athenian Festival in Honour of ηονις, i.e. Vulcan. At this Time there was a Race with Torches, called ἀνους καπανόδος, in the Academy; the Manner of which was thus: The Antagonists were three young Men, one of which, being appointed by Lots to take his Turn first, took a lighted Torch in his Hand, and began his Course; he deliver'd it to the second, and he in like Manner to the third: The Victory was his, that carry'd the Torch lighted to the Race's End, who was call'd ἀνους καπανόδος, or χρυσώμφος: But if none could perform that, the Victory was not adjudg'd to any of them. If any of the Contenders, for fear of extinguishing the Torch by too violent a Motion, slacken'd his Course, the Spectators us'd to strike him with the Palms of their Hands; for which Reason those Blows were call'd πλατάω, broad Stripes; as also καρφαία, because they were inflicted in the Ceramicus, of which the Academy was a Part. To the successive Delivering of the Torches from one to another, there are frequent Allusions in Authors, who usually compare it to the Turns and Vicissitudes of human Affairs, and the various Changes and Successions that happen in the World; of which I will only mention one Instance out of Lucretius.

Inque brevi spatio mutantur secla animantum,  
Et quasi Curores vitai Lampada tradant.

So Things by Turns increafe, by Turns decay,  
Like Racers, bear the Lamp of Life, and live:  
And, their Race done, their Lamps to others give.

Mr. Creech.
A Sacrifice offer'd to the Husbandmen after Harvest ὑπὲρ τῶν ἐυλείων τῶν καρπῶν, i.e. in Gratitude to the Gods, by whose Blessing they enjoy'd the Fruits of the Ground. The whole Festival was call'd Ἀλώς, of which in another Place, as also Συσκομισθείη, ἀπὸ τῶν Συσκομισθῶν τῶν καρπῶν, i.e. from the Gathering of Fruits. Some will have it to be observ'd in Honour of Ceres and Bacchus, they being the two Deities, who had a peculiar Care of the Fruits of the Earth. But Eucliathius telleth us, that there was also a solemn Procession at this Time in Honour of Neptune; and addeth farther, that all the Gods had a Share in the Offerings at this Festival; as appears also from Homer's own Words, who tells us, that Diana's Anger against Oeneus was caus'd by his Neglect of sacrificing to her at this Festival wherein all the rest of the Gods had been feasted by him;

Diana, much incens'd, that Oeneus had To all the other Gods Oblations made, And not to her his grateful First-fruits paid, Sent down this Evil to revenge his Crime. Hence comes Θελυσίς, sometimes call'd Θαρύλλος, which was the first Bread made of the new Corn. Some there are, that will have Ἀλυσία to be a general Name for all the Festivals, wherein they carry'd τῶς θαλλᾶς, i.e. green Boughs.

An Athenian Festival in Honour of the Sun, and his Attendants the Hours; or, as others think, of Delian Apollo, and Diana. It was celebrated upon the sixth and seventh Days of Thargelion; and receiv'd its Name from Σαργύλλα, which is a general Word for all the Fruits of the Earth, because one of the chief Ceremonies was the carrying about their First-fruits in Pots call'd Σαργυλλοί, which Name was also apply'd to the Ἐγγειονας, which were carry'd about the City at this Time, and shall be describ'd in the Festival call'd Πυλέτα. The chief Solemnity was upon the latter Day, the former being wholly taken up in making Preparations for it; at which Time it was customary to lumstrate the City, which was done by two Persons, call'd by the general Name of Σαρχανοί, which is apply'd to all that purify'd Cities; or the more pe-

* Menander, Rhetor. cap. πυλείλιις. * Iliad. i. + Athenæus, lib. iii.
ciliar one of Ἑλεοκράτεις. They were both Men; or, according to others, a Man and Woman; one of which represented the Male, the other the Female Sex, and offer’d a Sacrifice for each of them: It was usual for the Man to carry about his Neck Figs, call’d ἵππανα, of a blackish Colour; and the Woman white. The ordinary Rites in purifying Cities are thus describ’d by John Tzetzes 1:

O φαρμακός, τὸ καθαρμα, τειτότο ἵν τὸ πάλαι
Ἀν συμφορὰ καταλάθεῖ τὴν Ἑλεοκρατίαν,
Εἰς τὸν λείμας, ἵνα λυμέτε, ἵνα καθάποσ ἄλλο
Τῶν πεντηκοστοῦαμερόθεν, ἤκου ἵνα πρέπει Ἐνιαίῳ,
Εἰς καθαρμόν καὶ φαρμακῶν πόλεως τὴν νοσίνην,
Εἰς τὸν οὖν ἵνα πράσφορον σώσατο τὴν Ἐνιαίων,
Τυρποὶ τῷ θύτει τῇ χωρί, ἵνα μάχαι, ἵνα ἰδώνας,
Εὐπταῖος, ἵνα δυστάτητε ἐκάινον ἵνα τὸ τὸν
Σῶματα, συναῖν ἄρριμα τί, ἵνα ἄλλος τῶν ἄργλων,
Τίλος πυρὶ κατάθηκον ἐν θύρω τῶν ἁργῶν,
Καὶ τῶν σποδῶν ἵνα Ἑλεοκρατία ἱμβαίνειν ἵνα ἀνίμακες,
Εἰς καθαρμὸν τῆς πόλεως ἵνα ἐπλάνῃ τὰς τοσίους.

Thus was in ancient Times Lustration made:
When any City groan’d beneath the Weight
Of Famine, Plague, or worse Calamity,
Forthwith a grateful Victim is prepar’d,
Which at the holy Altar when they’ve plac’d,
They cast upon the Pile, Cheese, Cakes and Figs;
Then striking seven times its Privities
With Sea-Leeks, and Wild Figs, and other Fruits,
Rude Nature’s Product without Help of Art,
Burn it with Wood cut from unplanted Trees,
Then tow’rd the Wind the sportive Ashes cast
Upon the Sea: Thus they the dreadful Ills,
With which the City labour’d, drive away.

Poetical Fictions tell us, that the φαρμακὸς was so call’d from one
Pharmacus, that stole some of the consecrated Vessels of Apollo, and being apprehended in the Fact by Achilles’s Soldiers, suffer’d Death; of which Crime and Punishment the Athenians had always a Representation at this Festival. The φαρμακὸς was call’d Κηράνων, from a sort of Figs, call’d πικάζω, and us’d in Lustrations; whence also λείμας νόμος was a Tune upon the Flute, which was play’d as he went to perform his Office. It was farther customary for a Choir of Singing-men to contend for Victory, and the Conqueror to dedicate a Τρίπος in the Πυθείον, a Temple of Apollo, built by Pifistratus. At this Festival the Athenians enrol’d their adopted Sons in the publick Register, as they did their Natural at Απαντία. During the Solemnity, it was un-

1 Chilıl, Hīflor. v. cap xxiii.
lawful to give or receive Pledges, and Offenders in this kind were arraigned at an Assembly held in Bacbus's Theatre.

The Milesians had a Festival of the same Name, which they celebrated with many Expressions of Mirth and Jollity, feasting and entertaining one another.

**ΕΟΙΝΙΑ,**

i. e. The Marriage of the Gods. It was a Sicilian Festival, in Honour of Proserpina; and seems to have been instituted in Memory of her Marriage with Pluto; the chief Part of the Solemnity being nothing else but an Imitation of nuptial Rites.

See Διονύσα.

**ΕΟΙΝΙΑ,**

**ΕΟΞΑΝΙΑ,**

A Festival common to all the Gods, and celebrated in many Cities of Greece, but especially at Athens.

The Pelleneans instituted solemn Games, call'd by this Name, in Honour of Apollo, Εοξιάσις, i. e. the God of Hospitality, according to Pausanias; or, as the Scholiast upon Pindar reports of Apollo and Mercury: The Victors according to Pausanias were rewarded with a piece of Plate; according to the foremention'd Scholiast, with a Garment call'd Χλαίνα.

The same Scholiast reports, that the Dioscuri instituted a Festival of this Name, in Memory of an Honour the Gods did them, by coming to one of their Entertainments.

**ΕΟΦΑΝΑΙΑ, or ΕΟΦΑΝΙΑ,**

i. e. The Appearance of God. It was a Festival observed by the Delphians, upon the Day whereon Apollo first manifested himself to them.

**ΕΡΑΠΝΑΙΑΙΑ,**

A Laconian Festival.

**ΕΡΜΙΩΝ ΕΟΡΤΗ,**

A publick Festival, Mart, and Assembly of the Ætolians, held at a Town in that Country called Thermi.

**ΕΡΣΘΡΙΑ,**

A Festival mention'd by Hesychius.
A Festival in Honour of Ceres, firnamented, because she was the first that taught Mankind the Use of Laws. The first Institution of it is by some attributed to Triptolemus, by others to Orpheus, and by others to the Daughters of Danaus. It was celebrated in many of the Grecian Cities; by the Spartans and Milesians, amongst whom the Solemnity lasted three Days: By the Drymeans in Phocis, the Thebans in Bœotia, the Megarians: By the Syracusians, where, towards the End of the Solemnity, they carried in Procession the Secrets of a Woman, composed of Jasmine and Honey, and called in Sicily μυλος: By the Eretrians in Eubœa, where it was customary on this Occasion to roast their Meat by the Heat of the Sun: By the Delians, who used to bake Loaves of a large Size, called ἀχανδρος, which they ufed in with great Solemnity, the Bearers of them crying,

Ἀχανδρος σεκτός ευμελεως τρέμον.

Hence the Festival is sometimes called Μεγάλεινη.

But the Athenians observed this Festival with the greatest Shew of Devotion: The Worshippers were free-born Women, (it being unlawful for any of servile Condition to be present) whose Husbands were wont to defray the Charges of the Solemnity; and were obliged to do so, if their Wives Portion amounted to three Talents. These Women were attired by a Priest, called ἔστακτος, because his Head was adorned with a Crown, whilst he executed his Office; as also by certain Virgins, who were strictly confined, and kept under severe Discipline, being maintained at the publick Charge, in a Place called Θεσμοφορεῖν. The Women were clad in white Apparel, to intimate their Spotless Innocence, and were obliged to the strictest Chastity for five or three Days before, and during the whole Time of the Solemnity, which lasted four Days: For which End they ufed to strew upon their Beds such Herbs, as were thought to destroy all Appetite to Venereal Pleasures: such were Ἀγνυσεαῖος, Φλεάγανη, and (which were made use of by the Milesian Women) Vine-branches, &c. It was held unlawful to eat the Kernels of Pomegranates, or to adorn themselves with Garlands; every thing being carry'd on with the greatest Appearance of Serioufness and Gravity, and nothing tolerated, that bore the least Shew of Wantonness and Immodesty, or even of Mirth and Jollity, the Custom of jefting upon one another excepted, which was constantly done in Memory of Ταμβο, that by a taunting jest extorted a Smile from Ceres, when she was in a pensive and melancholy Humour. Three Days, at least, were spent in making Preparations for the Festival: Upon the eleventh of Pyanepsiion, the Women carrying Books upon their Heads, wherein the Laws were contain'd in Memory of Ceres's Invention, went to Eleusis, where the Solemnity was kept; whence this Day was call'd Αυτοτροπ, i.e. the Ascens. Upon the fourteenth the Festival began, and lasted till the seventeenth:

"Virgilius Æneid. iv."

D d 2

Upon
Upon the sixteenth they kept a Fast, sitting upon the Ground, in token of Humiliation; whence the Day was call’d Νυστία, i.e. a Fast. It was usual at this Solemnity to pray to Ceres, Proserpina, Pluto, and Calligenia: This Calligenia some have will to have been Ceres’s Nurse, others her Priestess, others her Waiting-maid; and some there are who make her the same with Ceres; but these seem to be sufficiently refuted by the Testimony of Aristophanes, who mentions her as distinft from that Goddess x;

Εὐφράς ταῖς Θεομορφοῖοι,
Τῇ Διήνυσί, καὶ τῷ Κόρη,
Τῷ Πλάτω, καὶ τῇ Καλλιβοῖα.

To the two Legislators make your Prayers,
To Ceres, and to Goddess Proserpina;
To Pluto too, and Calligenia.

And this Custom was omitted by the Eretrians alone of all the Grecians. There was likewise a mysterious Sacrifice, call’d Διαλύμα, or Αποδιάλυμα, and τῷ Δακεῖ, ἕκαστῳ ποιήσας. i.e. because all Men were excluded, and banish’d from it; or, ἀπὸ τῷ δακέων τοῦ πολέμου, i.e. because in a dangerous War, the Women’s Prayers were so prevalent with the Gods, that their Enemies were defeated, and put to Flight as far as Chalcis; whence it is sometimes call’d Χαλκηδόν διάλυμα. There was another Sacrifice call’d Ζημία, i.e. a Mutil, which was offer’d as an Expiation of any Irregularities which happen’d during the Solemnity. At the Beginning of all this Festival, Prisoners committed to Gaol for smaller Faults, that is, such as did make them incapable of communicating in the Sacrifices, and other Parts of Divine Worship, were releas’d y.

Ο ΗΣΕΙΑ.

An Athenian Festival in Memory of Theseus: It was celebrated upon the eighth Day of every Month, because he was the reputed Son of Neptune, to whom those Days were held sacred; or because in his first Journey from Træzen, he arriv’d at Athens upon the eighth of Hecatombæn; or in Memory of his safe Return from Crete z, which happen’d upon the eighth of Pyanephton, for which reason the Festival was observ’d with greater Solemnity upon that Day, than at any other Times. Some also there are, that will have it to have been first instituted in Memory of Theseus’s uniting the Athenians into one Body, who before lay dispers’d in little Hamlets up and down in Attica. It was celebrated with Sports and Games, with Mirth and Banquets, and such as were poor and unable to contribute to them were entertain’d upon free Cost at the publick Tables, as we learn from Aristophanes. The Sacrifices were call’d Ογδοα, from Ογδός, i.e. the Eighth, as being offer’d upon the eighth Day of the Month.

x Thesmophor.
y Soph. De divisione questionis.
z Plutarchus Theseus.
Aristophanes Scoliiasticus Plute.
2 Plato.
3 Hesychius.
A Festival in Honour of Apollo c. The Name seems to be deriv'd from Apollo's three Nurfes, who were call'd Thria.

A Festival in Honour of Bacchus d, observ'd by the Eleans, in a Place distant about eight Stadiums from Elis, where it was confidently reported, that the God himself was present in Person; the Ground of which Story was this: There was a certain Chapel, into which the Priests convey'd three empty Vessels in Presence of the whole Assembly, which consisted as well of Foreigners as Natives; this done, they retir'd, and the Doors being shut, themselves, and as many others as pleas'd, seal'd them with their own Signets: On the Morrow the Company return'd, and after every Man had look'd upon his own Seal, and seen that it was unbroken, the Doors being open'd, the Vessels were found full of Wine.

In Honour of Venus e.

A Sacrifice so call'd from ὕππος, i. e. a Tunny, which Fishermen offer'd to Neptune after a plentiful Draught.

The Sacred Marriage. It was a Festival in Honour of Jupiter and Juno f, being (I suppose) a Commemoration of the Marriage of those two Deities.

A Festival wherein Musicians contended: It was celebrated in Honour of Jupiter g, fam'd Ιθώμη, from Ithome, a City in Thessaly or Messene h, where that God is said to have been nurs'd by the two Nymphs Ithome and Neda who gave Names, the former to a Town, the latter to a River.

One of Lucothea's Festivals in Crete, being deriv'd from Inachus, according to Hefychius ; or rather from Ino, who is the same with Leu-
Of the Religion of Greece. Chap. 20.

eothea and ἐκθέω, i. e. Grief; being perhaps a Commemoration of Ino's Misfortunes.

INTNIA,

A Festival in Lemnos.

IONA,

Festivals in Memory of Ino, one of which was celebrated every Year with Sports and Sacrifices at Corinth, being instituted by King Sisyphus.

An Anniversary Sacrifice was offer'd to Ino by the Megarians, where she was first call'd Leucothea, being cast upon the Coast by the Waves, and inter'd by Clefo and Tauropolis.

Ino had another Festival in Laconia, where there was a Pond consecrated to her: Into this it was usual at this Solemnity to cast Cakes of Flour, which, if they sank, were Presages of Prosperity; but if they stay'd upon the Surface of the Water, were ill boding Omens.

IOBAKXEIA,

In Honour of Bacchus surnamed Iobacchus, from the Exclamations us'd in some of his Festivals, where they cry'd ἰω Βακχε, &c. See Διονύσα.

IOLAI A.

A Theban Festival, the very same with Ηερακλεια. It was instituted in Honour of Hercules, and his Companion Iolaüs, who assisted him against Hydra. It lasted several Days, on the first of which were offer'd solemn Sacrifices: On the next Day Horse-races, and the Exercises of the τενταβάλοι were perform'd: The following Day was set apart for Wrestling. The Victors were crown'd with Garlands of Myrtle, which were us'd as Funeral Solemnities, of which sort this Festival was one. They were also sometimes rewarded with Τρίποδα of Brass. The Place of these Exercises was call'd Iolaietov from Iolaüs. In the same Place stood the Sepulchre of Amphitryon, and the Cenotaphium, or honorary Monument of Iolaüs, who was buried in Sardinia: Both these at this Solemnity were bestrew'd with Garlands and Flowers.

IXEIA,

A Solemnity observ'd by several Cities in Honour of Isis, who is said by some to have been the first, that taught Men the Use of Corn; in Memory of which Benefit, it was customary at some Places, for the Worshippers at this Festival, to carry Vessels full of Wheat and Barley.

k Tzetzes in Lycothronem.  
1 Pausan. Atticis.  
m Pausan. Laconic.  
a Pindari Scholia, Olymp. vii.  
* Pindari Schilia, in Isthm. & Nemeanic.  
b Diodor. Sicul. lib. i.
Anniversary Sports celebrated at Olympia in Memory of Isebenus, the Grandson of Mercury and Hierea; who in a time of Famine devoted himself to be a Sacrifice for his Country, and was honour'd with a Monument near the Olympian Stadium.

K

KABEIPIA,

Mysterious Observances at Thebes and Lemnos, but more especially at Imbrus and Samothrace, which Islands were consecrated to the Cabiri, whom some will have to be Phœnician Deities; others the Sons of Vulcan; others are of a different Opinion from both; for nothing can be certainly determin'd concerning the Original, Names, or Number of them: Such as desire farther Satisfaction may consult Cælius Rhodiginus, Lilius Gyraldus, and other Mythologists. All that were initiated into these Mysteries were thought effectually secure'd from Storms at Sea, and all other Dangers. The chief Ceremony was thus: The Person that offer'd himself being crown'd with Olive-branches, and girded about his Loins with a Purple Ribband, was plac'd upon a Throne, around which the Priests and Persons before initiated danced and sported: This was call'd Σέβωνς, or Σεβιονός, i. e. Enthronization.

KALLAOIAIA,

Solemn Sports celebrated by the Laconians, in Honour of Diana.

KALLISTEIA.

i. e. Beauty's Rewards. It was a Lesbian Festival, wherein the Women presented themselves in Juno's Temple, and the Prize was assign'd to the fairest.

Another of these Contentions there was at the Festival of Ceres Eleusinia amongst the Parrhasians, first instituted by Cypselus, whose Wife Herodice was honour'd with the first Prize.

Another of the same Nature we find amongst the Eleans, where the most beautiful Man was presented with a complete Suit of Armour, which he consecrated to Minerva, to whose Temple he walked in Procession, being accompanied with his Friends, who adorn'd him with Ribbands, and crown'd him with a Garland of Myrtle.

KALATNTPIA,

An Athenian Festival.

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1) Ἡσίας Πτερένας in Lycophrontis Cassandr. v. 42.
3) Plato Euthydemo, Hylæus.
4) Homeri Scholiast. Iliad. i.
5) Athenæus Carp. 101a. lib. xii.
6) Idem. ibid.
7) Etymolog. Auctor.

D d 4

KAP-
KAPNEIA,
A Festival observ'd in most of the Cities of Greece; but especially at Sparta, where it was first instituted about the Time of the XXVith Olympiad, in Honour, not of Jupiter, as some are of Opinion, but of Apollo, surnam'd Carneus, either from one Carneus a Trojan; or from a beautiful Youth call'd Carus, who was the Son of Jupiter and Europa, and belov'd by Apollo: Or from Carus an Aecarian, who was instructed by this God in the Art of Divination, but afterwards murder'd by the Dorians: This Fact Apollo reveng'd upon them by a dreadful Plague; to avert which, they instituted this Festival, as Pausanias reports: ανα φησαι, i. e. from the Cornel-Tree, by transposing the Letter τ, as the same Author intimates: For 'tis reported by some, that the Festival was instituted by the Graecians, who had incur'd Apollo's Displeasure by cutting down a Number of Cornel-Trees in a Grove consecrated to him upon Mount Ida, which they used in building the Wooden-horse: Or, ετο τα κρανέων, i. e. from accomplishing the Requell of Menelaus, who, when he undertook his Expedition against Troy, made a Vow to Apollo, wherein he promis'd to pay him some signal Honour, if his Undertaking met with Success. This Festival lasted nine Days, beginning upon the thirteenth of the Month Carneus, which answer'd to the Athenian Metaginion: It was an Imitation of the Method of living, and Discipline us'd in Camps; for nine σχίστας, i. e. Tents, were erect'd, in every one of which nine Men of three different Tribes, three being chosen out of a Tribe, liv'd for the space of nine Days, during which Time they were obedient to a publick Cryer, and did nothing without express Order from him. Hesychius tells us, that the Priest, whose Office it was to attend at, this Solemnity, was nam'd Aντιθή, and adds in another Place, that out of every Tribe five other Ministers were elected, and call'd Καρνιτος, and obliged to continue in their Function four Years, during which Time they remain'd Bachelors. At this Festival the Musical Numbers, call'd Καρνιτοι νύμοι, were sung by Musicians, who contended for Victory. The first Prize was won by Terpander.

KAPTA, or KAPTATIS,
A Festival in Honour of Diana, surnam'd Caryathis, from Caryum in Laconia, where this Solemnity was kept. It was usual for Virgins to meet at the Celebration, and join in a certain Dance, said to be invented by Cæsor and Pollux, which they call'd χαρωτιζειν. In the Time of Xerxes's Invasion, when the Laconians durst not shew their Heads for fear of the Enemy, left the Goddess's Anger should be incur'd by the Intermission of this Solemnity, the neighbouring Swains assembled in the accustom'd Place, and sung Pastorals, which were call'd ξενονιστοι, from ξενον, i. e. a Neat-herd. Hence some are of Opinion that Bucolicks came first to be in Use.
KIZSOTOMOI,
A Festival in Honour of Hebe, the Goddess of Youth.

KAADETTTHAIA, or EYBAIA,
This Festival is mention'd by Hesychius, and seems to have been solemniz'd at the time when Vines were prun'd; for θλαδωτιενων, and θλαστων, signify Pruning-books.

KNAKALHIA,
An Anniversary Solemnity celebrated upon Mount Cnacalos, by the Caphyatae, in Honour of Diana, who had from that Place the Sirname of Cnaclesia.

KONNIAEIA,
A Solemnity upon the Day before Theseus's Festival, in which a Ram was sacrific'd to Connidas, Theseus's Tutor.

KOPHANTIKA,
A Festival held at Cnossus in Crete, in Memory of the Corybantes, who educated Jupiter, when he was conceal'd in that Island, from his Father Saturn, who intended to devour him.

KOTTTIA, or KOTTTI2,
A Nosturnal Festival in Honour of Cotys, or Cyttyto, the Goddess of Wantonness: It was observ'd by the Athenians, Corinthians, Chians, Thracians, with others, and celebrated with such Rites as were most acceptable to the Goddess, who was thought to be delighted with nothing so much, as Lewdness and Debauchery. Her Priests were call'd Batiæas, which Name we find in Juvenal; it seems to have been deriv'd απὸ ςαβατειον, i.e. from Dying or Painting themselves; for they were wont to practice all sorts of effeminate and meretricious Arts; whence κυπριξικωτως, 1.e. the Votary of Cotys, is proverbially apply'd to Men that spend their Time in Dressing and Perfuming themselves.

Another Festival of this Name was celebrated in Sicily, where the Worshippers carry'd Boughs hung about with Cakes and Fruit, which it was lawful for any Perfon to pluck off; in Memory (as Gy-

1 Pausanias Corinbiaci. 2 Idem Arcadian. 3 Plutarch, These. 4 He-
sychius. 5 Synesius in Encomio calvitei, Suidas, Juvenalis Satir. ii. 6 Plutarch. 7 Proverb.
An Athenian Festival in Honour of Saturn, who is call'd in Greek Κέος. It was celebrated in the Month Hecatombæon, which was formerly called Cronius.

Another of Saturn's Festivals was celebrated upon the sixteenth of Metaginion at Rhodes; where they offer'd in Sacrifice a condemm'd Criminal.

ΚΤΒΕΡΝΗΣΙΑ,

A Festival instituted by Theseus, in Memory of Naustheus and Phæax, who were his κωβερνωτα, i.e. Pilots in his Voyage to Crete.

ΚΥΝΟΦΟΝΤΙΣ,

A Festival observ'd in Dog-days at Argos, and so call'd ἄνα μυνες κοινε, i.e. from killing Dogs; because it was usual upon this Day to kill all the Dogs they met with.

ΑΑΚΕΔΑΙΜΟΝΙΩΝ ΕΟΡΤΑΙ,

Some Festivals there were at Lacedæmon, the Names whereof are forgotten: One of these is mention'd by Plutarch in his Love-Stories, at which the Marry'd Women, Maidens, Children, and Servants, feasted all together promiscuously; only the Ladies, whose Husbands were Magistrates, watch'd all Night in a large Room by themselves.

Another we find in Athenæus at which the Women took all the old Batchelors, and dragg'd them round an Altar, beating them all the time with their Fists; to the End, that if no other Motives would induce them to marry, the Shame and Ignominy they were expos'd to at these Times might compel them to it.

ΑΑΜΠΙΤΗΡΙΑ,

A Festival at Pellene in Achaia, in Honour of Bacchus, fam'd λαυτη, from λαυμε, i.e. to fìne; for this Solemnity being in the Night, the Worshippers went to Bacchus's Temple with lighted Torches in their Hands. It was customary at this time to place Vessels full of Wine in several Parts of every Street of the City.

ΛΑΠΙΣΑΙΟΝ ΕΟΡΤΗ,

Games at Larissa, wherein the Combatants perform'd their Ex-
A Festival of Bacchus, celebrated at Larysym, a Mountain in Laconia, about the beginning of the Spring.

An Anniversary Festival at Pateræ in Achaia, in Honour of Diana, firmam'd Laphria, either ἐν τῶν λαυρων, i.e. from Spoils, which she took from Wild Beasts, because she was the Goddess of Hunting, and her Statue, which was compos'd of Gold and Ivory, represented her in an hunting Posture: Or because she defiſted from her Anger, and became every Year ἐλαυρότερα, i.e. more favourable and propitious to Oeneus, King of the Caledonians: Or, from one Laphrius a Phocensian, by whom her Statue was erected in Calydonia: for this Title was first given to Diana in Calydonia, and thence, together with her Statue, translated to Pateræ. The Customs at this Festival are thus described by Pausanias: At the Approach of the Festival, they made an Ascent to the Altar, heaping up soft Earth in the manner of Stairs; round the Altar they plac'd in order Pieces of green Wood, every one of which was in length sixteen Cubits; upon it was laid the driest Wood they could get. The Solemnity lafted two Days; on the former of which there was a solemn Procession follow'd by Diana's Priestefs, who was a Virgin, and rode in a Chariot drawn by Bucks. On the Day following they assembled to offer Sacrifices, which consist'd of Birds, Bears, Bucks, Lions, Wolves, with all sorts of Animals, and Garden-Fruits, which were caſt upon the Altar, in part by private Persons, and partly at the publick Charge; then the Fire being kindled, it sometimes happen'd, that the Wild Beasts, having their Fetters loofed by the Flames, leaped off the Altar, which fell out when my Author was present, yet neither then, nor at any time before, did any Person receive the least Harm thereby.

AEONIAEIA,

An Anniversary Day at Sparta, in Memory of Leonidas King of that City, who with a small Number of Men put a Stop to the whole Army of Xerxes at Thermopylae, and maintain'd the Passage of those Straights two whole Days together. Upon this there was an Oration pronounce'd on that Hero, and Sports, in which none were allow'd to contend, but Free-born Spartans.

AEONTIKA,

Who was the Author, what the Occasion of this Festival, is not known: Thus much however we find of it in Porphyry; That all that

1 Pausanias Laconicus. 2 Pausan. Achaicus. 3 Idem Laconicus. 4 De Antro Nympharum.
were admitted to it, wash’d their Hands with Honey, which was pour’d upon them instead of Water, in token that they were pure from all things hurtful and malicious.

**ΛΕΡΝΑΙΑ,**

A Festival at Lerna, instituted by Philammon in Honour of Bacchus, Proserpina and Ceres. In the primitive Times the Argives us’d to carry Fire to this Solemnity from a Temple upon Mount Crathis, dedicated to Diana, firm’d (perhaps from πῦρ, i. e. Fire) ἶεσωῖα.

**ΛΗΝΑΙΑ,**

A Festival of Bacchus firm’d Leneus, from ἀνυκος, i. e. Wine-press. It was celebrated in the Month Leneon with several Ceremonies used at other Festivals of this God; but what more especially recommended it, was the poetical Contention, wherein Poets strove for Victory, and the Tragedies acted at this Time.

**ΑΙΘΩΒΟΛΙΑ,**

i. e. Lapidation. This Festival was celebrated by the Trazenians in Memory of Lamia and Auxesia, who were two Virgins, that, coming from Crete to Trazen in a time of Tumult and Sedition, became a Sacrifice to the Fury of the People, by whom they were stoned to Death.

**ΑΙΜΝΑΤΙΔΙΑ,**

A Festival in Honour of Diana, firm’d Limnatis from Limne, a School of Exercise at Trazen, in which she was worship’d; or, according to Artemidorus, from λυμνας, i. e. Ponds, because she had the Care of Fishermen.

**ΑΙΝΕΙΑ,**

A Festival in Memory of Linus, an old Poet, who had a Statue in Mount Helicon, to which ἱερός ἐκ τῆς θυσίας τῶν Μυσῶν εναγιών. Yearly Parentations were made before they sacrificed to the Muses.

**ΑΙΤΚΑΙΑ,**

An Arcadian Festival resembling the Roman Lupercalia: It was celebrated with Games, in which the Conqueror was rewarded with a Suit of Brazen Armour. An human Sacrifice was offer’d at this Time. It was first observ’d by Lycaon, in Honour of Jupiter, firm’d Lyceus, either from Lycaon’s own Name, or the Arcadian Mountain Lyceus, which the Arcadians pretend is the true Olympus, whence they call it

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*Ariflophon. Seboliast. Equitibus, Diogenes Laërtius Platon.*

*Paufan. Corinthiac.*

*Idem Arbita.*


A Festival held at Argos to Apollo Λυκεας. This Name, as also that other Λυκοκτων, was deriv’d from his delivering the Argives from Wolves (Λυκος) which wafted their Country. In Memory of which Benefit they dedicated a Temple to Apollo Lyceus, and call’d one of their publick Fora, Λυκεας, the Lycean Forum. Several other Reasons are assign’d, why the foremention’d Names were given to Apollo: As that he defended the Flock of Admetus King of Thebaly from Wolves: or that he was born in Lycia, whence he is call’d Λυκοκτων by Homer; to mention no more.

A Festival celebrated by the Spartans in Memory of Lycurgus their Law-giver, whom they honour’d with a Temple, and an anniverfary Sacrifice.

A Samian Festival celebrated with Sacrifices and Games in Honour of Lyrcander the Lacedemonian Admiral. It was anciently call’d Heges, which Name was abolish’d by a Decree of the Samians.

Solemn Sacrifices offer’d by the Athenians in Mamtheion, which was a Winter-month, to Jupiter Μαυμακτας, to induce him to send mild and temperate Weather, because he was usually taken for the Air or Heavens, and therefore thought to preside over the Seafons. There are various Reasons assign’d for his Sirname, for Μαυμακτας is by Harpocratio expounded έψυχωδης ή τιμητικος, i. e. outrageous, and furious; being deriv’d from μαυμακτας: which is, according to Suidas, κλονος, κοματις, θυματις, i. e. to trouble, or raise Commotions. But Hejychius affixeth a quite different Signification to it, for, according to him, Μαυμακτας is the same with μεληκος, i. e. favourable and propitious; and herein Plutarch agrees with him, who tells us, “That ’twas his Opinion, that by the Name of Μαυμακτας, which was given by the Athenians to the King of the Gods, was meant μεληζος.” Neither of these Significations are at all disagreeable to the Design of this Festival; for, since it was to procure good Weather, it might either be instituted as

1 Pindari Seihoftes in Pythion. Sophoclis uter: Seihoftes initio Elecru. 2 Trach, Lycrego, Strabo lib. viii. 3 Plutarcthus Lyfandro, Hejychius.
a Means to appease the Deity, who was thought to cause Storms and
intemperate Scasons; or to entreat the same Perfon, as being of a mild
and gentle Disposition, and willing to grant the Requests of his Vota-
aries.

MEGAAPTIA.

See *Θυσιμόρφεια.*

MENEIAEIA,

A Festival in Honour of Menelaus ¹, at Therapnae in Laconia, where a
Temple was consecrated to him, in which he was worship’d together
with *Helena,* not as an Hero, or inferior Deity, but as one of the su-
preme Gods.

MESOSTROPHIAI HMERAI,

Certain Days upon which the Lesbians offer’d publick Sacrifices ².

METAEIUTNIA,

A Festival in the Month *Metagitnion* ³, in Honour of Apollo *Metag-
ithnus,* being celebrated by the Inhabitants of Melite, that left their
Habitations, and settled among the Diomeans in Attica; whence these
Names seem to have been deriv’d, for they import a Removal from one
Neighbourhood to another.

MIATIADEIA,

Sacrifices with Horse-races and other Games, celebrated by the Cher-
sonsians in Memory of Miltiades, the Athenian General ⁴.

MINTEIA,

A Festival celebrated by the Orchomenians ⁵ who were call’d *Minya,*
and the River, upon which the City was founded, *Minya,* from Minyas,
King of that Place, in Memory of whom this Solemnity seems to have
been instituted.

MITAHNAION EORTH,

A Festival celebrated by all the Inhabitants of Mitylene, in a Place
without the City, in Honour of Apollo *Mallitis,* which Sirname we
find mention’d also in *Hesychius.*

MONTXIA,

An Anniversary Solemnity at Athens ⁶, upon the sixteenth of Mun-
chion, in Honour of Diana, surnam’d Munychia, from King Munychus, the

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¹ Iphocrates in *Helenæ Encomio,* Pausanias *Laconici.* ² *Hesychius.* ³ *Plutarchus*
de *Exilio.* Harpocratio, *Suidas.* ⁴ Herodotus lib. vi. ⁵ *Pindari Scleiaes*
Iphim. Od. i. ⁶ Thucydides intro *lib. iii.* ⁷ *Plutarch,* de Gloria Atheniens.
Harpocratio, *Etymologici* *Auctor,* *Suidus,* *Eufathius* ii. ⁸ *Son*
Son of Pentacleus; or from a Part of the Piræus, call’d Munychia, where this Goddess had a Temple; to which the Athenians allow’d the Privilege of being a Sanctuary to such as fled to it for Refuge. At this Solemnity they offer’d certain Cakes call’d θερμαται, which Name is derived from ἀνομαται, i.e. from being on every side, either because Lighted Torches hung round them when they were carry’d into the Temple; or because they were offer’d at full Moon, that being the time of this Festival; for it was instituted in Honour of Diana, who was reputed to be the same with the Moon, because it was full Moon, when Themisocles overthrew the Persian Fleet at Salamis.

ΜΟΤΣΕΙΑ,

Festivals * in Honour of the Muses, at several Places of Greece, especially among the Thebians, where Solemn Games were celebrated every fifth Year.

The Macedonians had also a Festival in Honour of Jupiter and the Muses, which being first instituted by King Aëbelaus, was celebrated with Stage-Plays, and Games, and lasted nine Days, according to the Number of the Muses.

ΜΤΣΙΑ,

A Festival * in Honour of Ceres, surnam’d Mytha, from Mythus an Argian, who dedicated a Temple to her, in a Place about X Stadia distant from Pellene in Achaia: or according to Phurnutus, from νυεῖαν, i.e. to clay, to satisfy, or to be well fed, because Ceres was the first that taught Men how to use Corn. The Festival continu’d seven Days, upon the third of which all the Men and Dogs being shut out of the Temple, the Women, together with the Bitches, remain’d within, and having that Night perform’d the accustom’d Rites, on the Day following return’d to the Men, with whom they pass’d away their time in jesting and laughing at one another.

ΜΩΛΕΙΑ,

An Arcadian Festival, so nam’d from Μωλον, i.e. a Fight; being instituted in Memory of a Battle, wherein Lycurgus slew Ereutheus.

ΝΕΧΤΣΙΑ,

In Memory of deceased Persons. Of this and the following Solemnities I shall give a more full Account, when I come to treat of the Hours paid to the Dead.

ΝΕΜΕΞΙΑ, or ΝΕΜΕΖΙΑ,

A Solemnity in Memory of deceased Persons; so call’d from the God-

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def Nemejis, who was thought to defend the Relicks and Memoirs of the Dead from Injuries. Hence in Sophocles *, when Clytemnestra infults over the Ashes of her Son Orestes, Eleftra thus invokes Nemejis:

Αἴσχος, Νιμπέ, τῷ Σακίτιοι ἀμιαίος,

NEOINIA,

A Festival celebrated to Bacchus a, when the new Wine was first tasted, as the Name signifies.

NEOPTOLEMIA,

A Festival celebrated by the Delphians b with much Pomp and Splendor, in Memory of Neoptolemus, the Son of Achilles, who was slain in an Attempt to sack Apollo’s Temple, which he undertook in Revenge of his Father’s Death, to which that God was accessory.

NHAHIAIA,

A Milesean Festival c in Honour of Diana, firmam’d Néleis, from Neleus, an Inhabitant of Miletus d.

NIKHHENMAPAOONI,

An anniversary Solemnity observ’d by the Athenians upon the sixth of Boedromion, in Memory of that famous Victory, which Miltiades obtain’d against the Persians at Marathon*.

NIKHTHPIAACHNAY.

An Athenian Solemnity in Memory of Minerva’s Victory over Neptune, when they contended which of them should have the Honour of giving a Name to the City afterwards call’d Athens f.

NOTMHNIA, or NEOHMNIA,

A Festival observ’d at the beginning of every Lunar Month g, which was (as the Name imports) upon the New Moon, in honour of all the Gods, but especially Apollo, who was call’d ΝευμήνΘ, because the Sun is the first Author of all Light, and whatever Distinction of Times and Seasons may be taken from other Planets, yet they are all owing to him, as the Original and Fountain of all those borrow’d Rays, which the rest have only by Participation from him. To observe this Festival was called νευμήνια, certain Cakes offer’d therein νευμηνιατό, and the Worshippers νευμηνιατοι. It was observ’d with Games and publick En-

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zertainments, which were made by the richer Sort, to whose Tables the
Poor flock'd in great Numbers. The Athenians at these Times offer'd
solemn Prayers and Sacrifices for the Prosperity of their Commonwealth
the ensuing Month, in Erechtheus's Temple in the Citadel, which was
kept by a Dragon, to which they gave (as was usual also in Trophonius's
Cave) a Honey-cake call'd ὅλιτις. Neither were the Gods only wor-
shipp'd at this Solemnity, but also the Demi-Gods and Heroes: Plu-
tarch b relates that the Greeks on their New Moons first worshipp'd (Θετ.)
the Gods, afterwards (Προώ καὶ Δαιμόνες) the Heroes and Demons.
These Sacrifices, because they were offer'd every Month, were call'd
τριμλωσ ἡμερ, or ἑτμλωσ, and those that perform'd them ἑτμλωσ, as
also ἀρτιμονες.

ΖΑΝΟΙΚΑ,

A Macedonian Festival i, so call'd because it was observ'd in the Month
Xanthus, which, as Suidas tells us, was the same with April. At this
Time the Army was purify'd by a solemn Lustration, the Manner of
which was thus: They divided a Bitch into two Halves, one of which,
together with the Entrails, was plac'd upon the Right-hand, the other
upon the Left; between these the Army march'd in this Order: After
the Arms of the Macedonian Kings, came the first Part of the Army, con-
filing (I suppose) of Horfe; these were followed by the King and his
Children, after whom went the Life-guards; then follow'd the reft of
the Army: This done, the Army was divided into two Parts, one of
which being fet in Array againft the other, then follow'd a short Encoun-
ter in Imitation of a Fight.

ΣΤΝΟΙΚΑ, ΟΡΧΗΣΤΙΑ,

An Anniversary Day observ'd by the Athenians k to Minerva; upon
the sixteenth of Hecatombaeon, in Memory that by the Persuasion of
Theseus they left their Country-feats in which they lay dispers'd here and
there in Attica, and united together in one Body.

Ο ΟΡΧΗΣΤΙΑ,

A Baotian Festival l in Honour of Neptune, firnam'd Oncheblius from
Onchebus, a Town in Baotia.

ΟΧΥΜΠΙΑ,

A Festival celebrated in Honour of Olympian Jupiter, by the Athenians,
Smyrneans, Macedonians, but especially by the Eleans, of whose Solem-
nity I shall give an Account afterwards.

b Grac. Quæst. 1 Hesychius, Livius xi. Curtius, lib. x.  k Thucydides,
lit. ii. Plutarchus These.  Pausinius Baotici.
An Athenian Festival, so call'd Ἀτηὸς Ἥμολος τῶς ὀξαπίως, i.e. from carrying Boughs hung with Grapes, which were term'd ὀξαπίως. The Institution and Manner of it are describ'd at large by Plutarch in the Life of Theseus. His Words run thus: "Theseus at his Return from Crete forgot to hang out the white Sail, which should have been the Token of their Safety to Boeotia, who, knowing nothing of their Success, for Grief threw himself, headlong from a Rock, and perish'd in the Sea. But Theseus, being arriv'd at the Port Phalerus, paid there the Sacrifices which he had vow'd to the Gods at his setting out to Sea, and sent a Herald to the City to carry the News of his safe Return. At his Entrance into the City, the Herald found the People for the most part full of Grief for the Loss of their King; others, as may be well believe, as full of Joy for the Meflage that he had brought, and wholly bent to make much of him, and crown him with Garlands for so acceptable News; these indeed he accepted of, but hung them upon his Herald's Staff, and thus returning to the Sea-side, before Theseus had finish'd his Libation to the Gods, stay'd without for fear of disturbing the holy Rites; but as soon as the Sacrifice was ended, he entered and related the whole Story of the King's Death; upon the hearing of which, with great Lamentations, and a confus'd Tumult of Grief, they run with all Haste to the City: Whence, they say, it comes that at this Feast Oschophoria, not the Herald, but his Staff is crown'd; and that the People then prefent still break out at the Sacrifice into this Shout, ἀλιαῖς, ἠς, ἤς, of which confus'd Sounds the first was wont to be us'd by Men in Haste, or at Triumph; the others are proper to Men in any Trouble or Conferrnation." It is probable that these are the ὀσφονίας μέλις, which are mention'd by Proclus. A little after my Author proceeds thus: "The Festival call'd Oschophoria, which to this Day the Athenians celebrate, was then first instituted by Theseus; for he took not with him the full Number of Virgins, which were chosen by Lots to be carried away, but selected two Youths, with whom he had an intimate Familiarity, of fair and womanish Faces, but of manly and courageous Spirits, and having by frequent Bathings, and avoiding the Heat and Scorching of the Sun, with a constant Use of the Ointments, Washes and Dresles, that serve to adorn the Head, smooth the Skin, or improve the Complexion; chang'd them, in a manner, from what they were be-

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fore; and having taught them farther to counterfeit the very Voice, 
" Gesture, and Gait of Virgins, so that there could not be the least 
" Difference perceiv'd; he, undiscover'd by any, put them into the 
" Number of the Athenian Maids design'd for Crete. At his Return, he 
" and these two Youths led up a solemn Procession with Boughs and 
" Vine-branches in their Hands, in the same Habit that is now worn at 
" the Celebration of the Oschophoria: These Branches they carry'd in 
" Honour of Bacchus and Ariadne, in Memory of the Fable related of 
" them; or rather, because they happen'd to return in Autumn, the 
" Time of gathering Grapes. The Women call'd Δευτεροβοι, i.e. 
" Supper-Carriers, were taken into these Ceremonies, and assist'd at the 
" Sacrifice in Remembrance and Imitation of the Mothers of the young 
" Men and Virgins, upon whom the Lot fell; for thus busily did they 
" run about, bringing Banquets and Refreshments to their Children: 
" And because the good Women then told their Sons and Daughters a 
" great many fine Tales and Stories, to comfort and encourage them un- 
" der the Danger they were going upon, it has therefore still continu'd 
" a Custom, that at this Festival old Tales and Fables should be the chief 
" Discourse. For all these Particularities we are beholden to the Histo- 
" ry of Demon." Besides the Rites already described out of Plutarch, 
" there was always a Race at this Festival: the Contenders were young 
" Men elected out of every Tribe, whose Parents were both living; they 
" ran from Bacchus's Temple to that of Minerva Sciras in the Phalerian 
" Haven; the Place where the Race ended was called Ωοζεύεινον, from 
" the δώρα, Boughs, which the Runners carried in their Hands, and de- 
" posited there. The Conqueror's Reward was a Cup call'd Πεντακάλος, or 
" Πεντακάλι, i.e. Five-fold, because it contain'd a Mixture of five things, 
" viz. Wine, Honey, Cheefe, Meal, and a little Oil.

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ΠΑΓΚΑΔΑΙΑ,

A Festival so call'd ἄφιδ πάντων κλάδων, i.e. from all Sorts of Boughs: 
It was celebrated by the Rhodians, when they prun'd their Vines 

ΠΑΜΒΟΙΩΤΙΑ,

A Festival celebrated (as the Name imports) by all the Boeotians 
who assembled near Coronea, at the Temple of Minerva; firmam'd Itonia, 
from Itonius, the Son of Amphion.

ΠΑΝΑΘΗΝΑΙΑ,

An Athenian Festival in Honour of Minerva, the Protectress of A- 
then. It was first instituted by Erichthonius or Orpheus, and called 
Αθήνα, but afterwards renew'd and amplify'd by Theseus, when he 
had united into one City the whole Athenian Nation, and call'd Παρα-
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Some are of Opinion, that it was much the same with the Roman Quinquatrus, whence it is usual to call it by that Name in Latin. At the first it continued only one Day, but afterwards was prolong'd several Days, and celebrated with greater Preparations, and Magnificence than was usual in the primitive Times.

There were two Solemnities of this Name, one of which was call'd Μεγάλα Παναθηναία, i.e. the great Panathenæa, and was celebrated once in five Years, beginning upon the XXIId of Ἰενατομβεμ. The other was call'd Μεγάλα Παναθηναία, i.e. the lesser Panathenæa, and was kept every third Year; or rather, as some think, every Year, beginning upon the XXIIf, or XXth of Ῥαγσιλειων. In the latter of these there were three Games manag'd by ten Presidents, elected out of all the ten Tribes of Athens, who continu'd in Office four Years. On the first Day at Even, there was a Race with Torches, wherein first Footmen, and afterwards Horfemen contended: The same Custom was likewise observ'd in the greater Festival. The second Contention was εναρξις ἀγών, i.e. a Gymnical Exercise, so call'd because the Combatants therein gave a Proof of their Strength, or Manhood. The Place of these Games was near the River, and call'd from this Festival παναθηναϊων: The Stadium being decay'd by Time, was rebuilt of white Pentelick Marble by Herodes, a Native of Athens, with such Splendor and Magnificence, that the most flately Theatres could not compare with it. The last was a Musical Contention, first instituted by Pericles: In the Songs us'd at this Time, they rehearsed the generous Undertakings of Ἡραμοδιος and Ἀριστογίτων, who oppos'd the Tyranny of Πιθανίτα's Sons; as of Θρασύδαλος also, who deliver'd the Athenians from the thirty Tyrants, impo'd on them by the Lacedaemonians. The first that obtained the Victory, by playing upon the Harp, was Βρυξις a Μιλενεαν: Other musical Instruments were also made use of, especially Flutes, on which they play'd in Concert: There was also a Dance perform'd by a Circular Chorus, of which hereafter: And the Poets contended in four Plays, the last whereof was a Satyr, and all together were nam'd from their Number τὰ Ναυσιβυτια. Besides these, there was a Contention at Σαουμι, in Imitation of a Sea-fight: The Conqueror in any of these Games was rewarded with a Vessel of Oil, which he was permitted to dispose of, how, and where he pleas'd, whereas it was unlawful for any other to transport that Commodity: Farther he received a Crown of thofe Olives which grew in the Academy, and were sacred to Μινερβα, and call'd Μοεια, from μοια, i.e. Death; in Remembrance of the Misfortune of Ηαλίτραθιος, the Son of Νεπτυν, who, in a Rage at his Father's Defeat by Μινερβα, in their Contention about the Name of Athens, offering to cut down the Olive-tree, by the Production of which Μινερβα obtain'd the Victory, mis'd his Aim, and gave himself a fatal Blow: Others derive the Name from μοια, i.e. a Part, because, according to some, these Olives were given by Contribution, all Perfons that posses'd Olive-trees being oblig'd to contribute their Proportions towards the Celebration of this Festival. Beside these, there was a certain Dance call'd Πυρριβία, perform'd by young Boys in Armour, in Imitation of Μινερβα, who, in Triumph over the vanquish'd Sons of Τιταν, danc'd in that Manner. It was usual
usual also, when Athens was brought under the Dominion of the Romans, for Gladiators to contend after the Roman Fashion. No Man was permitted to be present at any of these Games in dy'd Garments, and the Punishment of such Offenders was left to the Discretion of the Athenian Bodies, or President of the Game. Lastly, they offer'd a sumptuous Sacrifice, towards which every one of the Athenian Boroughs contributed an Ox; and of the Flesh that remain'd, a publick Entertainment was made for the whole Assembly.

In the greater Festival most of the same Rites and Ceremonies were practis'd, but were (I suppose) perform'd with greater Splendor and Magnificence, and the Addition of some others, not observ'd in the Lesser, as particularly the Procession in which Minerva's sacred πιτλθ, or Garment, was carry'd: This πιτλθ was woven by a select Number of Virgins call'd Ερυμένες, from Ερυμήν, i.e. Work; these were superintended by two of the Ασπιοτείτης, (of whom I have spok'en before) and enter'd upon their Employment at the Festival Χαλκέα, which was upon the thirtieth Day of Πυνέφιαν: It was of a white Colour without Sleeves, and embroider'd with Gold: Upon it were describ'd the Achievements of Minerva, especially those against the Giants; Jupiter also, and the Heroes, with all such as were famous for valiant and noble Exploits, had their Effigies in it; whence Men of true Courage and Bravery are said to be αξιοι πίτλε, i.e. worthy to be pourtray'd in Minerva's sacred Garment, as in Αριστοπάνες:

Εὐλογησίας βαλούσι θυγ πατέριοι ἱερόν, ὅποι
Ἀδρεσ ἐπον ὅ γις ἀξίοι, κα τὰ πίτλα.

We will our Fathers treat with high Esteem,
Whose brave Exploits are worthy Attica,
Fit to be pourtray'd in Minerva's Vest.

With this πιτλθ they made a solemn Procession, the Ceremonies of which were thus: In the Ceramicus without the City, there was an Engine built in the Form of a Ship, on purpose for this Solemnity; upon this the πιτλθ was hung in the Manner of a Sail, and the whole was convey'd, not by the Beasts, as some have imagin'd, but by subterraneous Machines, to the Temple of Ceres Eleusinia, and from thence to the Citadel, where the πιτλθ was put upon Minerva's Statue, which seems to have been laid upon a Bed strew'd with, or rather compos'd of Flowers, and call'd παλαίς. This Procession was made by Persons of all Ages, Sexes, and Qualities: It was led up by old Men together (as some say) with old Women, carrying Olive-branches in their Hands; whence they are call'd δακλόειοι, i.e. Bearers of Green Boughs: After these came the Men of full Age with Shields and Spears, being attended by the Μινωικοι, or Sojourners, who carry'd little Boats as a Token of their being Foreigners, and were upon that Account call'd Σύγγενες, i.e. Boat-bearers: Then follow'd the Women, attended by the Sojourners Wives, who were nam'd Τηφαιοκεπ, from bearing Water-pots: These
were follow'd by young Men singing Hymns to the Goddesses; they were
crown'd with Millet: Next to these came select Virgins of the first
Quality, call'd Καρνακότοι, i. e. Basket-bearers, because they carry'd cer-
tain Baskets which contain'd some Necessaries for the Celebration of the
holy Rites, which (as also other Utensils requir'd at the Solemnity) were
in the Custody of one, who, because he was chief Manager of the pub-
lick Pomps, Processions, or Embassies to the Gods, was call'd Αργυρος,
and were distributed by him as Occasion requir'd; these Virgins
were attended by the Sojourners Daughters, who carry'd Umbrellas and
little Seats, whence they were call'd Διόρμηται, i. e. Seat-carriers:
Lastly, it is probable that the Boys bore up the Rear; they walk'd in a
fort of Coats worn at Processions, and call'd Παρτομυκαί. The Necessa-
ries for this, as for all other Processions, were prepar'd in a publick Hall
erected for that Use between the Πυραιαν Gate and Τερεσ's Temple; and
the Management and Care of the whole Business belong'd to the Νόμοκυ-
λαιες, which Name denotes Officers appointed to see that the Λαυες, an-
cient Rites, and Customes be observ'd. It was farther usual at this Solem-
nity to make a Gaol-delivery, to present golden Crowns to such as had
done any remarkable Service for the Commonwealth, and to appoint
Men to sing some of Homer's Poems, which Custom was first introduc'd
by Ηππάρχος, the Son of Πηθρατος. Lastly, in the Sacrifices at this,
and other Quinquennial Solemnities, it was customary to pray for the
Prosperity of the Πλαταιας, on Account of the Service they had done
the Athenians at the Battle of Marathon, wherein they behav'd them-
selves with extraordinary Courage and Resolution.

ΠΑΝΑΚΕΙΑ,

In Honour of Panace.'

ΠΑΝΑΔΗΜΟΝ,

The same with the Ασώνες, and Χαλκίδα, and so called from the
great Concourfe of People that us'd to meet at the Solemnity '

ΠΑΝΑΙΑ,

An Athenian Festival * so called from Πανίον, by whom it was first
instituted; or because it was celebrated in Honour of Ζευς, who does
τα πάντα δι'αυτος, i. e. move and turn all things which Way he pleaseth.
Others are of Opinion, that it belong'd to the Moon, and received its
Name, because he does παντοτε ζευς, i. e. move incessantly, for that the
Moon appears both in the Night and Day; whereas the Sun shews him-
self by Day only, and was supposed to rest all Night. It was celebrated
after the Διονυσα, or Festival of Bacchus, because that God is some-
times put for the Sun, or Απόλλω, and was by some reputed to be the Bro-
ther, by others the Son of the Moon.

Of the Religion of Greece.

ΠΑΝΑΡΟΞΟΣ,

An Athenian Festival in Memory of Pandrosus, the Daughter of King Cecrops.

ΠΑΝΑΤΣΙΑ,

Publick Rejoicings, when the Season through its Coldness and Intemperance forc'd the Mariners to stay at Home.

ΠΑΝΕΛΑΗΝΙΑ,

A publick Festival celebrated (as the Name imports) by an Assembly of People from all Parts of Greece a.

ΠΑΝΙΩΝΙΑ,

A Festival celebrated (as the Name signifies) by a Concourfe of People from all the Cities of Ionia b. The Place or Temple in which it was kept, was call'd Πανωίων. It was instituted in Honour of Neptune, firnam'd Heliconius, from Helice a City of Achaia, which afterwards perifh'd by an Earthquake. One thing there was remarkable in this Festival, viz. That, if the Bull offer'd in Sacrifice happen'd to below, it was accounted an Omen of divine Favour, because that Sound was thought to be acceptable to Neptune: To this Homer is thought to allude in these Verses c.

Αὐτὰρ ἐς θυμίν θανατί καὶ θηρίν, ὡς εἰς παῖρος
Ἡρατεὶ ἄκτιόντες ἑλικόνιοι ἀμφί ἀντανακλάνται.

Dying he roar'd, as when a Bull is drawn
About the King of sacred Helice.

ΠΑΝΟΞΕΟΡΤΗ,

An anniversary Solemnity d in Honour of Pan at Athens, where he had a Temple near the Acropolis, the Dedication of which and the Institution of this Festival were upon this Account: When Darius the Persian invaded Attica, one Phidippides was dispatch'd on an Embassy to the Spartans, to defire their Assistence; and, as he was in his Journey about Mount Parthenius near Tegea, Pan met him, and calling him by his Name, bid him to ask the Athenians, What was the Reason why they had no Regard of him, who was their Friend, and had often been serviceable to them, and should continue so to be? Phidippides, at his Return to Athens, related this Vision, which obtain'd so great Credit with the Athenians, that they made a Decree that divine Honours should be paid to that God also.


Εε4
Pan had likewise a Festival in Arcadia, the Country he was believed most to frequent and delight in, at which they used to beat his Statue with Σκίλλας, i. e. Sea-onions: The same was done when they missed of their Prey in Hunting, in Anger (as should seem) at the God, whom they reputed to be President of that Sport; to which Custom Theocritus seems to allude in these Verses,

Καὶ ἐν ταύτῃ ὕβος, ὁ Πάν φόρη, μὴ τύ τι παιδεῖς
Ἀπαθηκοὶ σκίλλανεν ὑπὸ πυρᾶς σί, ἐν ὄμος
Τατίκα μαγισσῶν ὀ το κρίνα τυχεῖ παρεῖν.

Kind Pan, if you propitious to my Prayer
Grant these my Wishes, you no more shall fear
The rig'rous Ufage of Arcadian Boys,
When disappointed of their lovely Prize.  H. H.

Farther, it was customary to offer a scanty Sacrifice, the Reliques of which were not sufficient to entertain those that were present; because, perhaps, they thought the God had frustrated their Hopes of Prey in Hunting; on the contrary, when they had good Success, they were more liberal in paying Honours to him.

ΠΑΝΟΥΙΑ,

See Παραλία.

ΠΑΡΑΛΙΑ,

A Commemoration-day in Honour of an ancient Hero, whose Name was Paralus.

ΠΑΤΖΑΝΕΙΑ,

A Festival in which were solemn Games, wherein free-born Spartans only contended: Also an Oration in Praise of Pausanias, the Spartan General, under whose Conduct the Grecians overcame Mardonius in the famous Battle at Plateæa.

ΠΕΛΩΠΕΙΑ,

A Festival held by the Eleans to Pelops, whom that Nation honoured more than any other Hero. It was kept in Imitation of Hercules, who sacrific'd to Pelops in a Trench, as was usually done to the Manes and Infernal Gods. We are inform'd by Pausanias, that the Magistrates of the Eleans sacrific'd every Year a Ram in the same Manner; and that the Priest had no Share in the Victim, nor any of the Eleans, or other Worshippers were permitted to eat any Part of it; whoever adventur'd to transgress this Rule was excluded from Jupiter's Temple; only the Neck was allotted to one of Jupiter's Officers, who was call'd

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* Theocrit Scholastici, Idyll. vii.   † Enniatiius Odys.  ‡ Pausanias Laconitas.
...from his Office, which was to provide the customary Wood for Sacrifices, it being held unlawful in that Country to employ any other Tree, beside the (λεύκη) White Poplar, to that Use.

ΠΕΛΟΡΙΑ,

A Thessalian Festival, not unlike the Roman Saturnalia. It is thus describ'd by Athenæus: But the Sinopenian Rhetorician, in his Description of Thessaly and Hæmonia, declares that the Saturnalia are a Grecian Festival, and call'd by the Thessalians Peloria; his Words are these: "On a Time when the Pelægians were offering publick Sacrifices, one Pelorus came in, and told one of them, That the Mountains of Tempe in Hæmonia were torn asunder by an Earthquake, and the Lake, which had before cover'd the adjacent Valley, making its Way thro' the Breach, and falling into the Stream of Peneas, had left behind a vast, but most pleasant and delightful Plain: The Pelægians hugg'd Pelorus for his News, and invited him to an Entertainment, where he was treated with all Sorts of Dainties: The rest of the Pelægians also brought the best Provisions they had, and presented them to him; and his Landlord, with others of the best Quality, waited on him by Turns: In Memory of this, when the Pelægians had seated themselves in the new discover'd Country, they instituted a Festival, wherein they offer'd Sacrifices to Jupiter, firmam'd Pelor, and made sumptuous Entertainments, whereto they invited not only all the Foreigners amongst them, but Prisoners also, whom they releas'd from Bonds and Confinement, and Slaves, all whom they permitted to sit down, and waited upon them: This Festival is to this Day observ'd with great Solemnity by the Thessalians, and call'd Πελωρία."

ΠΕΡΙΠΕΤΕΙΑ,

A Macedonian Solemnity.

ΠΕΡΙΦΑΛΛΙΑ,

The same with φαλλαρία, being deriv'd from φαλλας, of which see more in Διονύσια.

ΠΙΤΑΝΑΤΩΝ ΕΟΡΘΗ,

Gymnical Exercises at Pitana.

ΠΑΤΝΘΡΙΑ,

A Festival in Honour of Aglaaurus, King Cecrops's Daughter; or rather of Minerva, who had, from that Lady, the Name of Aglaaurus. At this Time they undress'd Minerva's Statue, and wash'd it, whence the Solemnity was call'd πανυνθείτι, from πανυν, which signifies to wash. It was accounted an unfortunate or inauspicious Day, and...
therefore the Temples (as upon all such Days) were surronded with Ropes, so that no Man could have Admission: The Reason of which Cuftom, with a farther Account of this Solemnity, we have in Plutarch's Alcibiades; “The Feftival (faith he) of the Goddes Minerva, call'd "Παυσανίας, was celebrated on the twenty-sixth of Thargelion, with "certain mysterious Obseruances unlawful to be reveal'd, which were "perform'd by Perfons call'd Περσίας, who divested the Goddes's "Image of all its Ornaments, and kept it close cover'd: Whence it is, "that the Athenians esteem this Day most inauspicious, and never go "about any thing of Importance upon it: And therefore, it falling "out that Alcibiades's Return from Exile happening upon this Day, ma-
"ny were much concern'd at it, looking upon the Time of his Arrival "to be a dangerous Omen, and imagining that the Goddes did not "graciously receive him, but, in Token of Difpleafure, hid her Face "from him: But, for all this, Things went on prosperously and suc-
ceeded according to his With.” Farther, it was cuftomary at this Fe-
stival, to bear in Procession a Clufter of Figs, which was call'd Ηγυπ-
τεια or Ηγυπτεια, from Ηγυπτος, which signifies to lead the Way, because Figs were Ηγυπτος τοις Ηγιασθαι, i.e. Leaders to Humanity, and a civil Course of Life: For when Men left off their ancient and barbarous Diet of Acorns, the next Thing they us'd for Food was Figs.

ΠΟΛΕΙΑ,
A Solemnity at Thebes m in Honour of Apollo, firnam'd Πωλιός, i.e. Gray, becaufe he was repreffented in this City (contrary to the Prac-
tice of all other Places) with grey Hairs. The Victim was a Bull, but it once happening that no Bulls could be procur'd, an Ox was taken from the Cart and sacrifi obed; whence the Cuftom of killing labouring OXen, which till that Time was looked on as a capital Crime, firft commenc'd.

ΠΟΜΠΕΩΝ ΔΑΙΜΟΝΟΣ ΕΟΡΘ, A Feftival mention'd by Hefychius. There was an Image at this So-
lemnity, call'd by a peculiar Name Στιμμασταιον.

ΠΟΣΕΙΔΙΑ, or ΠΟΣΕΙΔΙΑΝΙΑ,
In Honour of Ποσειδῶν, i.e. Neptune, to whom also they offer'd a solemn Sacrifice call'd Ορειδιον a.

ΠΡΙΑΝΕΙΑ, A Feftival in Honour of Priapus.

ΠΡΟΧΡΟΞΙΑ, or ΠΡΗΡΟΞΙΑ, Sacrifices offer'd πρὸς τὰ ἀφέσεις, i.e. before Seed-time, to Ceres,

m Παυσανίας Βαυτικής, * Ηεγυπτικός, " Ηεγυπτικός, Σωτίδας, Αριστοφάνης Σεβολ.

Equil.who
who was hence firnam’d Πενετσια. They were call’d by the common People Πεναχπεια, from δακη, which sometimes signifies the same with σιτη, i.e. Bread Corn; whence comes Διηντερ δακη, i.e. Ceres’s Corn in Homer p. The first Institution of these Sacrifices was by the Command of one Αυθιας a Prophet, who gave out that this was the only Method to appease the incens’d Goddess, who had at that Time afflicted not Athens only, where this Solemnity was observ’d, but all the other Parts of Greece, with a grievous Famine.

ΠΡΟΛΟΓΙΑ,

A Festival celebrated by the Inhabitants of Laconia, before they gather’d their Fruits q.

ΠΡΟΜΑΧΙΑ,

A Festival, in which the Λακεδαιμονιας crown’d themselves with Reeds r.

ΠΡΟΜΕΘΕΙΑ,

An Athenian Solemnity celebrated in Honour of Προμηθευς, with Torch-races, in Remembrance that it was the first that taught Men the Use of Fire.

ΠΡΟΣΧΑΙΡΗΤΗΡΙΑ,

A Day of Rejoicing, when a new married Wife went to cohabit with her Husband s.

ΠΡΟΤΕΛΕΙΑ,

A Solemnity before Marriage, of which afterwards.

ΠΡΟΤΡΡΓΕΙΑ,

A Festival in Honour of Νειτυνη and of Βακχος, firnam’d Περηπυνης, or Πεστηραια, και της τρυγων, i.e. from new Wine.

ΠΡΟΦΟΑΖΙΑ,

A Festival so call’d άπ τη προφαζαι, from preventing, or coming before. It was observ’d by the Κλαζωνιας, in Remembrance that they made themselves Masters of Leuca, by coming to the Celebration of a Sacrifice before the Κυμαιανυ.

ΠΡΟΧΑΡΙΣΤΗΡΙΑ,

A solemn Sacrifice which the Αθηναιαν Magistrates yearly offer’d to Μινερβα, when the Spring began first to appear t.

* Vide Annotationes nostras in Flutarchum De Audienabis Poetis. 4 Hesychius.
* Athenaeus, lib. xy.
* Aristophanis Scholiast. Ratis.
* Harpocrat., Suid.
* Hesychius.
* Diodor, Sicul., lib. xv.
* Suidas.
A Festival celebrated by the Cretæans and Theffalians, in Memory of Protesilaus, who was the first Grecian slayn by Heròs.

An Athenian Festival, sometimes call'd πανοσία, or πανολία, of πάντας εἰσὸν καρπάς τῇ ὁλῇ, i. e. because Theseus and his Companions were entertain'd with all Manner of Fruits; the former and more usual Name is deriv'd ἀπὸ τῆς ἑλευ. πύνας, i. e. from boiling Pulse, as was usual upon that Day; the Reason of which Custom, with a farther Account of this Solemnity, I will give you in the Words of Plutarch:

"Theseus, after the Funeral of his Father, pay'd his Vows to Apollo up on the seventh of Pyanepson; for, on that Day, the Youths that return'd with him safe from Crete, made their Entry into the City. They say alfo, that the Custom of boiling Pulse was deriv'd from hence, because the young Men that escap'd, put all that was left of their Provision together, and boiling it in one common Pot, feafted themselves with it, and with great Rejoicing did eat all together. Hence alfo they carry about an Olive-branch bound about with Wool (fuch as they then made ufe of in their Supplications) which was call'd Εἰρησίων, (from Εἰρήσομαι, i. e. Wool) and crown'd with all Sorts of First-fruits, to signify that Scarcity and Barrenness were ces'd; finging in their Proceffion this Song:

Εἰρήσιων, τῶν ρίζων, καὶ ποικὸς ἄρτων,
Καὶ μιλησίων κατοικίων,
Καὶ κυλίνδρῳ στίχοροι, ὅποι ἔμμεθον καθύδροι.

Εἰρήσιων, Figs produce,
And wholſome Bread, and chearful Oil,
And Honey, labouring Bees sweet Toil,
But above all Wine's noble Juice;
Then Cares thou in the Cup shalt sleep,
And full of Joy receive soft Sleep.

Mr. Duke.

Tho' some are of Opinion, that this Custom is retain'd in Memory of the Heraclidae, who were thus entertain'd, and brought up by the Athenians: But the former Account is more generally receiv'd. It may be added farther, that the Εἰρήσιων, when it was carried about in Honour of Apollo, was of Laurel; when of Minerva, of Olive; because those Trees were believ'd to be most acceptable to those Deities: When the Solemnity was ended, it was customary for them to erect it before their Houfe-doors, thinking it an Amulet, whereby Scarcity and Want were prevented.

* Pindari Scholiastes Ithbm. Od. i. Lucianus, Deor. Concil.  a Ἡσαπεράθειαν.
Plutarchus Theofa. Ἡσυχίως.
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ΠΤΑΙΑΙΑ,

A Festival at Pyla 6, otherwise call'd Thermopyla, in Honour of Ceres, firnam'd from that Place Pylea.

ΠΥΡΣΩΝ ΕΟΡΤΗ,

i. e. The Festival of Torches: It was observ'd at Argos, and instituted in Memory of the Torches lighted by Lyncus and Hypermenæus, to sig-nify to each other, that they had both escap'd out of Danger 4.

ΠΑΒΑΟΤ, ἈΝΑΛΗΤΙΧ,

i. e. The Reception or Elevation of the Rod. It was an anniver-sary Day in the Island of Cos, at which the Priests carry'd a Cypress-tree 6.

ΠΑΥΟΔΙΟΝ ΕΟΡΤΗ,

A Part of the Διερύσσα, or Festival of Bacbus, at which they re-peated Scraps of Songs or Poems, as they walk'd by the God's Statue 6.

ΣΑΒΑΖΙΑ,

Nocturnal Mysteries in Honour of Jupiter Sabazius 8, into which all that were initiated, had a golden Serpent put in at their Breasts, and taken out at the lower Parts of their Garments; in Memory of Jupiter's ravishing Proserpina, in the Form of a Serpent. Others 9 are of Opin-ion, that this Solemnity was in Honour of Bacbus firnam'd Sabazius, from the Sabæ, who were a People of Thrace; and 'tis probable this Festival was not first instituted by the Grecians, but deriv'd to them from the Barbarians (such were the Βρακιαντ who were the Βρακιαντ reputed) amongst whom, Suidas tells us, οὐκολον was the same with ὑδατω, i. e. to shout, ὑδῶν, as was usual in the Festival of Bacbus: Add to this, that Bacbus's Priests were by the Βρακιαντ call'd Σανῖος.

ΣΑΡΟΝΙΑ,

A Festival in Honour of Diana 1 firnam'd Saronia, from Saro, the third King of Τρακες, by whom a Temple was erected, and this Festival instituted to her.

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4 Strabo, lib. ix. 6 Pausianias Corinthiacis. e Hippocratis Epistola ad S. P. Q.  
Abderitan. 1 Athenaeus init. lib. vii. 6 Clemens Protrept. Arnobius, lib. v.  
8 Diodorus Siculus, lib. iv. Aristophanis Scholia ses Vespis Harpocratis. 1 Paus-

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* ΣΕΙ*
Of the Religion of Greece.

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ΣΕΙΣΑΧΟΕΙΑ.

i.e. A Shaking off the Burthen. It was a publick Sacrifice at Athens, in Memory of Solon's Ordinance, whereby the Debts of poor People were either entirely remitted; or at least the Interest due upon them lefien'd, and Creditors hinder'd from seizing upon the Persons of their Debtors, as had been customary before that Time  

ΣΕΜΕΛΗ.

A Festival mention'd by Hesychius; and observ'd, it may be, in Memory of Semelē, Bacchus's Mother.

ΣΕΠΘΠΙΟΝ,

A Delphian Festival, celebrated every ninth Year, in Memory of Apollo's Victory over Python. The chief Part of the Solemnity was a Representation of Python pursu'd by Apollo

ΣΟΕΝΙΑ.

At Argos. It might perhaps be celebrated in Honour of Minerva, who was firnam'd Σενίας, from σένυς, i.e. Strength.

ΣΚΕΙΡΑ, or ΣΚΙΡΑ, or ΣΚΙΡΟΦΟΡΙΑ.

An anniversary Solemnity at Athens, upon the twelfth Day of Scirophorion, in Honour of Minerva, or, as some say, of Ceres and Proserpina. The Name is derived from Sciras, a Borough between Athens and Eleusis, where there was a Temple dedicated to Minerva, firnam'd Sciras, from that Place: Or from one Scirus, an Inhabitant of Eleusis; or from Sciron of Salamis; or from σκίρος, i.e. Chalk, or white Plaister, of which the Statue dedicated to Minerva by Theseus, when he return'd from Crete, was compos'd: Or from σκίης, i.e. an Umbrella, which was at this Time carry'd in Procession by Eretheus's Priest, or some of the sacred Family of Butas, who, to distinguish them from others that made false Pretenions to that Kindred, were call'd Βετεσκουδάες, i.e. the genuine Offspring of Butas: Tho' those that order'd this Procession were wont to make use of Δέσ νιάδα, i.e. the Skins of Beasts sacrifice'd to Jupiter, firnam'd Μενίκχας, and Κτύσις, of which Titles I have spoken before. Farther, there was at this Festival a Race call'd Όχυροί, because the young Men that contended therein, did φέρεν τός βόρκας, i.e. carry in their Hands Vine-branches full of Grapes.

ΣΚΙΕΡΙΑ, or ΣΚΙΕΡΑ,

At Ales in Arcadia, in Honour of Bacchus, whose Image was expos'd ὑπὸ τῇ σκιρή, i.e. under an Umbrella, whence it is probable
the Name of this Festival was deriv’d. At this Time the Women were beaten with Scourges, in the same Manner with the Spartan Boys at the Altar of Diana Orthia, which they underwent in Obedience to a Command of the Delphian Oracle.

ΣΚΙΑΛΩΝ ΕΟΡΤΗ,
i. e. The Festival of Sea-onions. It was observ’d in Sicily; the chief Part of it was a Combat, wherein Youths beat one another with Sea-onions: He that obtain’d the Victory was rewarded by the Gymnasiarch with a Bull q.

ΣΠΟΡΤΙΑ,
Mention’d by Hesychius.

ΣΘΗΝΙΑ,
An Athenian Solemnity’, wherein the Women made Jefts and Lampoons upon one another; whence συνιώσαε signifies to abuse, ridicule, or speak Evil of one another.

ΣΤΟΦΕΙΑ,
At Eretria, in Honour of Diana Stophia.

ΣΤΤΜΦΑΛΙΑ,
At Stymphalius in Arcadia, in Honour of Diana, nam’d from that Place Stymphalia.

ΣΤΙΚΟΜΙΣΤΗΡΙΑ,
See Θαλώσια.

ΣΤΝΟΙΚΙΑ,
See Ξυνία.

ΣΤΡΑΚΟΤΣΙΩΝ ΕΟΡΤΑΙ,
Syracusan Festivals, one of which Plato mentions; it continu’d ten Days, during which Time the Women were employ’d in offering Sacrifices.

Another we read of in Tully *, which was celebrated every Year by vast Numbers of Men and Women, at the Lake near Syracuse, through which Pluto was said to have descended with Proserpina.

ΣΤΡΜΑΙΑ,
Games at Sparta γ, the Prize of which was συμαια, i. e. a Mixture of Fat and Honey.

* Theocriti Scholiast. idyl. vii.  b Hesychius, Suidas.  c Athenæus lib. vi.  d Pausanius Arcadici.  e Epistola ad Dionis propinques.  f Orat. in Verrem vi.  g Hesychius.
Sacrifices and Thanksgivings for Deliverances out of Dangers. One of these Festivals was kept at Sicyon on the fifth of Anthesterion to Jupiter Ζώνης, the Saviour; that City having been on that Day deliver'd by Atratus from the Macedonian Tyranny.

TAI NAPI A,

In Honour of Neptune surnam'd Tanarius from Tanarus, a Promontory in Laconia, where there was a Temple dedicated to him. The Worshippers were call'd Taunaetans.

TA LAI A TH E S,

Gymnical Exercises in Honour of Jupiter Tanaius, as Meursius conjectures from the Words of Hesychius.

TA T P E I A,

In Honour of Neptune, as Hesychius reports: Perhaps it was the same with that mention'd by Athenaeus, and celebrated at Ephesus, wherein the Cup-bearers were young Men, and call'd Taψετ.

TA T R O P O L E T A,

In Honour of Diana TaupoxoλΘ, of which Sirname there are various Accounts; the most probable is that which derives it from Scythia Taurica, where this Goddess was worshipped.

TA T R O X O L A I A,

At Cyzicus.

TEΣΣA PAKA KON TON,

The Fortieth Day after Child-birth, upon which the Women went to the Temples, and paid some grateful Acknowledgments for their safe Delivery; of which Custom I shall give a farther Account in one of the following Books.

TI Ο H N I A I A,

A Spartan Festival, in which the Τιθύμαι, or Nurses, convey'd the Male-Infants committed to their Charge to the Temple of Diana Corythallia, which was at some Distance from the City, being seated not far from that Part of the River Tiaffa, which was near Clea; here they offer'd young Pigs in Sacrifice, during the Time of which some of

them danc'd, and were call'd Κεπτομαλησεων; others expos'd themselves in antick and ridiculous Postures, and were nam'd Κυεινοί. They had likewise a publick Entertainment at this, and some other Times, which was call'd καιρυς, and to partake of it κοινετέον: The Manner of it was thus: Tents being erected near the Temple, and Beds furnish'd therein, and cover'd with Tapestry, all the Guests, as well Foreigners as Natives of Lactonia, were invited to Supper, where every Man had his Portion allotted, which was distribute to him together with a small Loaf of Bread call'd ευκιουλογο: farther also, each of them receiv'd a Piece of new Cheese, Part of the Belly and Tripes, and (instead of Sweet-meats) Figs, Beans, and green Vetches.

ΤΙΤΑΝΙΑ,

In Memory of the Titanes.

ΤΑΝΠΟΛΕΜΕΙΑ,

Games celebrated "at Rhodes, in Memory of Tlepolemus, upon the twenty-fourth Day of the Month Τευτηκος, wherein not Men only, but Boys were permitted to contend, and the Victors were crown'd with Poplar.

ΤΟΝΕΙΑ,

The Institution and Manner of this Solemnity are describ'd in Αθηνας, who tells us it was kept at Samos: The chief Ceremony consist'd in carrying Τυνό's Image to the Sea-shore, and offering Cakes to it, and then restoring it to its former Place; which was done in Memory of its being stolen by the Τυρρηνιανός, and (when their Ships were Ray'd in the Haven by an invisible Force, which hinder'd them from making away) expos'd upon the Shore. The Name of this Festival is deriv'd απὸ τὸ συντονως σὲλευτοθώμα τὸ βετος, i. e. from the Image's being fast bound by those that first found it, because they imagin'd it was going to leave them.

ΤΟΕΑΡΙΑΙΑ,

At Athens," in Memory of Taxarī, a Scythian Hero, who died there, and went under the Name of ἵππος ἱαστις, i. e. the foreign Physician.

ΤΡΙΚΑΛΙΑ,

An Anniversary Festival "celebrated by the Ionians that inhabited Αροε, Αυθεα, and Μεσαίης, in Honour of Diana Triclaria, to appease whose Anger for the Adultery committed in her Temple by Μεναλίππος and Κομενθο the Priestes, they were commanded by the Delphian Oracle to sacrifice a Boy and a Virgin, which inhuman Culfom continu'd till after the Trojan War.

" Moschopulus Collect. Dict. Attica. Lib. xv. k Lucianus Scythe. b Pindari Scholiae Olymp. Od. vii. 1 Pausanias Arkaitis. ff TPI-
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**ΤΡΙΟΝΙΑ,**

Solemn Games dedicated to Apollo Triopius. The Prizes were Tripods of Brass, which the Victors were oblig'd to consecrate to Apollo.

**ΤΡΙΤΟΠΑΤΟΡΕΙΑ,**

A Solemnity, in which it was usual to pray for Children to the Θεοί γενεσιοί, or Gods of Generation, who were sometimes call'd Τειωμάτωρες. Of these I shall have occasion to speak afterwards.

**ΤΡΙΠΟΝΗΤΑΙ,**

A Festival mention'd by Hesychius.

**ΤΡΟΦΟΝΙΑ,**

Solemn Games celebrated every Year at Lebadea, in Honour of Triphonius.

**ΤΤΠΑΙ,**

Mentioned in Hesychius.

**ΤΤΡΒΗ,**

Celebrated by the Achaenians, in Honour of Bacchus.

**ΤΑΚΙΝΟΙΑ,**

An Anniversary Solemnity at Amycla in Laconia, in the Month Hecatomboea, in Memory of the beautiful Youth Hyacinthus, with Games in Honour of Apollo. It is thus describ'd by Athenæus: "Po- "lycrates reports in his Laconicks, That the Laconians celebrate a Fe- "tival call'd Hyacinthia, three Days together; during which time "their Grief for the Death of Hyacinthus is so excessive, that they nei- "ther adorn themselves with Crowns at their Entertainments, nor eat "Bread, but Sweet-meats only, and such like things; nor sing Paeans "in Honour of the God, nor practive any of the Customs that are "usual at other Sacrifices; but having supp'd with Gravity, and an "orderly Composednefs, depart. Upon the second Day there is Vari- "ety of Spectacles, frequented by a vast Concourse of People; the "Boys, having their Coats girt about them, play sometimes upon the "Harp, sometimes upon the Flute, sometimes strike at once upon all "their Strings, and sing Hymns in Honour of the God (Apollo) in A-

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"napajlick Numbers, and shrill, acute Sounds. Others pass over the
"Theatre upon Hor'bes richly accoutred; at the fame time enter Choirs
"of young Men singing some of their own Country Songs, and a-
"mongst them, Persons appointed to dance according to the ancient
"Form, to the Flute and Vocal Mufick. Of the Virgins some are
"usur'd in riding in Chariots made of Wood, cover'd at the Top, and
"magnificently adorn'd; others in Race-Chariots. The whole City is
"fill'd with Joy at this Time, they offer multitudes of Victims, and
"entertain all their Acquaintance and Slaves; and so eager are they to
"be present at the Games, that no Man stays at Home, but the City is
"left empty and desolate."

ΤΒΡΙΣΤΙΚΑ,

At Argos upon the sixteenth, or rather upon the New Moon of the
Month call'd by the Argives Hermeas. The chief Ceremony was, that
the Men and Women exchang'd Habits, in Memory of the generous
Achievement of Telephilla, who, when Argos was besieged by Cleomenes,
having lifted a sufficient Number of Women, made a brave and vigorous
Defence against the whole Spartan Army.

ΤΑΡΟΦΟΡΙΑ,

A Solemnity so call'd ἀνέ φερεν ὑ' ὄν, i.e. from bearing Water:
and kept at Athens in Memory of those that perish'd in the Deluge.
Another Festival was celebrated at Αἴγινα to Apollo, in the Month
Delphinius.

ΤΜΝΙΑ,

At Orcbomenos, and Mantinea, in Honour of Diana Hymnia.

ΤΣΕΡΠΙΑ,

A Festival at Argos, in Honour of Venus. The Name is deriv'd from υς, i.e. a Sow, because Sows were sacrific'd to this Goddess.

ΦΑΙΝΙΑ,

Φαγνία, or Φαγνία, or Φαγκιποι, or Φαγκιποί, was a Festival
so call'd from φαγετόν, and πίνετον, i.e. to eat and drink, because it
was a Time of good Living. It was observ'd during the Dionysia, and
belong'd to Bacchus.

ΦΑΙΝΩΝ,

A Festival mention'd by Eustathius, and (as the Name imports) of
the same Nature with the former.

1 Plutarch. Virt. Mulier. Polyæus lib. viii. 2 Ἐτυμολογίαι Εὐκλ. 3 Πίν-
dari Scholiai; Nemeon. Od. v. 4 Athenæus, lib. iii. 5 Idem. lib. vii.
" Od. v. 6 Od. v. 7 Od. v. 8 Jem. lib. vii.
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Of Mammastria,

Mention'd by Hesychius.

A Festival of Bacchus, being a Preparative to the Ανωνυμία.

A Festival at Cyzicum, wherein a black Heifer was sacrific'd to Pheraphatta, or Proserpina.

O p i a,

In Honour of Phosphorus or Lucifer.

X

X a l k e i a,

So call'd from ἁλκίς, i.e. Brass, because it was celebrated in Memory of the first Invention of working that Metal, which is owing to Athens. It was call'd Πάρινθως, because ὁ πάρινθως, i.e. the noble Athenian Nation, assembled to celebrate it. Sometimes also this Festival was call'd Αθηνά, because it was kept in Honour of Aθην, or Minerva, who was the Goddess of all Sorts of Arts and Inventions, and upon that Account nam'd Ἑργας, from Ἑργα, i.e. Work. Afterwards it was only kept by Mechanicks and Handy-crafts-men, especially those concern'd in Brass-work, and that in Honour of Vulcan who was the God of Smiths, and the first that taught the Athenians the Use of Brass.

X αλκιοικία,

An anniversary Day at Sparta, on which the young Men assembled in Arms to celebrate a Sacrifice in the Temple of Minerva, sirnam'd χαλκεια, from her Temple which was made of Brass. The Ephori were always present to give Directions for the due Performance of the Solemnity.

X a o n i a,

A Festival celebrated by the Chaonians in Epirus.

X a r i λα,

A Festival observ'd once in nine Years by the Delphians, whereof we have
have this Account in Plutarch: "A great Drought having brought a
Famine upon the Delphians, they went with their Wives and Children
as Supplicants to the King's Gate, who distributed Meal and Puls to
the more noted of them, not having enough to supply the Necessities
of all: But a little Orphan Girl coming and importuning him, he
beat her with his Shoe, and threw it in her Face; she indeed was a
poor vagrant Beggar, but of a Disposition no ways mean or ignoble;
wherefore unable to bear the Affront, she withdrew, and untying her
Girdle, hang'd herself therewith. The Famine hereupon increasing,
and many Diseases accompanying it, the Pythia was consulted by the
King, and answer'd, that the Death of the Virgin Charila, who slew
herself, must be expiated: The Delphians, after a long Search, dis-
cover'd at length, that the Maid, who had been beaten with the
Shoe, was call'd by that Name, and instituted certain Sacrifices mixt
with expiatory Rites, which are religiously observ'd every ninth Year
to this Day: The King presides at them, and distributes Meal and
Pulse to all Persons, as well Strangers as Citizens: And Charila's Ef-
figies being brought in, when all have receiv'd their Dole, the King
smites it with his Shoe, then the Governours of the Thyades conveys it
to some lonefome and desolate Place, where a Halter being put about
its Neck, they bury it in the same spot of Ground where Charila was
inter'd."

ΧΑΡΙΞΙΑ,

A Festival celebrated in Honour of the Charites, or Graces, with
Dances, which continu'd all Night; he that was awake the longest, was
rewarded with a Cake call'd Πυγμύς.

ΧΑΡΙΣΤΗΡΙΑ ΕΛΕΤΟΕΡΙΑΣ,

A Thanksgiving-Day at Athens upon the twelfth of Boedromion,
which was the Day wherein Thrasybulus expell'd the thirty Tyrants, and
restor'd the Athenians their Liberty.

ΧΑΡΜΟΣΤΝΑ,

At Athens.

ΧΕΙΡΟΠΟΝΙΑ,

A Festival celebrated by the Χειροπόνιοι, or Handy-crafts-men.

ΚΕΛΙΔΟΝΙΑ,

A Festival at Rhodes in the Month Boedromion, wherein the Boys
went from Door to Door begging, and singing a certain Song, the doing
which was call'd χαλεθυρίαν, and the Song itself was nam'd Χελιδόνιαν,
because it was begun with an Invocation of the Χελιδών, or Swallow: It is set down at large in Athenæus, and begins thus:

1 Græc. Quæst. 2 Enstat. Odyss. 2. 3 Plutarch. de Gloria Atheniens.
4 Hesychius. 5 Idem. 6 Athenæus, lib. viii.

F f 3

ΗΛΩΔ
It's said, to have been compos'd by Cleobulus the Lindian, as an Artifice to get Money in a Time of publick Calamity. In like manner, to sing the Song wherein a Raven, in Greek Kopoyn, was invok'd, they called xepovitew. And it seems to have been customary for Beggars to go about and sing for Wages; so Homer is said to have done, earning his Living by singing a Song call'd επεσιών.

ΧΟΟΝΙΑ.

An anniversary Day kept by the Hermionians, in Honour of Ceres, surnam'd Chthonia, either because she was Gods of the Earth, which is call'd in Greek Χθων, or from a Damfels of that Name, whom Ceres carry'd from Argolis to Hermione, where she dedicated a Temple to the Gods. The manner of this Festival is thus described by Pausianius "; "Ceres herself is nam'd Chthonia, and under that Title is honour'd with a Festival, celebrated every Summer in this Method: A Procesion is led up by the Priests of the Gods, and the Magiftrates that Year in Office, who are follow'd by a Crowd of Men and Women; the Boys also make a solemn Procesion in Honour of the Gods, being in white Apparel, and having upon their Heads Crowns compos'd of a Flower, which is by them call'd Κολυμβιδολογος, but seems to be the same with Hyacinth, as appears as well by the Bigness and Colour, as from the Letters incrib'd upon it in Memory of the untimely Death of Hyacinthus. This Procesion is follow'd by Perfons that drag an Heifer untam'd, and newly taken from the Herd, fast bound to the Temple, where they let her loose; which being done, the Door-keepers, who till then had kept the Temple-gates open, make all fast, and four old Women being left within, and arm'd with Scithes, they pursue the Heifer and dispatch her, as soon as they are able, by cutting her Throat. Then the Doors being open'd, certain appointed Perfons put a second Heifer into the Temple, afterwards a third, and then a fourth, all which the old Women kill in the fore-mention'd manner; and, 'tis obervations, that all fall on the same Side."

XΙΤΩΝΙΑ,

In Honour of Diana, surnam'd Chitonia, from Chitone, a Borough in Attica, where this Festival was celebrated.

Another Festival of this Name was celebrated at Syracuse, with Songs and Dances proper to the Day.

XΑΟΕΙΑ,

A Festival celebrated at Athens upon the sixth of Thargelion with

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Sports and Mirth, sacrificing a Ram to Ceres, worshipp'd in a Temple in or near the Acropolis of Athens, under the Title of Χλόν, which Name, tho' Pausanias thought to bear a hidden and mystical Sense, understood by none but the Priests themselves, yet perhaps it may be derived from Χλόν, i.e. Gras, because Ceres was Goddess of the Earth, and all the Fruits thereof; and is the same with the Epithet of Εὖ-χλός, or fertile, which is apply'd to her by Sophocles.

Where this Conjecture seems to be approv'd by the Scholastic, who tells us, that Ceres, sirnamed Euχλός, was worshipp'd in a Temple near the Acropolis, which can be no other than that already mention'd. Add to this, that Gyraldus is of Opinion that Ceres is call'd Χλόν amongst the Greeks, for the same Reason that amongst the Latins she is nam'd Flava, the Cause of which Title is too well known to be accounted for in this Place.

See Aphthyia.

In Honour of Bacchus.

See Aphthyia.

A Festival in Honour of Bacchus, Οὐφάδυς, i.e. Eater of raw Flesh, of which I have spoken in the former part of this Chapter. This Solemnity was celebrated in the same manner with the other Festivals of Bacchus, wherein they counterfeited Phrenzy and Madness; what was peculiar to it was, that the Worshippers us'd to eat the Entrails of Goats raw and bloody, which was done in Imitation of the God, to whom the Sirname by which he was ador'd at this Solemnity was given for the like Actions.

Solemn Sacrifices, consisting of Fruits, and offer'd in Spring, Summer, Autumn, and Winter, that Heaven might grant mild and temperate Weather. These, according to Meursius, were offer'd to the

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Goddeses call'd Ωeas, i.e. Hours, who were three in Number, attended upon the Sun, presided over the four Seasons of the Year, and were honour'd with Divine Worship at Athens.

C H A P. XXI.

Of the Publick Games in Greece, and the Principal Exercifes used in them.

I COME in the next place to the four publick and solemn Games, which were peculiarly term'd i.e. i.e. sacred; partly from the Esteem they had all over Greece, from every part of which vast Multitudes of Spectators flock'd to them; and partly because they were instituted in Honour of the Gods or deify'd Heroes, and always begun with sacrificing to them, and concluded in the same religious manner.

Their Names, together with the Persons to whom they were dedicated, and the Prizes in each of them, are elegantly compriz'd by Archias in the two following Diffichs,

Τιταγει υνιν θυσίαν αυ Ελλάσα, τιταγει ιπι,
Οι δυ πις Στρών οι δυς ο αθανάτοις,
Ζιωβ, Αυτοίδας, Παλαϊκος, Αρχαίος,
Αθλα ζ κότοις, μιλα, σιλνα, πίτυς.

Such as obtain'd Victories in any of these Games, especially the Olympick, were universally honour'd, nay, almost ador'd: At their Return home they rode in a triumphal Chariot into the City, the Walls being broken down to give them Entrance; which was done (as Plutarch is of Opinion) to signify, that Walls are of small Use to a City that is inhabited by Men of Courage and Ability to defend it. At Sparta they had an honourable Post in the Army, being plac'd near the King's Person. At some Places they had Presents made to them by their native City, were honour'd with first Places at all Shews and Games, and ever after maintain'd at the publick Charge. Cicero reports, that a Victory in the Olympick Games was not much less honourable than a Triumph at Rome. Happy was that Man thought, that could but obtain a single Victory: If any Person merited repeated Rewards, he was thought to have attain'd to the utmost Felicity that human Nature is capable of: But if he came off Conqueror in all the Exercizes, he was elevated above the Condition of Men, and his Actions styl'd wonderful Victories. Nor did their Honours terminate in themselves, but were extended to all about them; the City that gave them Birth and Education was esteem'd more honourable and au-
gust; happy were their Relations, and thrice happy their Parents. It is
a remarkable Story, which Plutarch relates of a Spartan, who meet-
ing Diogoras, that had himself been crown'd in the Olympian Games, and
seen his Sons and Grand-children Victors, embrac'd him and said, Die,
Diogoras, for thou canst not be a God. By the Laws of Solon a hundred
Drachms were allow'd from the publick Treasury to every Athenian,
who obtain'd a Prize in the Isthmian Games; and five-hundred Drachms
to such as were Victors in the Olympian Games. Afterwards the latter of these
had their Maintenance in the Prytaneum, or publick Hall of Athens.
At the same Place it was forbidden by the Laws to give Slaves or Har-
lots their Names from any of these Games, which was accounted a Dis-
honour to the Solemnities, as hath been elsewhere observ'd. Hence
there is a Dispute in Athenæus, how it came to pass, that Nemea the
Minstrel was so call'd from the Nemean Games.

There were certain Persons appointed to take care that all things
were perform'd according to Custom, to decide Controversies that hap-
pen'd amongst the Antagonists, and adjudge the Prizes to those that
merited them: These were call'd αἰσθητοὶ, βεβηριατοί, ἀναφέρατοί,
ἀνωτότιτοι, ἀντωνιότιτοι, ἀποπλεύτοι, though betwixt these two Phoanor-
nus makes a Distinction, for ἀποπλεύτοι, he tells us, was peculiar to Gym-
ical Exercises; whereas the former was sometimes apply'd to Musical
Contentions. They were likewise call'd θάλης θάλαι, and ἀκροθοφόροι, from
ἀκρόθοροι, i.e. a Rod, or Scepter, which these Judges, and, in general,
all Kings and great Magistrates, carry'd in their Hands.

After the Judges had pass'd Sentence, a publick Herald proclaim'd
the Name of the Victor, whence η δοσεὺς in Greek, and praedicare in
Latin, signify to commend or proclaim any Man's Praifes. The Token
of Victory was in most Places a Palm-branch; which was presented to
the Conquerors, and carry'd by them in their Hands; which Custom
was first introduc'd by Theseus, at the Institution of the Delian Games,
those others will have it to be more antienter: Hence palmam dare,
to yield the Victory; and plurimum palmarum bonus, in Tully, a Man
that has won a great many Prizes.

Before I proceed to give a particular Description of the Grecian
Games, it will be necessary to present you with a brief Account of the
principal Exercises us'd in them, which were as follow:
Πεντάθλον, or Κυνικόρτιον, which consisted of the five Exercises
contain'd in this Verse.

Αλκα, πολυκένα, αλκον, ἀκόνα, πιλυν.
i.e. Leaping, Running, Throwing, Darting, and Wrestling. Instead
of Darting, some mention Boxing, and others may speak of other Exer-
cises different from those, which have been mention'd. For πενταθλα
seems to have been a common Name for any Five Sorts of Exercise per-
form'd at the same time. In all of them there were some Customs that
deferve our Observation.

Δεσμός, or the Exercise of Running, was in great Esteem amongst

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* Pelepsida.
* Plutarch. Solone.
* Lib. xiii.
* Plutarch. These.
* Lib. i. cap. x. Lib. iv. cap. xii.
* Plutarch. Thev.
the ancient Grecians, infomuch, that such as prepar’d themselves for it thought it worth their while to use Means to burn or parch their Splicee, because it was believ’d to be an Hindrance to them, and retard them in their Courfe. Homer tells us, that Swiftnefs is one of the most excellent Endowments a Man can be blef’d withal 8.

No greater Honour has e’er been attain’d, Than what strong Hands, or nimble Feet have gain’d.

Indeed, all those Exercifes, that conduc’d to fit Men for War, were more especially valued: Now Swiftnefs was look’d upon as an excellent Qualification in a Warrior, both because it serves for a sudden Assault and Onset, and likewise for a nimble Retreat; and therefore it is not to be wonder’d that the constant Character which Homer gives of Achilles, is, that he was παϊδεις ἀόιδος, or Swift of Foot: And in the holy Scripture, David, in his poetical Lamentation over those two great Captains, Saul and Jonathan, takes particular Notice of this warlike Quality of theirs; They were (says he) swifter than Eagles, stronger than Lions. To return; the Courfe was call’d σάδον, being of the fame Extent with the Meafure of that Name, which contains CXXV Paces, whence the Runners were term’d σάδοδρομοι. Sometimes the length of it was enlarg’d, and then it was nam’d δαλχε, and the Contenders δαλχοδρομοι, whence comes the Proverb Μά γυτε ες σαδιψ δαλχοδρομε, i. e. Search not for a greater thing in a less. Suidas assigns twenty-four Stadia to the δαλχε, and others only twelve. But the Meafure of it seems not to have been fix’d or determinate, but variable at Pleasure. Sometimes they ran back again to the Place whence they had first set out, and then the Courfe was call’d Ναυλος, and the Runners Ναυλοδρομοι, for ναυλς was the old Term for Stadium. Sometimes they ran in Armour, and were term’d διαληπθρομε.

Aλμα, or the Exercise of Leaping, they sometimes perform’d with Weights upon their Heads or Shoulders, sometimes carrying them in their Hands; these were call’d αληνες, which, tho’ now and then of different Figures, yet, as Pausanias reports, were usually of an oval Form, and made with Holes, or else cover’d with Thongs, thro’ which the Contenders put their Fingers. Αληνες were also sometimes ufed in throwing. The Place from which they leap’d was call’d βατηρ, that to which they leap’d, τ’εσκαμμενα, because it was mark’d by digging up the Earth; whence μιδαν υπε τ’εσκαμμενα is apply’d to Perions that over-blep, or exceed their Bounds. The Mark on the Exercife of throwing Quoits was also, sometimes, for the fame Reason term’d ραμμα.

Πιθης, or the Exercife of Throwing or Darting, was perform’d several Ways; sometimes with a Javelin, Rod, or other Instrument of a large Size, which they threw out of their naked Hands, or by the Help of a Thong tied about the Middle of it; the doing of it was term’d

8 Odyf. 9 ver. 147. a Poldiuss.
...er shot out of a Bow, or cast out of a Sling; and the Art of doing this was call'd τείχη.

Δίσκος, was a Quoit of Stone, Brass, or Iron, which they threw by the Help of a Thong put through a Hole in the Middle of it, but in a manner quite different from that of throwing Darts; for there the Hands were lifted up, and extended, whereas the Discus was hurl'd in the manner of a Bowl. It was of different Figures and Sizes, being sometimes four-square, but usually broad and like a Lentil, whence that Herb is, by Dioscorides, call'd ἄικος. The same Exercise was sometimes perform'd with an Instrument call'd Σίκος, which some will have to be diftinguished from Νίκος, because that was of Iron, this of Stone: But others with more Reafon report, that the Difference consist'd in this, viz. That Σίκος was of a spherical Figure, whereas Νίκος was broad.

Πυγμαίος, or the Exercise of Boxing, was sometimes perform'd by Combatants having in their Hands Balls of Stone or Lead, call'd σφαῖρας, and then it was term'd σφαμωμαξία. At first their Hands and Arms were naked and unguarded, but afterwards surrounded with Thongs of Leather call'd Δεσφίς, which at the first were short, reaching no higher than the Wrists, but were afterwards enlarg'd, and carry'd up to the Elbow, and sometimes as high as the Shoulder; and, in time they came to be us'd not only as defensive Arms, but to annoy the Enemy, being fill'd with Plummets of Lead and Iron to add Force to the Blows. The Δεσφίς was very ancient, being invented by Amycus King of the Babylonians, who was contemporary with the Argonauts, as we are inform'd by Clemens of Alexandria. Those, that prepar'd themselves for this Exercise, us'd all the Means they could contrive to render themselves fat and fleshy, that so they might be better able to endure Blows, whence corpulent Men or Women were usually call'd πυγίλες, according to Terence:

Siqua est habitior paullo. pugilem esse aiumt.

Παλας, or the Exercise of Wreftling, was sometimes call'd θηραλήνη, because the Combatants endeavour'd to throw each other down, to do which they call'd πίθευμα. At first they contended only with Strength of Body, but Thesius invented the Art of Wreftling, whereby Men were enabled to throw down thofe, who were far superior to them in Strength. In later Ages they never encountered till all their Joints and Members had been soundly rubb'd, fomented and supph'd with Oil, whereby all Strains were prevented. The Victory was adjudg'd to him that gave his Antagonift three Falls; whence τρεῖς and ἄπειρουξ signify to conquer; τριάκτην, or ἄπειρουξ, to be conquered, and by τριακτός ἄλτα in Ἀείθυς is meant an insuperable Evil; others make the proper Signification of these Words to belong only to Victors, in all the Exercises of the Πεταλεξίος; however, the fore-mentioned Custom is sufficiently attested by the Epi-

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gram upon Milo, who having challeng'd the whole Assembly, and finding none that durst encounter him, claim'd the Crown, but, as he was going to receive it, unfortunately fell down; whereat the People cry'd out, that he had forfeited the Prize; then Milo.

Auros, and standing in the midst, thus cry'd,
One single Fall cannot the Prize decide,
And who is here can throw me th' other two?

But of Wreftling there were two Sorts, viz. one call'd Ὄρσις πάλην, and Ὑπερσπάλιον, which is that already describ'd; and another call'd Ἀνακλινοπάλην, because the Combatants us'd voluntarily to throw them-selves down, and continue the Fight upon the Ground, by pinching, biting, scratching, and all manner of Ways annoying their Adversary; whereby it often came to pass, that the weaker Combatant, and who would never have been able to throw his Antagonist, obtain'd the Victory, and forc'd him to yield; for, in this Exercise, as in Boxing alfo, the Victory was never adjudg'd till one Party had fairly yielded; this was sometimes done by Words, and often by lifting up a Finger, whence ἄκτυλον ἀναλίναςσα αὐξισ to yield the Victory; for which Reason we are told by Plutarch, that the Lacedæmonians would not permit any of those Exercises to be practis'd in their City wherein tho' that were conquer'd did ἂκτυλον ἀναλίναςσα, i. e. confess themselves overcome by holding up their Finger, because they thought it would derogate from the Temper and Spirit of the Spartans, to have any of them tamely yield to any Adversary; though that Place has been hither-to mistaken by most Interpreters. Martial hath taken notice of this Exercise:

Hunc amò, qui vincit, sed qui succumbere novit,
Et Melius didicit qui anaclynoptalun.

It is the very fame with what is more commonly call'd Πανάδτιον, which consists of the two Exercises of Wreftling and Boxing; from the former it borrows the Custom of throwing down; from the latter, that of beating Adversaries; for Wreftlers never struck, nor did Boxers ever attempt to throw down one another; but the Πανακτισταται were permitted to do both; and it was customary for the weaker Party, when he found himselfe sore press'd by his Adversary, to fall down, and fight rolling on the Ground, whence these Combatants were call'd καλισκόλ, which gave Occasion to the Miftake of Hieronymus Mercurialis, who fancy'd there were two Pancratia, one in which the Combatants stood erect; the other, in which they roll'd in the Gravel. This Exercise is sometimes call'd 'Παμάδτιον, and the Combatants Παμάδτιοι.
Horse-races were either perform'd by single Horses, which were called πῖλα, or ἵππα τρίτα: Or by two Horses, on one of which they perform'd the Race, and leap'd upon the other at the Goal; these Men were called ἰσαφόνεια, and if it was a Mare they leap'd upon, she was nam'd μάλλα: Or by Horses coupled together in Chariots, which were sometimes drawn by two, three, four, &c. Horses; whence we read of ἱπποἱ, τρίσειτοι, τετρασειτοί, &c. How great soever the number of Horses might be, they were all plac'd not as now, but in one Front, being coupled together by Pairs: Afterwards Clißbenes the Sicynian brought up a Custom of coupling the two middle Horses only, which are for that Reason call'd τρίσειτα, and governing the rest by Reins, whence they are usually term'd στειράματα, σαεγίς, Ἀθάνατος, Ἀθάνατος, διοτής, &c. Sometimes we find Mules us'd instead of Horses, and the Chariots drawn by them call'd δικέφαλος. The principal Part of the Charioteer's Art and Skill consist'd in avoiding the νίσταν, or Goals, in which if he fail'd the over-turning of his Chariot, which was a necessary Consequence of it, brought him into great Danger, as well as Disgrace.

Beside the Exercises already describ'd there were others of a quite different Nature: Such were those wherein Musicians, Poets, and other Artists contended for Victory. Thus in the XCIst Olympiad, Eupripides and Xenocrates contended, who should be account'd the best Tragedian. Another time Cleomenes recommended himself by repeating some Collections of Empedocles's Verses, which he had compil'd. Another time Gorgias of Leontium, who was the first that invented the Art of discoursing on any Subject without Premeditation, as we learn from Philostratus, made a publick Offer to all the Greeks, who were present at the Solemnity, to discours'e Extempore upon whatever Argument any of them should propound. Lastly, to mention only one Example more, Herodotus is said to have gained very great Applause, and to have fir'd young Thucydides with an early Emulation of him, by repeating his History at the Olympian Games.

C H A P. XXII,
Of the Olympian Games.

The Olympian Games were so call'd from Olympian Jupiter, to whom they were dedicated, or from Olympia, a City in the Territory of the Pisians; or, according to Stephanus, the same with Pisa. The first institution of them is by some refer'red to Jupiter, after his Victory over the Sons of Titan; at which time Mars is said to have been crown'd for Boxing, and Apollo to have been superior to Mercury at Running. Phelegon the Author of the Olympiades reports, they were first instituted by Pises, from whom the City Pisa was nam'd.
Of the Religion of Greece. Chap. 22.

Others will have the first Author of them to be one of the Dactyli, nam'd Hercules, not the Son of Alcmena, but another of far greater Antiquity, that with his four Brethren, Paeneus, Ida, Jafus, and Epimedes, left their ancient Seat in Ida, a Mountain of Creté, and settled in Elis, where he instituted this Solemnity; the Original of which was only a Race, wherein the four younger Brothers contending for Diversion, the Victor was crown'd by Hercules with an Olive-garland, which was not compos'd of the common Olive-branches, nor the natural Product of that Country", but brought by Hercules (so Fables will have it) from the Hyperborean Scythians, and planted in the Pantheon near Olympia, where it flourish'd, though not after the manner of other Olive-trees, but spreading out its Boughs more like a Myrtle; it was call'd \( \text{ξαλαντία} \), i.e. fit for Crowns, and Garlands given to Victors in these Games, were always compos'd of it, and it was forbidden under a great Penalty to cut it for any other Use: These Dactyli were five in Number, whence it is that the Olympic Games were celebrated once in five Years, though others make them to be solemniz'd once in four; wherefore, according to the former, an Olympic must consist of five; according to the latter of, of four Years: But neither of these Accounts are exact, for this Solemnity was held indeed every fifth Year, yet not after the Term of five Years was quite past, but every fiftieth Month, which is the second Month after the Completion of four Years *. And, as these Games were celebrated every fifth Year, so they lasted five Days, for they began upon the eleventh, and ended upon the fifteenth Day of the Lunar Month, when the Moon was at the Full.

Others (if we may believe Julius Scaliger) report, that these Games were instituted by Pelops to the Honour of Neptune, by whose Assistance he had vanquish'd Oenomaüs, and marry'd his Daughter Hippodamia.

Others say, they were first celebrated by Hercules, the Son of Alcmena, to the Honour of Pelops, from whom he was descended by the Mother's Side; but, being after that discontinu'd for some Time, they were reviv'd by Iphitus or Iphiclès, one of Hercules's Sons.

The most common Opinion is, that the Olympic Games were first instituted by this Hercules, to the Honour of Olympian Jupiter, out of the Spoils taken from Auges King of Elis, whom he had dethron'd and plunder'd, being defrauded of the Reward he had promis'd him for cleaning his Stables, as Pindar reports *: Diodorus the Sicilian * gives the same Relation, and adds, that Hercules propos'd no other Reward to the Victors, but a Crown, in Memory of his own Labours, all which he accomplish'd for the Benefit of Mankind, without designing any Reward to himself, beside the Praise of doing well: At this Institution, it is reported, that Hercules himself came off Conqueror in all the Exercises except Wrestling, to which when he had challenged all the Field, and could find no Man that durst grapple with him, at length Jupiter, having assum'd an human Shape, enter'd the

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Lifts; and when the Contention had remained doubtful for a considerable Time, neither Party having the Advantage, or being willing to submit, the God discovered himself to his Son, and from this Action got the Sirname of _Heraeus_ or Wrestler, by which he is known in _Lycombro_.

All these Stories are rejected by Strabo, in his Description of _Elis_; where he reports, than an _Etolian_ Colony, together with some of Hercules's Posterity, subdued a great many of the _Pisæan_ Towns, and amongst them _Olympia_, where they first instituted, or, at least, revived, enlarged, and augmented these Games, which (as my Author thinks) could not have been omitted by Homer, who takes every Opportunity to adorn his Poems with Descriptions of such Solemnities, had they been of any Note before the Trojan War. Whatever becomes of the first Author of the _Olympian_ Games, it is certain, they were either wholly laid aside, or very little frequented till the Time of _Ibæius_, who was contemporary with _Lycurgus_ the _Spartan_ Lawgiver. He re-instituted this Solemnity about four hundred and eight Years after the Trojan War, from which Time, according to Solinus, the Number of the _Olympiads_ are reckoned. After this Time they were again neglected till the Time of _Choræbus_, who, according to Phlegon's Computation, lived in the twenty-eighth _Olympiad_ after _Ibæius_, and then inftituted again the _Olympian_ Games, which after this Time were constantly celebrated. And this really fell out in the CCCCVIIIth Year after the Destruction of Troy; or two Years sooner by _Eusebius's_ Account, who reckons four hundred and six Years from the taking of Troy to the first _Olympiad_. By the first _Olympiad_ meaning that which was first in the common Computation of _Olympiads_, which was begun at this Time.

The Care and Management of these Games belong'd sometimes to the _Pisæans_, but for the most part to the _Eleans_, by whom the _Pisæans_ were destroy'd, and their very Name extinguished. _Polybius_ in the fourth Book of his History reports, that the _Eleans_ by the General Consent of the _Greeks_, enjoy'd their Possessions without any Molestation, or fear of Want, or Violence, in consideration of the _Olympian_ Games, which were there celebrated. And this he assigns as a Reason, why they chiefly delighted in a Country Life, and did not flock together into Towns like other _States of Greece_. Nevertheless we find, that the _IVth Olympiad_ was celebrated by Order of the _Arcadians_, by whom the _Eleans_ were at that Time reduced to a very low Condition; but this, and all those managed by the Inhabitants of _Pisæa_, the _Eleans_ call'd _Ἀνυλυμπιάς_, _i.e._ unlawful _Olympiads_, and left them out of their Annals, wherein the Names of the Victors, and all Occurrences at these Games were recorded. Till the fiftieth _Olympiad_, a single Person superintended, but then two were appointed to perform that Office. In the CIIIId _Olympiad_ that Number was increased to twelve, according to the Number of the _Eleian_ Tribes, out of every one of which one President was elected: But in the following _Olympiad_, the _Eleans_, ha-

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*b* Cassandra, *v.* 41. *Aristoteles in Piatarbi Lyceorga, Pausanias.* *Solini* Polybii, cap. i. ying
ving suffer'd great Losses by War with the Arcadians, and being reduc'd to eight Tribes, the Presidents were also reduc'd to that Number: In the CVth Olympiad they were increas'd by the Addition of one more; and in the CVIth another was join'd to them, whereby they were made Ten; which Number continued till the Reign of Adrian, the Roman Emperor. These were called 

\[ \text{E\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}l\hspace{0.5pt}i\hspace{0.5pt}m\hspace{0.5pt}o\hspace{0.5pt}d\hspace{0.5pt}e\hspace{0.5pt}f\hspace{0.5pt}g\hspace{0.5pt}a\hspace{0.5pt}o\hspace{0.5pt}n\hspace{0.5pt}h\hspace{0.5pt}a\hspace{0.5pt}i\hspace{0.5pt}a\hspace{0.5pt}n\hspace{0.5pt}a\hspace{0.5pt}n\hspace{0.5pt}t} \]

in the Ellen Forum, where they were oblig'd to reside ten Months before the Celebration of the Games, to take care that such as offer'd themselves to contend perform'd their προσφυ- 

Αναφωτικα, or preparatory Exercises, and to be instructed in all the Laws of the Games, by certain Men call'd 

\[ \text{N}\hspace{0.5pt}o\hspace{0.5pt}w\hspace{0.5pt}o\hspace{0.5pt}s\hspace{0.5pt}u\hspace{0.5pt}l\hspace{0.5pt}a\hspace{0.5pt}n\hspace{0.5pt}a\hspace{0.5pt}e\hspace{0.5pt}x, \text{ i.e. Keepers of the Laws: Farther, to prevent all unjust Practices, they were oblig'd to take an Oath, that they would act impartially, would take no Bribes, nor discover the Reason, for which they dislik'd or approv'd of any of the Contenders: At the Solemnity they sat naked, having before them the Victorial Crown till the Exercises were finish'd, and then it was presented to whomsoever they adjudged it. Nevertheless there lay an Appeal from the Hellanodice to the Olympian Senate. Thus, when two of the Hellanodice adjudged the Prize to Eupolemus the Elean, and the third (they being then only three in Number) to Leon the Ambracian, the latter of these appealed to the Olympian Senate, who condemned the two Judges to pay a considerable Fine. 

To preserve Peace and good Order, there were certain Officers appointed to correct such as were unruly. These were by the Eleans term'd ἀλτασ, which Word signifies the same Person with those, who by the rest of the Greeks were called 

\[ \text{ραιβρο\hspace{0.5pt}πειες, or μαστρυπες, and Lictores by the Romans. Over these there was a President, to whom the rest were subject, call'd } \text{ἀλευταίγες.} \]

Women were not allow'd to be present at these Games; nay, so severely were the Elean Laws, that if any Woman was found so much as to have pass'd the River Alpheus during the time of the Solemnity, she was to be tumbled headlong from a Rock: But it is reported, that none was ever taken thus offending, except Callipatera, whom others call Pherenice, who ventur'd to offer her Son Pisdoros, call'd by some Eucleos, into the Exercises, and being discover'd, was apprehended, and brought before the Presidents, who, notwithstanding the Severity of the Laws, acquitted her, out of Respect to her Father, Brethren, and Son, who had all won Prizes in the Olympian Games. But my Author reports in another Place, that Cynisca, the Daughter of Archidamus, with manly Courage and Bravery contended in the Olympian Games, and was the first of her Sex that kept Horfes, and won a Prize there; and that afterwards several others, especially some of the Macedonian Women imitated her Example, and were crown'd at Olympia. Perhaps neither of these Reports may be altogether groundles, since innumerable Alterations were made in these Games, according to the Exigencies of Times and Change of Circumstances, all which are set down at large in Pausanias, Natalis Comes, and other Mythologists.
All such as design'd to contend were oblig'd to repair to the publick Gymnasmum, at Elis, ten Months before the Solemnity, where they prepar'd themselves by continual Exercises; we are told indeed by Pla- norinus, that the Preparatory Exercises were only perform'd thirty Days before the Games; but this must be understood of the Perform ance of the whole and entire Exercises in the same manner they were practis'd at the Games, which seems to have been only enjind in the last Month, whereas the nine antecedent Months were spent in more light and easy Preparations. No Man, that had omitted to present himself in this manner, was allow'd to put in for any of the Prizes; nor were the accustom'd Rewards of Victory given to such Persons, if by any Means they insnuated theirselves, and overcame their Antagonists: Nor would any Apology, tho' seemingly ever fo reasonable, serve to excuse their Absence. In the Ccvinth Olympiad Apollonius was rejected, and not suffer'd to contend, because he had not presented himself in due time, tho' he was detain'd by contrary Winds in the Islands call'd Cyclades; and the Crown was given to Heraclides without performing any Exercise, because no just and duly qualify'd Adversary appear'd to oppose him. No Person that was himself a notorious Criminal, or nearly related to any such, was permitted to contend. Further, to prevent underhand Dealings, if any Person was convict'd of bribing his Adversary, a severe Fine was laid upon him: Nor was this alone thought a sufficient Guard against evil and dishonourable Con tracts and unjust Practices, but the Contenders were oblig'd to swear, they had spent ten whole Months in preparatory Exercises: And farther yet, both they, their Father and Brethren took a solemn Oath, that they would not, by any sinister or unlawful Means, endeavour to stop the fair and just Proceedings of all Games.

The Order of Wrestlers was appointed by Lots, in this manner: A Silver Urn, call'd χρυσαις, being plac'd, into it were put little Pellets, in size about the Bigness of Beans, upon every one of which was inscrib'd a Letter, and the same Letter belong'd to every Pair: Now those, whose Fortune it was to have the same Letters, wrestled together; if the Number of the Wrestlers was not even, he that happen'd to light upon the odd Pellet wrestled last of all with him that had the Maturity; wherefore he was call'd ἵππος, as coming after the rest: This was accounted the most fortunate Chance that could be, because the Person that obtain'd it was to encounter one already wearied, and spent with conquering his former Antagonist, himself being fresh, and in full Strength.

The most successful in his Undertakings, and magnificent in his Ex pences, of all that ever contended in these Games, was Alcibiades the Athenian, as Plutarch reports in his Life: "His Expences (saith he) in Horses kept for the publick Games, and in the Number of his Cha riots, were very magnificent; for never any one beside, either pri vate Person or King, sent seven Chariots to the Olympian Games. He obtain'd, at one Solemnity, the first, second, and fourth Prizes,
CHAP. XXIII.

Of the Pythian Games.

The Pythian Games were celebrated near Delphi, and are by some thought to have been first instituted by Amphibion, the Son of Deucalion, or by the Council of Amphibiones. Others refer the first Institution of them to Agamemnon; Pausanias to Diomedes, the Son of Tydeus, who, having escap'd a dangerous Tempest as he returned from Troy, dedicated a Temple at Træzen to Apollo surnam'd Erythna, and instituted the Pythian Games to his Honour: But the most common Opinion is, that Apollo himself was the first Author of them, when he had overcome Python, a Serpent, or cruel Tyrant: Thus Ovid,

Neve operis famam paffis delere vetustas,
Instituit facros celebri certamine ludos,
Pythia perdomita Serpentis nomine dictos.

Then to preserve the Fame of such a Deed,
For Python slain, he Pythian Games decreed.

Mr. Dryden.

At their first Institution, they were only celebrated once in nine Years, but afterwards every fifth Year, according to the Number of the Parnassian Nymphs, that came to congratulate Apollo, and brought him Presents after his Victory.

The Rewards were certain Apples consecrated to Apollo, according to Ister, and the fore-cited Epigram of Archias, in which he thus enumerates the Prizes in this, and the other three sacred Games:

Aβλα τά κύτταρα, μῆλα, σίλια, πῖνας.

Where Brodaeus will have μῆλα to signify the Delphian Laurel, which, he tells us, brought forth Berries streak'd with red and green, and almost as large as Apples; but this Interpretation is by no means genuine or natural, since the Word μῆλα is never us'd in that Sense: However that be, 'tis certain the Victors were rewarded with Garlands of Laurel, as appears from the express Words of Pindar, who tells us, that Aristomenes was crown'd with νοιά. Παρνασσός, or Laurel that flourish'd upon Mount Parnassus: Whence some imagine that the Reward was double, consisting both of the sacred Apples, and Garlands of Laurel. But, at the first Institution of these Games, the Vic-

\[ k \text{ Etymologici Author, Phavorinus.} \]
\[ l \text{ Corinthiacis.} \]
\[ m \text{ Metam. i.} \]
\[ n \text{ Libro de Corcinis.} \]
\[ o \text{ Pythian. Od. viii. v. 28.} \]
Chap. 23.  
Of the Religion of Greece.  

Tors were crown'd with Garlands of Palm, or (according to some) of Beech leaves, as Ovid reports, who immediately after the Verses before-cited adds,

*His juvenum quicunque, manu, pedibusque, rotas*
*Vicerat, edoeulæ capiebat frondis honorem,*
*Nondum Laurus erat.*

Here noble Youths for Mastership did strive
To Box, to Run, and Steeds and Chariots drive,
The Prize was Fame; in witnesses of Renown,
A Beechen Garland did the Victor crown,
The Laurel was not yet for Triumph born.

Others report, that in the first Pythian Solenity the Gods contented; *Cañor* obtain'd the Victory by Race-horses, *Pollux* at Boxing, *Calais* at Running, *Zetes* at Fighting in Armour, *Peleus* at throwing the *Diasius*, *Telamon* at Wrestling, *Hercules* in the *Pancratium*; and that all of them were honour'd by *Apollo* with Crowns of Laurel. But others again are of a different Opinion, and tell us, that at the first there was nothing but a musical Contention, wherein he, that sung best the Praises of *Apollo*, obtain'd the Prize, which at first was either Silver or Gold, or something of Value, but afterwards chang'd into a Garland. Here may be observ'd the different Names given to Games from the Diversity of the Prizes; for where the Prize was *Money*, the Games were call'd *αγωνες αργυριτας*; where only a *Garland* *αγωνες τερατιτας*, *ελιανια*, &c. The first that obtain'd the Victory by Singing, was *Chrysothemis* a Cretan, by whom *Apollo* was purify'd, after he had kill'd *Python*: The next Prize was won by *Philamon*; the next after that, by his Son *Thamyris*. *Orpheus* having raised himself to a Pitch of Honour almost equal to the Gods, by instructing the profane and ignorant World in all the Mysteries of Religion, and Ceremonies of divine Worship, and *Musaeus*, who took *Orpheus* for his Example, thought it too great a Condefcension and inconformist with the high Characters they bore, to enter into the Contention. *Echthibrus* is reported to have gain'd a Victory purely upon the Account of his Voice, his Song being the Composition of another Person: *Hephaist* was repuls'd, because he could not play upon the Harp, which all the Candidates were oblig'd to do.

There was likewise another Song, call'd *Π.Σηλος νυμος*; to which a Dance was perform'd: It consist'd of these five Parts, wherein the Fight of *Apollo* and *Python* was represented; 1. *Aνάξενιας*, which contain'd the Preparation to the Field. 2. *Εμπότερος*, or the first Essay towards it. 3. *Κατακαλαθιμιδι*, which was the Action itself, and the God's Exhortation to himself to stand out with Courage. 4. *Ιαμβοι ζητανεμι*, or the insulting Sarcasms of *Apollo* over vanquish'd *Python*. 5. *Στυγγας*, which was an Imitation of the Serpent's Hissing, when he

*1 Natalis Comes Mythol. lib. v, cap. ii.  
Gg 2 ended*
ended his Life. Others make this Song to consist of the six following
Parts: 1. Πελεξ, or the Preparation. 2. Ἰαλοῖς, wherein Apollo
dar'd Python to engage him by Reproaches, for Ἰαλοῖς signifies to
Reproach, Lambick Verles being the common Form of Invective. 3. Δισ-
πώλις, which was sung to the Honour of Bacchus, to whom those
Numbers were thought most acceptable: This part belong'd to him, be-
cause he had (as some say) a Share in the Delphian Oracle, or posses'd it
before Apollo. 4. Κρυπτάς, to the Honour of Jupiter, because he was
Apollo's Father, and thought to delight most in such Feet, as being edu-
cated in Crete, where they were us'd. 5. Μυπρῶν, to the Honour of
Mother Earth, because the Delphian Oracle belong'd to her, before it
came into Apollo's Hands. 6. Ξυφρίαδ, or the Serpent's Hissing.
But by others it is thus describ'd: Πελεξ, an Imitation of Apollo,
preparing himself for the Fight with all the Circumspetion of a pru-
dent and cautious Warrior. 2. Καλοκαλάμποις, a Challenge given to
the Enemy. 3. Ἰαλοῖς, a Representation of the Fight, during which
the Trumpets sounded a Point of War: It was so call'd from Lamb-
ick Verles, which are the most proper to express Passion and Rage.
4. Σπονδίς, so call'd from the Feet of that Name, or from οπός, i.e.
to offer a Libation, because it was the Celebration of Victory ;
whereafter, it was always customary to return Thanks to the Gods,
and offer Sacrifices. 5. Καλάρχαίδ, a Representation of Apollo's
Dancing after his Victory.

Afterwards, in the third Year of the XLVIIIth Olympiad, the Am-
phidyonst, who were Presidents of these Games, introduc'd Flutes,
which till that time had not been us'd at this Solemnity; the first that
won the Prize was Sacadas of Argos: But because they were more
proper for Funeral Songs and Lamentations, than the merry and jocund
Airs at Festivals, they were in a short time laid aside. They added like-
wise all the Gymnical Exercisins us'd in the Olympian Games, and made
a Law, that none should contend in Running but Boys. At, or near the
same Time, they chang'd the Prizes, which had before been of Value,
into Crowns or Garlands; and gave these Games the Name of Pythia,
from Python Apollo, whereas till that time (as some say) they had either
another Name, or no peculiar Name at all. Horse-races also, or Cha-
riot-races, were introduc'd about the Time of Clytieus, King of Argos,
who obtain'd the first Victory in them, riding in a Chariot drawn by four
Horces; and several other Changes were by degrees made in these
Games, which I shall not trouble you with.
CHAP. XXIV.

Of the Nemean Games.

The Nemean Games \( ^{1} \) were so call'd from Nemea, a Village and Grove between the Cities Cleone and Phlius, where they were celebrated every third Year, upon the twelfth of the Corinthian Month Παναι, call'd sometimes Ιεσυνώνια, which is the same with the Athenian Boedromion. The Exercises were Chariot-races, and all the Parts of the Pentathlon. The Presidents were elected out of Corinth, Argos, and Cleone, and apparel'd in black Cloaths, the Habit of Mourners, because these Games were a Funeral Solemnity instituted in Memory of Opheltes, otherwise call'd Archemorus, from ναῦ, i.e. a beginning, and μος, i.e. Fate or Death, because Amphiaras foretold his Death soon after he began to live: Or, according to Statius \( ^{2} \), because that Misfortune was a Prelude to all the bad Success that befel the Theban Champions; for Archemorus was the Son of Euphetes and Creusa, or Lycurgus, a King of Nemea or Thrace, and Eurydice, and nurs'd by Hypsipyle, who leaving the Child in a Meadow, whilst she went to shew the Besiegers of Thebes a Fountain, at her return found him dead, and a Serpent folded about his Neck; whence the Fountain before call'd Langia, was nam'd Archemorus; and the Captains to comfort Hypsipyle for her Loss, instituted these Games \( ^{3} \),

\[
\text{Una tamen tacitas, sed jussu Numinis, undas}
\]
\[
\text{Hæc quoque secreta nutrit Langia sub umbra,}
\]
\[
\text{Nondum illi raptus dederat lacrymabile nomen}
\]
\[
\text{Archemorus, nec fama Deæ; tamen avia servat}
\]
\[
\text{Et nenus, & fluum; manet ingens gloria Nympham,}
\]
\[
\text{Cum trislem Hypsipylem ducibus judatus Achæis}
\]
\[
\text{Ludus, & atra sacrum recolit Trieteris Ophelten.}
\]

Langia alone, and she securely hid,
Lurk'd in a dark, and unfrequented Shade,
Her silent Streams, by some Divine Command,
To feed the circumjacent Pools retain'd.
Before Hypsipyle was known to Fame,
Before the Serpent had Archemurus slain,
And to the Spring bequeath'd his dreadful Name;
Yet in the lonesome Defert tho' it lies,
A Grove, and Riv'let it alone supplies;
Whilst endless Glory on the Nymph shall wait,
And Gracian Chiefs shall eternize her Fate,

\( ^{2} \) Thebaid. lib. vi. \( ^{3} \) Status: Thebaid, lib. iv.
When they shall had Triennial Games ordain
To after Ages to tranmit her Name,
And difmal Story of Opheltes slain.

Others are, of Opinion, that these Games were instituted by Hercules after his Victory over the Nemean Lion, in Honour of Jupiter, who, as Pausanias tells us, had a magnificent Temple at Nemea, where he was honour’d with solemn Games, in which Men ran Races in Armour; but perhaps these might be distinct from the Solemnity I am now speaking of. Lastly, others grant indeed, they were firft instituted in Memory of Archemorus, but will have them to have been intermitted and reviv’d by Hercules, and consecrated to Jupiter.

The Victors were crown’d with Parly, which was an Herb us’d at Funerals, and feign’d to have sprung out of Archemorus’s Blood: Concerning it Plutarch relates a remarkable Story, with which it will not be improper to conclude this Chapter; “As Timoleon (faith he) was marching up an Ascent, from the Top of which they might take a View of the Army and Strength of the Carthaginians, there met him by chance a Company of Mules loaden with Parly, which his Soldiers conceiv’d to be an ill-boding Omen, because this is the very Herb wherewith we adorn the Sepulchres of the Dead, which Custom gave Birth to that despairing Proverb, when we pronounce of one that is dangerously sick, that he does "Μεθα σελίνσ, i.e. want nothing but Parly, which is in effect to say, he is a dead Man, just dropping into the Grave: Now, that Timoleon might eafe their Minds, and free them from those superflitious Thoughts, and such a fearful Expectation, he put a Stop to his March, and, having alledged many other things in a Discourse suitable to the Occasion, he concluded it by saying, that a Garland of Triumph had luckily fallen into their Hands of its own Accord, as an anticipation of Victory, inasmuch as the Corinthians do crown those that get the better in their Isthmian Games with Chaplets of Parly, accounting it a sacred Wreath, and proper to their Country: for Parly was ever the conquering Ornament of the Isthmian Sports, as it is now also of the Nemean; it is not very long since Branches of the Pine-tree came to succeed, and to be made use of for that purpose; Timoleon therefore, having thus bespok’d his Soldiers, took part of the Parly, wherewith he firft made himself a Chaplet, and then his Captains with their Companies did all crown themselves with it in Imitation of their "General."
CHAP. XXV.

Of the Isthmian Games.

The Isthmian Games were so call’d from the Place where they were celebrated, viz. the Corinthian Isthmus, a Neck of Land by which Peloponnæus is join’d to the Continent: They were instituted in Honour of Palemon, or Melicertes, the Son of Athamus King of Thebes, and Ino, who, for fear of her Husband (who had killed her other Son Learchus in a Fit of Madness) cast herself with Melicertes in her Arms into the Sea, where they were receiv’d by Neptune into the Number of the Divinities of his Train, out of a Compliment to Bacchus nurses’d by Ino. At the change of their Condition, they alter’d their Names; Ino was call’d Leucothea, and her Son Palæmon; however Palæmon’s Divinity could not preserve his Body from being toss’d about the Sea, till at length it was taken up by a Dolphin, and carried to the Corinthian Shore, where it was found by Sisyphus at that time King of Corinth, who gave it an honourable Interment, and instituted these funeral Games to his Memory; thus Paulyanias. Others report, that Melicertes’s Body was cast upon the Isthmus, and lay there some time unburied, whereupon a grievous Pestilence began to rage in those Parts, and the Oracles gave out, that the only Remedy for it was to inter the Body with the usual Solemnities, and celebrate Games in Memory of the Body; upon the Performance of these Commands the Diffemper ceas’d; but afterwards, when the Games were neglected, broke out again, and the Oracles, being consulted, gave Answer, that they must pay perpetual Honours to Melicertes’s Memory, which they did accordingly, erecting an Altar to him, and enacting a Law for the perpetual Celebration of these Games.

Others report, that they were instituted by Theseus in Honour of Neptune; others are of Opinion, that there were two distinct Solemnities observ’d in the Isthmus, one to Melicertes, and another to Neptune; which Report is grounded upon the Authority of Musæus, who wrote a Treatise about the Isthmian Games. Phavorinus reports, that these Games were first instituted in Honour of Neptune, and afterwards celebrated in Memory of Palemon. Plutarch on the contrary tells us, that the first Institution of them was in Honour of Melicertes, but afterwards they were alter’d, enlarg’d, and re-instituted to Neptune by Theseus: He gives also several other Opinions concerning the Original of them: His Words are these in the Life of Theseus: “Theseus instituted Games in Emulation of Hercules, being ambitious, that as the Greeks, by that Hero’s Appointment, celebrated the Olympian Games to the Honour of Jupiter, so by his Institution they should celebrate the Isthmian Games to the Honour of Neptune; for those that were before dedicated to Melicertes were celebrated privately in the

* Initio Corinthiac.
Night, and confifted rather of religious Ceremonies, than of any open Spectacle, or publick Festival. But some there are, who fay that the Ithmian Games were first instituted in Memory of Sciron, at the Expiation which Theseus made for his Murther, upon the Account of the nearnefs of Kindred between them, Sciron being the Son of Canethus and Hemocha, the Daughter of Pittheus, tho' others write that Sinnis, and not Sciron, was their Son, and that to his Honour, and not to Sciron's, thefe Games were ordain'd by Theseus. Hellenicus and Andro of Halicarnaffus write, that at the fame time he made an Agreement with the Corinthians, that they should allow them, that came from Athens to the Celebration of the Ithmian Games, as much Space to behold the Spectacle in, as the Sail of the Ship that brought them thither stretch'd to its full Extent could cover, and that in the fine and moft honourable Place: 'Thus Plutarch.

The Eleans were the only Nation of Greece, that abfented themfelves from this Solemnity, which they did for this Reafon, Pauflanias relates; the Corinthians having appointed the Ithmian Games, the Sons of Actor came to the Celebration of them, but were surpriz'd and flain by Hercules, near the City Cleone: The Author of the Murder was at the firft unknown, but being at length difcover'd by the Induftry of Molione the Wife of Actor, the Eleans went to Argos and demanded Satisfaction, becaufe Hercules at that time dwelt at Tiryns, a Village in theArgian Territories. Being repuls'd at Argos, they apply'd themfelves to the Corinthians, defiring of them that all the Inhabitants and Subjects of Argos might be forbidden the Ithmian Games, as Disturbors of the publick Peace; but meeting with no better Succefs in this Place, than they had done at Argos, Molione forbade them to go to the Ithmian Games, and denounc'd a dreadful Excecration againft any of the Eleans that fhould ever be present at the Celebration of them; which Command was fo religioufly observ'd, that none of the Eleans dare venture to go the Ithmian Games to this Day, (faith my Author) for fear Molione's Cur'es fhould fall heavy upon them.

These Games were observ'd every third, or rather every fifth Year, and held fo sacred and inviolable, that when they had been intermitting for some time, through the Oppreffion and Tyranny of Cypselas, King of Corinth; after the Tyrant's Death the Corinthians, to renew the Memory of them, which was almost decay'd, employ'd the utmost Power and Induftry they were able in reviving them, and celebrated them with fuch Splendor and Magnificence as was never practis'd in former Ages. When Corinth was fack'd and totally demolifh'd by Mummus the Roman General, thefe Games were not discontinu'd, but the Care of them was committed, to the Sicyonians till the rebuilding of Corinth, and then refor'd to the Inhabitants of that City, as Pauflanias reports.

The Viftors were rewarded with Garlands of Pine-leaves; afterwards Paftry was given them, which was also the Reward of the Ne-
mean Conquerors, but with this difference, that there it was fresh and green, whereas in the Isthmian Games it was dry and wither'd. Afterwards the use of Parsly was left off, and the Pine-tree came again into request, which Alterations Plutarch has accounted for in the fifth Book of his Sympostracks c.

**CHAP. XXVI.**

*Of the Greek Year.*

The Writers of antient Fables report, that Ogygus, whom the Latins call Cælus, King of the Atlantick Islands, was reputed the Father of all the Gods, and gave his Name to the Heavens, which from him were by the Greeks term'd Ὠγυγία, and by the Latins, Caelum, because he invented Astrology, which was unknown till his Time. Others ascribe the Invention both of Astrology, and the whole Ἀστρολογία, Science of the Celestial Bodies, to Atlas: From him these Discoveries were communicated to Hercules, who first imparted them to the Greeks. Whence the Authors of Fables took occasion to report, that both these Heroes supported the Heavens with their Shoulders. The Cretans pretended that Hyperion first observ'd the Motions of the Sun, Moon, and Stars b. He was Son to the primitive God Uranus, and, from his Knowledge of the Celestial Motions, is sometimes taken by the Poets and other fabulous Authors for the Father of the Sun, sometimes for the Sun himself. The Arcadians reported, that their Countryman Endymion first discover'd the Motion of the Moon i: Which gave occasion to those early Ages to feign, that he was belov'd by that Goddef. Lastly, others reported that Ἀσίς, by some call'd Altæus, who flourish'd in the Isle of Rhodes about the time of Cecrops King of Athens, invented the Science of Astrology, which he communicated to the Egyptians.

But to pass from fabulous to more authentick Histories, the first improvement and study of Astronomy is generally ascrib'd to the Grecian Colonies, which inhabited Ἀσία. And it is thought to have been first learnt from the Babylonians or Egyptians, and communicated to the Grecians either by Thales of Miletus, Pythagoras of Samos, Anaximander of Miletus, Anaximenes the Scholar and Fellow-Citizen of Anaximander, Cleofratus of Tenedos, Oenopidas of Chios, or Anaxagoras of Clazomenæ, the Master of Pericles, who was the first that taught the Ionick Philosophy at Athens, where he open'd his School in the same Year that Xerxes invaded Greece. Every one of these seems to

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*Quæst. iii.  f  Diodorus Siculus, lib. iii. p. 132. & Scriptores Mythologici.  e  Diodorus Siculus, lib. iii. pag. 135. lib. iv. pag. 163. Clemens Alexandrinus Strom. i, p. 306. Plutarch, lib. vii. cap. lxi.  h  Diodorus Siculus, lib. v. pag. 231.  i  Livius in comment. de Astrologia, Apollonii Scholostici in lib. iv.  k  Diodorus Siculus, lib. v. pag. 247. have
have cultivated and improv'd this Science, and on that Account by different Men to have been reputed the Inventor, or first Master of it in Greece. Before the time of these Philosophers, it is certain that the Greeks were entirely ignorant of the Motions of the heavenly Bodies; insomuch that Thales first observ'd a solar Eclipse in the fourth Year of the forty-eighth Olympiad. A long time after that, in the fourth Year of the ninetieth Olympiad, an Eclipse of the Moon prov'd fatal to Nicias the Athenian General, and the Army under his Command, chiefly because the reason of it was not understood.

And Herodatus seems to have been wholly unacquainted with this part of Learning; whence he describes the Solar Eclipses after the Poetical Manner, by the Disappearance of the Sun, and his leaving his accustomed Seat in the Heaven, never mentioning the Moon's Interposition.

From the fore-mention'd Instances it appears, that the Greeks had no Knowledge of Astronomy, and by consequence no certain Measure of Time, till they began to converse with the Babylonians, Egyptians, Persians, or other Eastern Nations. For tho' it be easy from the returns of the several Seasons of Spring, Summer, Autumn, and Winter, to discover that a Year is already past; yet to determine the exact Number of Days, wherein these Vicissitudes happen, and again, to divide them into Months, answering the Motion of the Moon, requires much Study and Observation. Hence, in the heroic Ages, the Years were numbered by the return of Seed-time and Harvest, and the several Seasons of labouring and refting. The Day itself was not then distinguishing'd into certain and equal Portions, but measur'd by the Months, and the Days were reckoned 

In another Place Achilles is introduc'd dividing the Day, not into Hours, which were the Invention of more polish'd Ages, but into the more obvious Parts of Morning, Noon, and Afternoon:

3. Iliad. l. ver. 84. pag. 765. F Iliad. c. ver. 111.
Neither were they more accurate in distinguishing the several Parts of Time, till, Æolo, ἦ γενέμφα, ἦ τα ἐσφάλμα μετεχ ὧ ὑπέρις ὕπερ Ἰεράρ, Μεταρκονοι ἔμας, they learnt the Use of the Sun-Dial, and the Pole, and the twelve Parts of the Day from the Babylonians, as we are inform'd by Herodotus ⁵.

Yet in Homer's time Lunar Months seem to have been in use, as also a certain Form of Years comprehending several Months: Which appears from the following Verses, wherein it is foretold that Ulysses should return to Ithaca in one of the Months of the then present Year: ³

Τὸ δὲ αὐτὸ τυχειάς ἐνδεικνύει ὧδε ὁ δεικτὸς
Τὸ μὲν ἕτερος μετεχ, τὸ δὲ ἵσαμεν.

But that the Grecians had then no settled form of Years and Months, wherein the Solar and Lunar Revolutions were regularly fitted to each other, appears from what is reported concerning Thales the Milefian. That having spent a considerable Time in the Observation of the Celestial Bodies, and observing that the Lunar Revolutions never exceeded thirty Days, he appointed twelve Months of thirty Days each, whereby the Year was made to consist of CCCLX Days. Then, in order to reduce these Months to an Agreement with the Revolution of the Sun, he intercalated thirty Days at the End of every two Years, of the above-aided Months. Whence id tempus τριήμερον ἀπασπάζεται, quod tertio quoque anno intercalatur, quamvis biennii circuitus, & recta diei triginti effect: That space of Time was term'd a Period of Three, because the Intercalation was not made till after the Expiration of full two Years, tho' really it was only a Period of two Years; as we are inform'd by Censorinus ⁶. So that this Period of two Years contain'd no less than DCCL Days, and exceeded the same Number of Years as measur'd by the true Motion of the Sun, twenty Days, which difference is so very great, that Scaliger was of Opinion this Cycle was never receiv'd in any Town of Greece.

Afterwards Solon observing that the Course of the Moon was not finish'd in thirty Days, as Thales had computed it, but in twenty-nine Days and half a Day; he appointed that the Months should in their Turns consist of twenty-nine and of thirty Days, so that a Month of twenty-nine Days should constantly succeed one of thirty Days; whereby an entire Year of twelve Months was reduc'd to CCCLIV Days, which fell short of the Solar Year, that is the Time of the Sun's Revolution, Eleven Days, and one fourth Part of a Day, or thereabouts. In order therefore to reconcile this Difference, τέλεσθηκε, that

is, a Cycle of four Years, was invented. Herein after the first two Years, they seem to have added an intercalated Month of twenty-two Days: And again, after the Expiration of two Years more, another Month was intercalated, which consist'd of twenty-three Days, the fourth Part of one Day in every Year arising to a whole Day in a Period of four Years. And thus Solon prevented the Lunar Years from exceeding those which are measur'd by the Revolution of the Sun, and so avoided the Miftake so manifest in the Cycle of Thales.

But afterwards it was consider'd, that the forty-five Days added by Solon to his Period of four Years, and containing a full Lunar Month and an half, would occasion this Cycle to end in the Midst of a Lunar Month; to remedy which Inconvenience, a Term of eight Years, was instituted instead of the former Cycle of four Years, to which three entire Lunar Months were added at several Times.

After the Cycle of eight Years, no change was made in the Kalendar of the Time of Meton, who, having observ'd that the Motions of the Sun and Moon fell short of one another by some Hours, which Disagreement, tho' at first scarce perceivable, would quite invert the Seafons in the Compass of a few Ages, invented the Cycle of nineteen Years, term'd nineteen Years, in which Term the Sun having finisht his XIX Periods, and the Moon CCXXXV, both return'd to the same Place of the Heavens, in which they had been nineteen Years before.

Afterwards it was observ'd, that in the Revolution of every Cycle the Moon out-went the Sun about seven Hours; to prevent this Inconvenience, Calippus contriv'd a new Cycle, which contain'd four of Meton's, that is, LXXVI Years. And upon the Observation of some small Disagreement between the Sun and Moon at the End of this Term, Hipparchus devise'd another Cycle, which contain'd four of those instituted by Calippus. According to other Accounts, one of Meton's Cycles contain'd eight nineteen and one Half, i.e. CLII Years. This was afterwards divided into two equal Parts, and from each Part one Day, which was found to be superfluous in Meton's Cycle, was taken away.

From the Grecian Years let us now proceed to their Months. In the Computation of these, they seem neither to have agreed with other Nations, nor amongst themselves. In the Authors of those Times, we find different Months often set against, and made to answer one another: And learn'd Men have hitherto in vain attempted to reconcile these Contradictions. Plutarch in his Life of Romulus owns, that no Agreement was to be found between the Grecian and Roman New Moons. And in the Life of Arijides, discourzing of the Day upon which the Persians were vanquish'd at Platæa, he professeth, that even in his own Time, when the Celestial Motions were far better understood than they had been in former Ages, the Beginnings of their

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<sup>1</sup> Conf. Censorinus.  
<sup>2</sup> Conf. Hier. Dodwelli librum de anno veteri Graecorum.  
<sup>3</sup> Months
Months could not be adjusted. These Disagreements seem to have been occasion'd by some of thefe, or the like Causes:

1. That the Years of different Nations were not begun at the same time. The Roman January, which was their first Month, fell in the Depth of Winter. The Arabians and others began their Year in the Spring. The Macedonians reckon'd Dius their first Month, from the Autumnal Equinox. The antient Athenian Year began after the Winter Solstice; the more modern Athenians computed their Years from the first New Moon after the Summer Solstice. Hence those Men will be exceedingly mistaken, who make the Roman January to answer the Attick Gamelion, or the Macedonian Dius, which are the first Months of those Nations; or that measure the primitive Attick Year by that, which was us'd after the Time of Meton.

2. That the Number of Months was not the same in all Places. The Romans had at firft only ten Months, the lat of which was for that Reason term'd December. Afterwards they were increas'd to twelve by Numa Pompilius. The Egyptians had at firft only one Month, which was afterwards divided into four, according to the Seasons of the Year: Some of the barbarous Nations divided their Year into three Months. The same Number of Months was receiv'd by the antient Arcadians. Afterwards the Arcadians part'd their Year into four Months; the Arcadians reckoned six Months to their Year; but most of the Greeks of later Ages, when the Science of Astronomy had been brought to some Perfection, gave twelve Months to every Year, besides those which were intercalated to adjust the Solar and Lunar Periods.

3. That the Months were not constantly of the same length. Some contain'd thirty Days, others a different Number. Some Nations computed their Months by the Lunar Motions, others by the Motion of the Sun. The Athenians and πλείστα τῶν νυν Ἑλλήνων πίλεαν, most of the present Grecian Cities (faith Galen) make use of Lunar Months: But the Macedonians, and all the ἀρχαῖοι, antient Greeks, or as some rather choose to read, Αναρχικοί, the Asiaticks, with many other Nations, measure their Months by the Motion of the Sun.

4. That the Months of the same Nations, partly through their Ignorance of the Celestial Motions, and partly by reason of the intercalated Days, Weeks, and Months, did not constantly maintain the same Places, but happen'd at very different Seasons of the Year.

However that be, the Athenians, whose Year is chiefly follow'd by the antient Authors, after their Kalendar was reform'd by Meton, began their Year upon the first New Moon after the Summer Solstice. Hence the following Verses of Festus Avienus:

Sed primæva Meton exordia sumit ab anno,
Torreret rutilo Phæbus cum sideri Cancrum.

* Galenus Primo ad i. Epidemiorum Hippocraticorum librum commentario.
* Conf. Plato initio lib. vi. de Legibus.
Simplicius in lib. v. Physicæ Aristotelis.
Their Year was divided into twelve Months, which contain'd thirty and twenty-nine Days alternately; so as the Months of thirty Days always went before those of twenty-nine. The Months which contain'd thirty Days were term'd συνήμενοι, full, and διεκάστην, as ending upon the tenth Day; Those which consisted of twenty-nine Days were call'd νεκλοι, hollow, and from their concluding upon the ninth Day ἑυκάστην.

Every Month was divided into τρία δέκαμερα, three Decads of Days: The first was μνησε ορεξίμιν, or ἑμεμύ. The second, μνησε μεσατόπι. The third, ὡμος εὐποντές, παυλούν, or ἀμποτοπ ὦ. b

I. The first Day of the first Decad was term'd νεομήνια, as falling upon the New Moon. The second, δευτέρα ἑιμύ. The third τρίτη ἑιμύ, and so forward to the δεκάτη ἑιμύ.

II. The first Day of the second Decad, which was the eleventh Day of the Month, was call'd ἀρχόμενο μεσάνπ, or ἀρχόν ἐν ἕνα. The second, δευτέρα μεσάνπ, or τρίτη ἐν ἑίνα, and so forward to the (εἴκοσι) twentieth, which was the last of the second Decad.

III. The first Day of the third Decad was term'd πρώτη ἐν ἐκάθεν. The second, δευτέρα ἐν ἐκάθεν. The third τρίτη ἐν ἐκάθεν, and so forward. Sometimes they inverted the Numbers in this manner: The first of the last Decad was φίλονος ἐκάθεν. The second φίλονος ἐκάθεν. The third φίλονος ὑποδίων and so forward to the last Day of the Month, which was term'd Δεκάτην, from Demetrius Poliorcetes. c

Before the time of Demetrius it was call'd, by Solon's Order, ἐν ηῷ ἔτα, the Old and New; because the New Moon fell out on some part of that Day; whereby it came to pass that the former Part belong'd to the Old Moon, the latter to the New d. The fame was also nam'd τρίκαλας, the thirtieth; and that not only in the Months which consisted of thirty Days; but in the rest of twenty-nine: For, in these, according to some Accounts, the twenty-second Day was omitted; according to others, the twenty-ninth e. But which Day sooner was omitted in the Computation, the thirtieth was constantly retain'd. Hence, according to Thales's first Scheme, all the Months were call'd Months of thirty Days, tho' by Solon's Regulation half of them contain'd only twenty-nine. And the Lunar Year of Athens was call'd a Year of CCCLX Days; tho' really, after the Time of Solon, it consist'd of no more than CCCLIV Days. Whence the Athenians erected three Hundred and Sixty of Demetrius the Phalerean's Statues, designing for every Day in the Year one, as we are inform'd by Pliny, f, and the following Verfes cited by Nonius from Varro's Hebdomades:

Hic Demetrius aeneis tot aptus est,
Quos luces habet annus absolutus.

The Names and Order of the Athenian Months were these which follow:

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1. Excerpted text.
Chap. 26. Of the Religion of Greece. 463

1. Exaipcaov, which was παύμας, or ἔκκαταστάς, a Month of thirty Days. It began upon the first new Moon after the Summer Solstice; and so answer'd the latter Part of the Roman June, and the first Part of July. The Name was deriv'd ἑκάτον ἐκ πλείασ ἐκκατστάς ἐπεξε τοῦ μνῆ πτέφρα, from the greater Number of Hecatombs, which were usually sacrific'd in this Month. But the ancient Name was Κεφω —or Κεσσιων, which was deriv'd from Κρώνης, the Festival of Cronus or Saturn, which was kept in this Month. The Days of this Month, which may serve as a Pattern for the rest, were thus computed:

1. Νημωλία, ἵσαμμι, or ἄρρημεν ἀφῶθι.
2. Ἰσαμένω ἀντέκε.
3. Ισαμένω γίτη.
4. Ισαμένω τετάρτη.
5. Ισαμένω πέμπτη, sometimes term'd πιντάς.
6. Ισαμένω ἐκτί, or ἐκτισ.
7. Ισαμένω ἐκ θύμω.
8. Ισαμένω οὐγδόν.
9. Ισαμένει εὐιαν.
10. Ισαμένυ δέκατη.

11. Πρώτη ὥλι δέκα, or ἄρρητο μεσαύνιο.
12. Διοτέκε ὥλι μεσαύνιο, or ὥλι δέκα.
13. Τετάρτη μεσαύνιο, &c.
14. Τέταρτη μεσαύνιο.
15. Πέμπτη μεσαύνιο.
16. Εκτή μεσαύνιο.
17. Εκθάναται μεσαύνιο.
18. Οὐγδόν μεσαύνιο.
19. Εὐιαντεί μεσαύνιο.
20. Εἰκάσι, or εἰκοσιν.

21. Φινοντο, παυμίνε, or λένοντο δέκαμ' sometimes term'd ἄρρητο ἐπ' εἰκᾶδ', or μετ' εἰκᾶδα, or μετ' εἰκοσὶν.

22. Φινοντο εὐιαντεί, &c.
23. Φινοντο ὥλι δέκα.
24. Φινοντο ὥλι θύμω.
25. Φινοντο ἐκτί.
26. Φινοντο πέμπτη.
27. Φινοντο τετάρτη.
28. Φινοντο γίτη.
29. Φινοντο ἀντεκε.
30. Εὐιαν ξύ νέα, sometimes call'd τριαχας, and μυψίας.

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Suidas.

2. Μίθυ-
2. Μεταγίτνιον, a Month of twenty-nine Days, so call'd from Meta-
gitnia, which was one of Apollo's Festivals, and celebrated in this Season.
3. Βοεδρομίων, a Month of thirty Days, so nam'd from the Festival
Boedromia.
4. Μαιακτεπαιν, a Month of twenty-nine Days, so term'd from the
Festival Maenatleria.
5. Πεντάνιον, a Month of thirty Days, in which the Pyanepbia were
celebrated.
6. Ανθηπερεκτ, a Month of twenty-nine Days, so nam'd from the Fe-
stival Anthesteria.
7. Ποσειδόνιον, a Month of thirty Days, in which the Festival Posidonia
was observ'd.
8. Γαμπλιόν, a Month of twenty-nine Days, which was held sacred to
Juno gammáλια, the Goddess of Marriage.
9. Ελαφεβολιον, a Month of thirty Days, so term'd from the Festival
Elaphebolia.
10. Μυρυμίου, a Month of twenty-nine Days, wherein the Munychia
were kept.
11. Θεργυλιον, a Month of thirty Days, so call'd from the Festival
Thargelia.
12. Σμπρασέιαν, a Month of twenty-nine Days, so term'd from the
Feast Scirrhophoria.

Explicit Volumen Primum.
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