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Archæologia Græca:

OR, THE

ANTIQUITIES

OF

GREECE.


By John Potter, D. D.

now Lord Bishop of Oxford.

VOLUME the FIRST.

CONTAINING,

I. The Civil Government of Athens.
II. The Religion of Greece.

Antiquam exquirite Matrem. Virgil.
Vos exemplaria Græca.
Nocturna versate manu, versate diurna. Horat.

London:

MDCCLXXII.
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 depretiate 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 to need to alter it, some few A-
mendments 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 eve-
ry Page, render'd that impractic-
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to it, and we hope it is so Compleat
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A Word more in relation to the
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which pretends it was Corrected by
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the Author never saw it till it was
all Printed; and therefore the ma-
ny Errors found in it must not be im-
puted to Him.
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Archæo-
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Book I.

CHAP I.

Of the State of Athens till Cecrops.

L L 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 phantied themselves to be the first Race of Mankind, and the Arcadians boasted that they were πρωτοι, 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 Anceftors, 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.
Of the Civil Government of Athens.

Our Athenians too had their Share in this Vanity, and made as great and loud Pretenfions to Antiquity, as the best of their Neighbours; they gave out that they were produc'd at the fame time with the Sun, and assumed to themselves the honourable Name (for so they thought it) of Autokteus, which word signifies Persons produc'd out of the fame 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 produc'd out of the fertile Womb of one common Mother, Earth; and therefore the Ancients generally called themselves 

\[ \text{ selects, Sons of the Earth, as } \]

Thucydides informs us, alluding to the fame Original, the Athenians sometimes fly'd themselves terribus, 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 least noble Extraction, because those Insects were believ'd to be generated out of the Ground; Virgil has mention'd this Custom in his Poem \entitled Ciris.

\begin{align*}
\text{Ergo omnis caro residebat cura capillo,} \\
\text{Aura solenni comtum quem fibula vix} \\
\text{Cecropia tereti nee debat dente cicada.}
\end{align*}

Wherefore she did, as was her constant Care, With Grasshoppers adorn her comely Hair, Brac'd with a golden Buckle Attick 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 secure'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 more powerful Nation should come and displace them as they had lately done their Predecessors. Amidst all these Troubles and Tumults, Attica lay secure and un molested, being protected from foreign Enemies, by means of a craggy and unfruitful Soil, that could not afford Fuel for Contention; and secure'd from intestine and civil Broils, by the quiet and peacable Dispositions of its Inhabitants; for in those Golden Days no Affectation of Supremacy, nor any Sparks of Ambition had fired Men's 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 usful Attendants of a long and uninterrupted Peace are Riches and Plenty; but in those Days, when Men liv'd upon the Products of

\[ ^2 \text{ Monander Rhetor.} \quad ^b \text{ In voce } \text{Physis}. \quad ^c \text{Thucydides libr. i.} \quad ^d \text{Eustathius ad Iliad. y'}. \quad ^e \text{Thyyl. ibid.} \]
Of the Civil Government of Athens.

their own Soil, and had not found out the way of supplying their Wants by Traffick, the case was quite contrary, and Peace was only the Mother of Poverty and Scarcenefs, producing a great many new Mouths to consume, but affording no new Supplies to satisfy them. This was soon experience’d by the Athenians; for in a few Ages they were increas’d to such a Number, that their Country being not only unfruitful, but confin’d 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 Scyths, who often left their Native Countries in vast Bodies, and like general Inundations, overturn’d all before them. Murefius reckons to the number of forty Plantations people’d 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; and hence it came to pass, that there was a very near Affinity between the Attick and old Ionick Dialect, as Euflathius observes. And though the Athenians thought fit to lay aside their ancient Name, yet it was not altogether out of use in Thefeus’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 Peloponneseans on the other; on the East-side of which was this Inscription, *

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

This Name is thought to have been given them from Javan, which bears a near resemblance to Iaon; and much nearer, if (as Grammarians tell us) the Ancient Greeks pronounce’d the Letter α broad like the Diphthong αυ, 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 seated 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; And when I am gone forth, behold the Prince of Gracia shall come. And again; He shall stir up all against the Realm of Gracia. 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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*e Herodot. lib. 1. Strabo Geogr. lib. IX. Aeschylus Peris. f Iliad. α. 
* Plutarch. Thef. h Cap. X. v. 20. i Cap. XI. v. 2, gurine
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garina 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 Pausanias reports) having rob'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 Eretheus, who courteously entertain'd him, and gave him his Daughter in Marriage, by whom he had two Sons, Ion and Acheans; the former of which gave his Name to the Ionians, the latter to the Acheans. 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 liv'd 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 reports, they had a Tradition, that the Athenian Power and Glory were very great in those Days; that they were excellently skill'd both in Civil and Military Affairs, were govern'd by the justest and most equitable Laws, and liv'd in far greater Splendor than they had arriv'd to in his Time. But of the Transitions 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 Affection of being thought to have been descended from some Divine Original, industriously conceal'd their Pedigrees, and obscur'd their ancient Histories with idle Tales, and poetical Fictions, And to use the Words of Plutarch; "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 remov'd from our Age; all beyond is nothing but monftrous 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. He is reported to have been a very potent Prince, and the Founder of several Cities, particularly of Eleusis; and Pausanias tells us further, that he was Father to the Hero Eleusis, from whom that Town receiv'd its Name. He is said to have
been Contemporary with the Patriarch Jacob; about the six"yte seventeen Year of whose Age he is suppos'd to have been born ", others bring him as low as Mofes . 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 Ωυγιον, of which we have a great many Instances in several of the ancient Writers, but I shall only give you one out of Nicander's Theriac,

Ωυγιον δ' α'ξα παλαιον τεταρτον Φοετίου.

And in allusion to the great Power he is suppos'd to have been poffeds'd of, they call any thing great or potent, Ωυγιον, as two learned Grammarians inform us. Ἡσιχινε, Ωυγιον, παλαι, ἄγχιον, μεγάλα παλαια. Suidas, Ωυγιον, παλαιον, η παλαια. And therefore ονοια παλαια are great and insupportable Evils; and ονοι ευθεία in Philo, extreme Folly and Stupidity. He reign'd two and thirty Years (for so Cedrenus computes them) in full Power and Prosperity, and bless'd with the Affluence of all things that Fortune can bestow upon her greatest Favourites; but the Conclusion of his Life was no less deplorable, 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 Induction, 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 Porphyron, concerning whom the Athmonians, a People in Attica, have a Tradition, that he erected a Temple to Venus Ogygia in their Borough . Also of Coelanus ; and of Periphas, who is describ'd by Antoninus Liberalis , to have been a very virtuous Prince, and at laft Metamorphos'd into an Eagle. Iacæ Tzetzes in his Comment upon Lycothrons speaks of one Draco, out of whose Teeth he tells us, it was reported that Cecrops sprung; and this Reason some give for his being call'd Δαφνίς. Laffly, to mention no more, Panfairias and Stephanus speak of Actæus, or Acleon, from whom some will have Attica to have been call'd Actæ; and this Name frequently occurs in the Poets, particularly in Lycophron, a studious Affecter of antiquated Names, and obsolete Words,

Ακταυδαφνίς γνῖβεσ σκορπίωριας.

But small Credit is to be given to these Reports, for we are assures by Philochorus, an Author of no less Credit than Antiquity, as he is quoted by Africatus, that Attica was so much wafted by the Ogygian Deluge, and its Inhabitants reduc'd to so small a Number, that they liv'd 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 .

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CHAP.
Of the Civil Government of Athens.

CHAP. II.

Of the State of Athens from Cecrops to Theseus.

It is agreed almost on all Hands, that Cecrops was the first that gathered together the poor Peasants, that lay dispers'd 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 govern'd 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 Fitnes to govern, than by the Force of their Arms, and out of a slavish Fear of their Power. They affected no uncontrolable Dominion, or absolute Sway, but prefer'd the good of their People, for whose Protection they knew and acknowledg'd themselves to have been advanc'd, before any covetous or ambitious Desigins of their own. They expected no bended Knees, no prostrate Faces, but would condescend to converse familiarly, even with the meaner sort of their Subjects, as oft as they flood in need of their Affi liance. 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 forc'd Subjection. They propos'd 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 conduci ve and necessary to that End. Their Dignity and Office consisted chiefly in three Things:

First, 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, where they had any; but the People generally repos'd such Trust and Confidence in the Justice and Equity of their Prince, that his sole Will and Pleasure past for Law amongst them.

Secondly, In leading them to the Wars; where they did not only affist them by their good Conduct and Management of Affairs, but expos'd 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

* Tull. de Offic. lib. II. Cap. XIL * Justin. Hist. lib. I.
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 Case with one of his Fellow-Princes,

Thirdly, The Performance of the solemn Sacrifices, and the Care of Divine Worship was part of the King's Business. The Lacedemonian Kings at their Coronation were consecrated Priests of Jupiter Ogeios, 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, Phœbique 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 Condescension, or an any way below their Dignity and Grandeur, that they thought it an Accession to the rest of their Honours; and the inferior Worshippers were no less careful to preserve 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 established 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 increas'd in Power and Number, and fill'd the adjacent Plains with Buildings, this was the Acropolis or Citadel.
Of the Civil Government of Athens.

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. Κερεσίς.
2. Αυτόχθων.
3. Αλέζα.
4. Ραγαλία.

And finding his Country pretty well stock'd with Inhabitants, partly by the coming in of Foreigners, partly by the Concurrence 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 Scholia upon Pindar reports out of Philochorus 2.

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 Africk 3.

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,

Κάμος ἔγειρεν άπ' οἰνοποιίας θείας φωνής,
Θετεύτω μετ' άτομον ἀλεξίας, Κερεσίς πτυχής,
Συνεργήσοντο σωφρονίδα δίνγα Κέρεσις 4;

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 introduc'd 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 5:

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

* Olympionic. Od. IX.  17 Johnnnes Tzetzes in Hesiodi Epy. c.  2 Nonnus Dionysiac. lib. XLI.  3 De abstinent. ab Animal. lib. IV.
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. Their Names were these, as they are deliver'd by Strabo in his Description of Attica: Cecropia, Tetrapolis, Exacria, Decelea, Eleusis, Aphidna, Thoricus, Brauron, Cytheris, Sphettus, Cepheus, and Phalerus. 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 wag'd 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 depriv'd of his Kingdom by the Sons of his Uncle Metion; who themselves did not long posseß what they had thus unjustly gotten, being driven out of it by the more powerful Arms of Pandion's four Sons, viz. Ægeus, Lyeus, Pallas, and Niæus. These having expell'd the Metionidae, divided the Kingdom amongst themselves, as Apollodorus reports. But others are of Opinion, that Pandion himself being restor'd 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 Æstra, the Mother of Theseus, to send her Son, when arriv'd at Man's Estate, from Trazen, 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 despis'd 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 acknowledg'd rightful Successor to the Crown, highly refenting, that first Ægeus, Pandion's Son only by Adoption, and not at all related to the Family of Eribeus, and then Theseus, one of another Country, and a perfect Stranger to their Nation, should obtain the Kingdom of their Ancestors, they broke out into

Of the Civil Government of Athens.

5 Etrvng. Geograph, lib. IX.
open Acts of Hostility; but were soon overcome and dispers'd by the Courage and Conduct of Theseus.

Theseus having deliver'd the Country from intestine Seditions, proceeded in the next place to free it from foreign Slavery. The Athenians having barbarously murder'd Androgus, the Son of Minos, King of Crete, were oblig'd by his Father to send 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 wandred about, till finding no possible means of making their Escape, they perish'd 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 arriv'd, he receiv'd 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 Aegeus, who sat 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 otherwise have been expected. And to this time, from the Reign of Cecrops the First, the Government and State of Athens continu'd with little Alteration.

C H A P. III.

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

Theseus, being by the fore-mention'd Accident advance'd to the Regal Scepter, soon found the Inconvenience of having his People dispers'd in Villages, and canton'd up and down the Country. Therefore for the Remedy of this Evil, he fram'd 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 dispers'd, and very difficult to be assembled 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 Blood-shed and War; these he, by his Persuasions, appeas'd, and going from People to People, and from Tribe to Tribe, propos'd his Design of a common Agreement between them. Those of a more private and mean Condition readily embracing so good Advice; to those of greater Power and Interest, the
he promis'd a Common-wealth, wherein Monarchy being laid aside,
the Power should be in the People; and that, referring to himself
only to be continu'd 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 rest fearing his Power, which was already
grown very formidable, and knowing his Courage and Resolution,
chose rather to be persuaded, than forc'd into a Compliance.
He then dissolved all the distinct Courts of Justice, and Council-
Halls, and Corporations, and built one common Prytanæum, and
Council-Hall, where it stands to this Day. And out of the old and
new City he made one, which he nam'd Athens, ordaining a com-
mon Feast and Sacrifice to be for ever observ'd, which he call'd
Panathenæa, or the Sacrifice of all the United Athenians. He institu-
ted also another Sacrifice, for the sake of Strangers that would come
to fix at Athens, call'd Metroia, which is yet celebrated on the 16th
Day of Hecatombaeon. 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 send-
ing to consult the Delphian Oracle, concerning the Fortune of his
new Government and City, he receiv'd this Answer;

Aγιείδα Θησεύ, Πιθηκέων ἐκγόνος κόρης,
Pαλαιός τοι πολίσσι Πατης ἐμὸς ἐκμελένης,
Τίγμαλα τὸ κλασθένσι ὦ ὁμάλερος πολιτεύ.χω.
'Ἀλλὰ ὦ μότε λιν ἰτειν ἀντιλαβόμης ἔμοιν
Βιλευμέν, ἀντικής χαρ ὦ ὀνοματι πολιτεφθευ.γ.

Hear, Theseus, Pithæus: Daughter's Son,
Hear what love for thee has done,
In the great City thou hast made,
He has, as in a Store-houfe, laid
The settl'd Periods and fix'd Fates
Of many Cities, mighty States.
But know thou neither Fear nor Pain;
Solicit not thy self in vain:
For like a Bladder that does bide
The Fury of the angry Tide,
Thou from high Waves unhurt shall bound,
Always tost, 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,

Ἀτης βοσικίω, δύναι ᾖ τοι ὁ Θεῖος ἑστι.

Thou, like a Bladder, may'st be wet, but never drown'd.

Farther yet designing 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,
Δεύς ἵτε πολίσι λέον, Come hither all ye People, were the Words that

'Theseus
Of the Civil Government of Athens.

"Theseus caus'd to be proclaim'd, when he thus set up a Common-
wealth, consisting 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 first that divided the
Common-wealth into three distinct Ranks, Ἐστάτες, Ἀρχότες, Ἀρ-
μιστρώι, i. e. Noblemen, Husbandmen, and Artificers. To the No-
bility he committed the Choice of Magistrates, the teaching and dif-
pending of the Laws, and the Interpretation of all holy and religi-
ous Things; the whole City, as to all other Matters, being as it
were reduc'd to an Equality, the Nobles excelling the rest in Ho-
nour, the Husbandmen in Profit, and the Artificers in Number.

"Theseus was the first, who, as Aristotle says, out of an Inclination
to popular Government, parted with the Regal Power; which Homer
also seems to intimate in his Catalogue of the Ships, where he gives
the Name of Δυσο-, or People, to the Athenians only.

In this manner Theseus sett'd the Athenian Government, and it con-
tinu'd in the same State till the Death of Codrus the seventeenth and
last 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 some will have it, by the Thracians, the Oracle was con-
sulted about it, and answer made, that the Invaders should have Suc-
cess, if they did not kill the Athenian King; whereupon Codrus pre-
ferring his Country's Safety before his own Life, disguis'd himself in
the Habit of a Peasant, and went to a place not far from the Enemy's
Camp, where picking a Quarrel with some of them, he obtain'd the
Death which he so much desir'd. The Athenians being advertis'd of
what had happen'd, sent an Herald to the Enemy to demand the Body
of their King, who were so much disheartened 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 allow'd indeed to continue in their
Dignity as long as they liv'd, and when they dy'd, to leave it to their
Children; and therefore most Writers reckon them rather amongst the
Kings, than the Archontes that succeed'd 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 oblig'd to
render an Account of their Management, when it should be demanded.
The first of these was Medon, the eldest Son of Codrus, from whom
the thirteen following Archontes were firmam'd Medontida, as being desc-
cended from him. During their Government the Athenian State suf-er'd no considerable Alteration, but was carried on with so great Ease
and Quietness, that scarce any mention is made of any memorable Acti-
on done by any of them, and the very Names of some of them are
almost quite forgotten.

Thus
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 rule’d Athens by the Space of seven hundred ninety four Years, as the learned Meurjus 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 Foot-steps of any Government are to be found, the Number will amount to one thousand and twelve Years.

A Catalogue of the Athenian Kings.

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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. Thessus and Medon made considerable Abatements in their Power, but what remain’d of it, they kept in their own Hands as long as they liv’d, and preferry’d the Succession entire to their Posterity. But in the first Year of the seventh Olympiad, both the Power and Succession devolv’d upon the People, who the better to curb the Pride, and restrain the Power of their Archons, continu’d 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.

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 very cruel and inhuman, punishing almost every trivial Offence with Death. Inasmuch 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 Commonwealth, and making Laws for it. They gave him Power over all their Magistrates, (says 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.

Solon finding the People variously affected, some inclin’d 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, endeavoured 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 plac’d in the first Rank, calling them πενήνειοι. The next were the Horsemens, called Ιππαδα τελωνες, being such as were of Ability to furnish out a Horse, or were worth three hundred Medimns. The third Class consist’d of those that had two hundred Medimns, who were called Ζονες. In the last he plac’d all the rest, calling them Ξυρες, 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 continu’d the Power and Magnificancy in the Hands of the rich Men, and yet neither expos’d the inferior People to their Cruelty and Oppression, nor wholly depriv’d 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 Factions, Pisistratus, by a Stratagem, seiz’d upon the Government: For having, on selt purpose, wounded himself, he was brought into the Market-place in a Chair, where he expos’d his Wounds to the People, assuring 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 Arifion, granted him fifty Men arm’d with Clubs to guard his Person. The Decree being past, Pisistratus lifted the Number of Men that were allow’d him, and besides them as many more as he pleas’d, 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 depriv’d them of their Liberty. After this Pisistratus liv’d thirty Years, seventeen of which he was in Possession of the Government of Athens; but the State continu’d all that time unsettl’d, and in continual Motions, the City-Party sometimes prevailing against him and expelling him, sometimes again being worshipt by him, and forc’d to let him return in Triumph.

He was succesed by his Sons Hipparchus and Hippias, whom Heraclides calls Thessalus; the former of which was slain by Arisfogiton, and the latter about three or four Years after compell’d by Clilheenes, who call’d to his Assistance the banish’d Alcmaonide and the Lacedemonians, to relinquish his Government, and secure himself by a dishonourable Flight. Being thus banish’d his Country, he fled into Persia, where he liv’d many Years, persuading Darius to the Enterprize upon Athens, which at length, to his eternal Shame and Dishonour, he undertook. For levying a numerous Hoft of Men he entred the Athenian Territories, where both he and his whole Army where totally defeated, by an inconsiderable number of Men, under the Conduct of Miltiades, in that famous Battel of Marathon. This Victory was obtain’d twenty Years after Hippias’s Expulsion. And thus the Athenians recover’d their Laws and Liberties, about sixty eight Years after they had been depriv’d of them by Pisistratus.

After this Success, they continu’d in a flourishing Condition for three and thirty Years, but then the Scene chang’d, and reduc’d them almost
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 forc’d 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 seconced that Victory by another of no less Importance over *Mardonius* at *Plataea*, whereby the *Barbarians* were quite driven out of *Greece*, and *Athens* repair’d 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 Person (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 *O ω ες*, or lowest Order of People, were made incapable of bearing any Office in the Government. And after him *Pericles* having lett’en the Power of the *Areopagites*, brought in a confus’d *Ochlocracy*, whereby the Populace, and basest of the Rabble, obtain’d 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* forc’d ‘em to quit their City, became sole Lords of the Sea, and made themselves Masters of the greatest Part of the *Aegean* Islands: And having either forc’d 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 Peoples Infolency, 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 caus’d 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 dismay’d, that none durst open his Mouth against the Conspirators, whose Number they knew not; but every Man was afraid of his Neighbour, lest he should have a hand in the Plot. In this general Consternation, the Government of *Athens* was usurp’d by four hundred, who preferring in Shew the ancient Form of Proceeding, caus’d 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 whosoever presum-
ed 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 incens'd 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 Assistants in the Government; herein seeming to do little or no Wrong to the Commonalty, who seldom assemled in a greater Number; and therefore no Decrees were pass'd in the Name of the four hundred, but all was fai'd to be done by the five thousand; and the Usurpers were call'd (says & Plato) τιθησαν διονυσιός, τοπερασίως βίος, 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 before been 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 Defire.

This Establishment of Affairs at Home was immediately seconced 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 incens'd against him, he was banish'd a second time. His Absence had always before been fatal to the Athenians, but never so much so, as at this time; for their Navy at Ægos-Potamos, thro' the Carelessnes of the Commanders, was betray'd into the Hands of Lyfander, the Lacedemonian Admiral, who took and firkn almost the whole Fleet, so that of two or three hundred Sail of Ships, there escap'd not above eight.

After this Victory, Lyfander 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 oblig'd themselves to pull down the long Walls, by which the City was join'd to the Piræus, or Haven, and deliver up all their Naval Forces, only ten, or as some say, twelve Ships excepted. Nay there was a Consultation 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 Lyfander oppos'd him, urging, that one of the Eyes of Greece ought not to be pluck'd out. However, he forc'd them to alter their Form of Government, and change their Democracy into an Oligarchy, a State ever affected by the Lacedemonians.

In compliance therefore with the Commands of their Conquerors,
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 κανολ νόμοι, 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 the feem'd to proceed with some shew of Justice; and apprehending such troublesome Fellows as were odious to the City, but could not be taken hold of by the Laws, condemn'd them to Death. But having afterwards obtain'd 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 sought no more after base and detestible 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 selected three thousand of such Citizens, as they thought fittest for their Purpofe, and gave them some Part of the Publick Authority, disarming all the rest. Being confirm'd with this Accelion of Strength, they proceeded in their bloody Designs with more Heat and Vigour than before, putting to Death all that were poffefs'd of Estates, without any Form of Justice, or fo much as any the least Pique or Grudge against them, only that their Riches might fall into their Hands. Nay, fo far were they transported with Cruelty and Covetousnes, that they agreed that every one of 'em should name his Man, upon whose Goods he should feize, by putting the Owner to Death; and when Theramenes, one of their own Number, poffefs'd his Deteclation of fo horrid a Design they condemn'd him forthwith, and compel'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 oppos'd it than he; and this got him the Nick-name of Κόμης, or Jack of both Sides, ο γνη κόμης, εξευρήτης μη τοις ποιν αμφοτεροις δοκει, from Cothurnus, 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 voluntarily into Banishment to secure themselves from the Tyrants, entred into a Conspiracy againft them, and under the Conduct of ThraSybulus seiz'd upon Plyle, a strong Castle in the Territory of Athens, and increas'ing 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 dissolv'd. And thus the Athenians regain'd their Liberty, and were reftablished 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 Querrels amongst them, they proclaim'd an Απομακρυνθαι, or Act 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.
Thrasylus having thus freed his Country from the heavy Yoke of the Lacedaemonians, Conon establisht'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 reduc'd the Ile of Lesbos, Byzantium, Chaledon, and other Places thereabouts to their former Obedience, but rais'd Athens once more to be the most potent, and the principal City in all Greece.

In this State the continu'd 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 wise 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 Battel 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 prov'd 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 Lorded it without a Rival, and being glutted with too much Prosperity, gave themselves over to Idlenefs and Luxury; they flighted the Virtue of their Ancestors; their hard and thrifty way of living they laugh'd at; the Publick Revenues which us'd 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; preferr'd a Mimick, or a Stage-Player, before the most valiant and experienced Captain; nay, they were so besott'd with their Pleasures, that they made it capital for any Man to propose the re-establishing their Army, or converting the Publick Revenues to the Maintenance of it, as Libanius observes.²

This degenerate Disposition of theirs, and the rest of the Greeks, who were also drown'd in the same Security, gave Opportunity and Leisure 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 observ'd.³ And this Design was projected and begun by Philip, but achieved and perfected by his Son, Alexander the Great.

² Argument. ad Olynthiac. L
³ Histor. Lib. VI. Cap. IX.
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 Battel at Chareses, 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 preserv’d entire till that time, but were never again able to recover it. However Philip, to the end he might be declar’d Captain General of Greece against the Persians without any further Trouble, and strengthen his Army by the Accesion 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 Enterpize. And during his Life they continu’d quiet, not daring to move so much as their Tongues against him. Only towards the latter End of his Reign, when he was buried in the Wars with remote Countries, and not at Leisure to take Notice of every little Opposition, they refus’d to entertain the banish’d Perions, which Alexander had commanded should be restor’d in all the Cities of Greece. However they durst not break out into open Rebellion; but gave secret Orders to Leofhenes, one of their Captains, to levy an Army in his own Name, and be ready whenever they should have Occasion for him: Leofhenes 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 forc’d to entertain a Garrison in Metochia, and submit to what Condition the Conqueror pleas’d to impose upon them. He therefore chang’d 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 Perions he transplanted into Thrace. And by this Means the supreme Power came into the Hands of about nine thousand.

About four Years after Antipater dy’d, 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 forc’d to submit themselves, in the third Year of the hundred and fifteenth Olympiad, and accept of a Garrison like to that which Antipater had impose’d 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 Phalarce, who, as Diogenes Laertius reports, was of the Family of Conon, and studied Philosophy under Theophrastus. He us'd them with all possible Kindness and Moderation, enlarg'd their Revenues, beautify'd their City with magnificent Structures, and refour'd it almost to its former Lustre; and they in Requital of these Favours, bestow'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 Horseback. But all this was the Effect of Flattery and Diffimulation, rather than any real Respect to him; all his Moderation, all the Benefits he had conferred 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 Phalarce to secure himself by Flight, in his Absence condemn'd him to die, and lay in Wait to apprehend him, and bring him to Execution; and when they could not compas his Person, 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 accustomed to be sent to Delphi, to consult the Oracle of the Pythian Apollo, or to Elis to the Olympian Jupiter, to perform the Græcian Solemnities, and make Oblations for the Safety and Preservation of their City, whom they call'd Θεαρπολ. They appointed Lodzings for Demetrius in the Temple of Minerva, and consecrated an Altar in the Place where he first alighted from his Chariot, calling it the Altar of Demetrius the Allgiyer, and added infinite other Instances of the most gross and sordid Flattery, of which Plutarch and others give us a large Account; for (says a learned modern Author) the Athenians having forgotten how

to employ their Hands, made up that Defect with their Tongues; converting to base Flattery that Eloquence, which the Virtues of their Ancestors had suited unto more 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, deny'd 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 Dissensions, one Lachares 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, receiv'd them again into Favour, bestow'd upon them an hundred thousand Bushels of Wheat, and to ingratitude himself the more with them, advance'd 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 Dromoclides an Orator, it was decreed by the unanimous Suffrage of the People, that the Haven of Piræus, and the Castle of Munychia should be put into the Hands of Demetrius, to dispose of them as he pleas'd. 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 plac'd 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 Successes, they made another Revolt, expel'd his Garrison, and proclaim'd Liberty to all Athenians; and to do him the greater Disgrace, they displac'd Diphilius, who was that Year the Priest of the two Tutelar Deities, that is, Antigonus and Demetrius, and by an Edict of the People restor'd the Priesthood to its ancient Form. Again, Demetrius having recover'd himself a little, and being justly enrag'd 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 dy'd, and was succeed'd 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 signally affronted by them, and lain a long time Bed-rid of an Infirmity, yet rather than fail the City in a time of Need, was carry'd thither in a Litter, and prevail'd with Diogenes the Governor, to deliver up the Piræus, Munychia, 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 Successes we have a large Account in Pausanias, Plutarch and Dio Doro.
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, de-stroy’d all their Flately Edifices, and caus’d his Soldiers to break in pieces the very Stones, that they might not be serviceable in the Reparation of them; all which Losses with a great many Agerations 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 defeated, 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 pleas’d those 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 Aeolians, 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 endur’d an Imprisonment of seventeen Years; which being expir’d, to the Number of thirty of them were releas’d, amongst whom was Polybus, 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, resolv’d to swim with the Stream, and those few that had Courage and Resolution to appear for their Country, were little regarded; every thing was carry’d on according
Of the Civil Government of Athens.

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 refer'd 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 for'd by Power of Arms into Obedience. No War was to be begun, no Peace to be concluded, nor force their own Country to be defended without the Advice and Consent of the Senate; they were oblig'd to pay what Taxes the Senate thought fit to impose upon them; nay, the Roman Officers sometimes took the Liberty of railing Contributions of their own Accord: And tho' in the Macedonian War, upon several just Complaints made against them, the Senate was for'd to put forth a Decree, that no Grecian should be oblig'd to pay any Contribution, besides such as was levied by their Order; yet if any Man refus'd to answer the Demands of any Roman Officer, he was look'd upon as an Encourager of Sedition, and in the End far'd 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 compar'd with that which the Macedonians impos'd on them; or thro' Meanness of Spirit contract'd by being long accustom'd to Misfortunes; or for want of Power to assert their Liberty; or for all these Reasons, they patiently submitted themselves, seeming well satisfy'd with the Enjoyment of this flavish 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 Enterprise.

And from this time till the War with Mithridates, they continu'd without any remarkable Alterations; but either by the Persuasions of Ariston the Philosopher, or out of Fear of Mithridates's Army, they had the bad Fortune to take his Part, and receive Archestratus, one of his Lieutenants, within their Walls; at which Sylla being enrag'd 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 Piraeus and Municbia were burn'd to the Ground, their Walls demolish'd, their ancient Monuments destroy'd, and the whole City so defac'd, that it was never able to recover its former Beauty, till the time of Adrian 9.

This Storm being blown over, they liv'd in Peace till the time of the Civil War between Cæsar and Pompey, in which they sided with Pompey, and were closely besieg'd by Q. Fufius Calenus, Cæsar's Lieutenant, who spoil'd and destroy'd all the adjacent Country, and seiz'd upon the Piræus, being at that time unfortified, and a Place of little Strength: But News being brought that Pompey was totally rout'd, they yield'd themselves into the Hands of the Conqueror, who according to his wonted Generosity receiv'd them into Favour; and this he did out of Respect to the Glory and Virtue of their Ancestors, giving

9 Plutarch, Syil. Strabo. l. IX. Lucius Florus l. III. c. V. Appianus in Mithridatico.
out, that he pardon'd the living for the sake of the dead, as *Dion Cassius* reports ⁷.

But it seems they still retained some Sparks, at least, of their old Love for popular Government; for when Caesar was dead, they joynd themselves to Brutus and Cassius his Murderers, and besides other Honours done to them, plac'd 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 ⁸ Plutarch) of being fyl'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 Tenus, Ægina, Icos, Ceæ, Sciatthus, and Paharethus.

Augustus having overcome Antony, handled them a little more severely for their Ingratitude to his Father, and besides some other Privileges, as that of telling the Freedom of the City, took from them the Isle of Ægina ⁹. 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 flourisht in the Reign of Tiberius Caesar, tells us they enjoy'd many Privileges, retain'd their ancient Form of Government, and liv'd in a flourishing Condition in his Days ⁴. And Germanicus, the adopted Son of Tiberius, making a Journey that way, honour'd them with the Privilege of having a Lictor, who was an Officer that attended upon the chief Magistrates at Rome, and was account'd 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 restor'd them; but they were still under the Government of a Proconsul, and receiv'd 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 invested in that Office. In the fame State they continu'd in Trajan's time, as appears from an Epistle of Pliny 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 ⁵.

But notwithstanding the Peace and Privileges they enjoy'd under these 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

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⁷ Lib. XLII. ⁸ Antonio. ⁹ Dion Cassius. ⁴ George. I. IX. ⁵ Plin. I. VII. Epist. XXIV. very
very large Privileges, gave them just and moderate Laws, bestow'd on them a large Donative of Money, and annual Provisions of Corn, and the whole Island of Cephalenia; repair'd their old decay'd Caffles, and refior'd 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 In-scription upon an Aqueduct, begun by this Emperor, and finifhed by his Successor Antoninus.

IMP. CÆSAR. T. ÆLIUS. HADRIANUS. ANTONINUS.
AUG. PIUS. COS. III. TRIB. POT. II. P. P.
AQUÆDUCTUM. IN. NOVIS. ATHENIS. COEPTUM. A.
DIVO.
ADRIANO. PATRE. SUO. CONSUMMAVIT. DEDICAVIT-
QUE u.

The meaning of which is, that Antoninus had finifhed 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 acknow-
ledg'd him to be the second Founder of their City.

AI Δ EΙΣ ΑΘΗΝΑΙ ΘΗΣΕΩΣ Η ΠΡΙΝ ΠΟΛΙΣ
AI Δ EΙΣ ΑΔΡΙΑΝΟΥ Κ ΟΥΞΙ 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 continu'd and enlarg'd by his Successors M. Antoninus Pius, and M. Antoninus the Philosopher, the latter of which al-
low'd them Stipends for the Maintenance of publick Professors in all Arts and Sciences, and was himself initiated amongst them.

But Severus, having receiv'd some Affront from them, when he was a private Perfon, and studied in Athens, was resolv'd to pay them home, as soon as he was Emperor, and for no other Reason, as 'tis thought, depriv'd them of a great Part of their Privileges v.

Valerian was more favourable to them, and permitted them to re-
build their City Walls, which had lain in Rubbish between three and four hundred Years, from the time that Sulla 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 re-
ports, made themselves Masters of it; but were soon driven out of their new Conquest, by Cleodernus, who having escap'd the Fury of those Barbarians, and got together a considerable Number of Men and Ships, defeated Part of them in a Sea Fight, and forc'd 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

Of the Civil Government of Athens.

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 Διοσκουρες, i.e. Duke; but Constantine the Great, besides many other Privileges granted to the City, honour’d him with the Title of Μεγαλου Αθηνους, or Grand-Duke. Constantius, at the Request of Prorelius, enlarg’d 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, pillag’d and destroy’d all before him; but as Zosimus reports, was diverted from his Delign upon Athens, by a Vision, wherein the Tutelar Goddess of that City appear’d to him in Armour, and in the Form of those Statues which are dedicated to Minerva the Protearess, and Achilles in the same manner that Homer represents him, when being enrag’d for the Death of Patroclus, he fell with his utmost Fury upon the Trojans. But the Writers of those Times make no mention of any such thing: on the contrary they tell us, that Athens suffer’d the common Fate of the rest of Greece; and so Claudian reports,

Si tunct his animis acies collata fuisset,
Prodita non tantas vidisset Graecia clades,
Oppida fermo Pelopœia Marte vigerent;
Starent Arcœæ, sœrent Lacedæmonis arces;
Non mare flagrasset geminum flagrante Corinthio;
Nec fera Cecropias traxisset vincula matres.

Had thus th’ embattl’d Scyrians dar’d to oppose
With Rage and Pow’r Divine their barbarous Foes,
Ne’er had their Land of Strength and Help bereft
T’insulting Conquerors a Prey been left.
The Spartan Land had ne’er such Havock seen,
Its Splendor ne’er eclips’d, or Pow’r depres’d had been.
Arcadian Flocks had graz’d untainted Food,
And free from Plunder Pelops Isle had stood.
Corinth’s proud Structures ne’er had felt the Flames,
Nor gripping Chains enslav’d th’ Athenian Dames.

And Syneclus, who liv’d 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

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\(^b\) Zosimus I. V.  
\(^c\) Claudian. in Rufinum 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 flately and magnificent Structures were turn'd into ruinous Heaps, and nothing but old decay'd Out-fides left remaining 4.

Theodosius 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 Historians in Ages so rude and barbarous, or because they liv'd in Peace and Obscurity, without atchieving, or suffering any thing deserving to be transmitted to Posterity, there is no Account of any thing that pass'd amongst 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 Lascares, who was then the Greek Emperor, but he was repuls'd with Lofs, and forc'd to raise the Siege. Not long after, it was besieged by the Marquefs Bonifacius, who made himself Master of it 5.

It was afterwards govern'd by one Delves, of the House of Arragon, and after his Death fell into the Hands of Baizatet, Emperor of the Turks 6. Afterwards it was taken by the Spaniards of Catalonia, under the Command of Andronicus Palaeologus the elder 7. And these are the fame that Chalcocondylas calls Καρίηγγες, and reports, they were dispos'd of it by Reinerius Acciaiolo, 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 dispos'd of by Antony, a natural Son of Reinerius, who had given him the Sovereignty of Thebes and Boetia; and from this time it continu'd some Years under the Government of the Accialoi: For Antony was succeeded by one of his Kinsmen, call'd Nerius; Nerius was displac'd by his Brother Antony 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 Mahomet, upon the Complaint of Francus, the Son of Antony the Second, who succeeded her, and having confin'd her some time in Prison, put her to Death, and was upon that Score accus'd by her Son to Mahomet II. who sent an Army under the Conduct of Omares to besiege him; Francus, upon this, made his Application to the Latins, but they refus'd to grant him any Assistance, except he would engage his Subjects in all things to conform to the Roman Superstition, and renounce all those Articles, wherein the Greek Church differs from 'em; which he not being able to do, was forc'd to surrender it to the Turks, in the Year of our Lord CIOCCCCLV 8, and in their Hands it continues to this Day.

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4 Syncellus Ep. CCXXXV. 5 Nicetas Chronicus in Vita Baldwin. 6 Laonic. Chalcocondylas lib. III. 7 Niceph. Greg. lib. VII. 8 Chalcocund. lib. VI. & IX.
C H A P. VIII.

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

The City of Athens, when it flourish'd in its greatest Splendor, was one of the fairest and largest Cities of all Greece, being, says Arisides, a Day's Journey in Compass 1. But according to the most exact Computation, the whole Circuit of it contain'd about CLXXXVIII. Stadia, that is, something above two and twenty Roman Miles.

But many were the Changes of Government and Fortune which it underwent, before it arriv'd 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 say, was the first that invented the manner of Building Cities, and therefore the Athenians, proud of every little Pretence to Antiquity, us'd to call it by way of Eminence Ἀκρόπολις, and παλαιός, as being the first City k. Afterwards it chang'd its first Name of Cecropia, and was call'd Athens in Erichthonius's Reign, for which several Reasons are given, but the most common is, that the Name was taken from Minerva, whom the Greeks call Αθηνα, 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,

Divas tenens in summis urbibus areas.

Goddess that in Citadels doth dwell.

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

Ναὸς Ἀθηνᾶς ἡμερῶν ὀικούς, ὁ παλαιὸς ἱερός 1.

Minerva's Temple in the Citadel.

Cecropia was seat'd in the midst of a large and pleasant Plain, upon the top of a high Rock; for, as the foremention'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 hop'd to be secur'd by them from Inundations 2, which the People of those Times exceedingly dreaded, having heard and experience'd the sad Effects of them under Ogyges, and Deucalion. Afterwards, when the Number of Inhabitants was increas'd, the whole Plain was fill'd with Buildings, which were call'd from their Situation ἡ κάτω πόλις, or the lower City, and Cecropia was then nam'd ἡ ἡπω πόλις, or Ἀκρόπολις, the upper City.

The Circuit of the Citadel was threescore Stadia, it was fenc'd in with wooden Pales, or, as some say, was set about with Olive Trees;

1 Panathen. 2 Stephano V. Athen. 3 Pag. CCCCLXXXIII. Edit. Basili. 4 II. 7. P. CCCCLXXXIV.
Of the Civil Government of Athens.

and therefore in Xerxes’s Invasion, when the Oracle advis’d 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 overpower’d by Numbers, and forced to suffer the said Effects of their fond Interpretation.

It was fortify’d 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 Κισσιν τίχος, being on the South-side of the Citadel.

The North Wall was built many Ages before, by Agoras, says Pausanius, 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 liv’d in Caves. They were Tyrrenians born, and by that Nation all forts of Building are said to have been first begun in Greece, and from them Walls and Cattles were call’d Τίγρες. This Wall was nam’d Πελασίνων, or Πελασίων, because the Founders of it, were call’d Pelasgi, from their continual wandring, and removing from one Country to another, in the manner of Storks, which the Greeks call Πελασγοί. Thucydidcs tells us, there was an Execration laid upon any that should build Housës under this Wall, because the Pelasgi, whilst they dwelt there, entred into a Conspiracy against the Athenians. And Pollux adds, that it was unlawful to make Ditches, or sow Corn here, and if any Man was taken offending, he was apprehended by the Nomarch, and brought before the Archon, who was to lay a Fine of three Drachms upon him. It was beautify’d with nine Gates, and therefore is sometimes call’d Enterψυχον; but though there were many leffer 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 thousand Drachms.

The inside of the Citadel was adorn’d with innumerable Edifices, Statues, and Monuments, wherein all the ancient Stories were describ’d at large, insomuch that Arifides tells us, it look’d like one continu’d Ornament. The Description of all these would be tedious, and is already performed by Meursius, who hath with vast Industry collected into one Body all the Relicks of Antiquity, which lay dispers’d here and there in ancient Authors. The most remarkable of them were these:

The Temple of Minerva, call’d Naxa, or Victory, in which the Goddess was represent’d, 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 representated.

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with Wings *. It was plac'd at the right Hand of the Entrance of the Citadel, and was built with white Marble.

About the middle of the Citadel, was the stately Temple of Minerva, call'd Parthenon, because that Goddess prefer'r'd her Virginity pure and inviolate, or becaufe it was dedicated by the Daughters of Erechtheus, who were peculiarly call'd Παρθένοι ή Virginis. It was call'd also Ἐκαστομέτρη, because it was an hundred Foot square. It was burn'd by the Persians, but reftor'd again by Pericles, and enlarg'd fifty Foot on each side 2. Sir George Wheeler reports, that it is two hundred and seventeen Foot, nine Inches long, and ninety eight Foot, six Inches broad; that it confits 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 firnam'd Erechtheus, which was a double Building, and besides other Curiosities, contain'd the Salt Spring call'd Εὔζημις, 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 confecrated to Neptune. The other Part of the Temple belong'd to Minerva, firnam'd Πολιάς, i. e. Protecræs of the City; and Παιδος 5*, 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 laid to have fallen from Heaven in Erichthonius's Reign; it was kept by one, or two Dragons, call'd ὀίκεςοι ἐφες, and had a Lamp always burning with Oil, and an Owl plac'd before it 4. Both of them remain to this Day, and the lesser Edifice, which is an Entrance to the other, is twenty nine Foot long, and twenty one Foot, three Inches broad; the bigger is sixty three Foot and a half long, and thirty six Foot broad. The Roof is supported by Ionick Pillars channelled, but the Chapters seem to be a Mixture between that and the Dorick Order.

On the back-side of Minerva's Temple, was the Publick Treasury, call'd from its Situation ὁπειδόμοις, 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. Also the Names of all that were indebted to the Common-wealth were entred in a Register in this Place, and therefore such Persons were call'd ἐγγενεμένοι καὶ τῆς Ἀρχοπλεος, as on the contrary, when they had discharg'd their Debt, they were nam'd ἐστὶν Ἀρχοπλεος ἐγκαλεμένοι. The Tutelar Gods of this Treasury, were Jupiter Σωλήν, or the Saviour; and Plutus, the God of Riches, whom they represented with Wings, and (which was unusual in other Places) feeing 6. Aristophanes hath taken Notice of the Statues of both these Gods, in the latter end of his Plutus, where he introduces Carion very bufie in placing that God after the Recovery of his Sight, next to the Statue of Jupiter the Saviour.

Cario. 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 burn'd to the Ground by the Treasurers,
who having imbezzled the Publick Money, secur'd themselves by that
Means, and prevented the City from calling them to Account. There
were also several other remarkable Edifices in the Citadel, as the
Chapels of Jupiter Salis, and of Minerva Otto. The Temple of A-
grandus, the Daughter of Cercops, or rather of Minerva, worship'd by
that Name in the Front, and Steep side of the Rock. And to men-
tion only one more, the Temple of Venus Epilex, consecrated by
Phadra, when she was in Love with Hippolytus. And thus much con-
cerning the Citadel.

The lower City containing all the Buildings which surrounded the
Citadel, with the Fort Munychia, 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 Mureus, which joyn'd the Haven of Piræus to the City,
being about five Miles in Length, and therefore Plutarch calls them,
Mureus κυλίν, long Legs, and Propertius long Arms.

Inde ubi Piræi capiens me litora portas,
Scandam ego Theseæ brachia longa via.

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 Thesean Road.

They consist of two Sides, one of which lay towards the North, and
was built by Pericles, with vast Expence, containing XL. Stadia;
the other lay to the South, and was call'd Nótios τίτχη, or πολι-
ex τίτχη, or Νότιον παρὰ μοίχα τίτχη', to distinguish it from the South-
Wall of the Citadel; sometimes τίτχη, Φαληρική, because it took in
the Port Phalerum. It was built by Themisocles, 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

\[\text{KAP. } \text{Olymp. kalais ἀγρ. ἔστιν, ἴης Θεος Θέα.}
\[\text{O Zeus ὁ Σαλίς γὰρ πάρος ἐστάδος}.
\[\text{Αὐτόραιος ἤκαν. IPR. παῖς ἠλέκεα τοῖς λείσεις.}
\[\text{KAP. } \text{Idρυόμενος ἐν αὐτίκῃ, ἀλλὰ περίξκειν.}
\[\text{Πλάτων, ἔ τεις περίτοιο ἐν ἠδρολεός.}
\[\text{Τὸν Οἰνοποδόμον ἀεὶ Φυλάττειν τ' Θεόν.}

\[\text{Of the Civil Government of Athens.}

\[\text{KAP. Θάφες, καλάς γας ἔστιν, ἴης Θεος Θέα.}
\[\text{O Zeus ὁ Σαλίς γὰρ πάρος ἐστάδος}.
\[\text{Αὐτόραιος ἤκαν. IPR. παῖς ἠλέκεα τοῖς λείσεις.}
\[\text{KAP. } \text{Idρυόμενος ἐν αὐτίκῃ, ἀλλὰ περίξκειν.}
\[\text{Πλάτων, ἔ τεις περίτοιο ἐν ἠδρολεός.}
\[\text{Τὸν Οἰνοποδόμον ἀεὶ Φυλάττειν τ' Θεόν.}

\[\text{Demosth. ejusque Schol. Orat. in Timocrat.}
\[\text{Lycurg. Orat. in Leocratam.}
\[\text{Heredot. l. VIII.}
\[\text{Enripiol. Schol. in Hippolyte.}
\[\text{Cimon.}
\[\text{Lib. III.}
\[\text{Eleg.}
\[\text{Plutarch. Pericle.}
\[\text{misfloces}
misocles 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. The Munichion, or Wall that encompass'd the Munychia, and joyn'd it to the Piraeus, 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 Πύλαι Θεσαλίας, afterwards call'd Διόσκουροι, 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 Πύλαι Κεραμεικῆς, in Philostratus 1.

2. Πύλαι Περικλείου, leading to the Piraeus; near which was the Temple of the Hero Chalcodon, and the Tombs of those that died in the Defence of their Country, when the Amazons invaded Attica under Thefæns 3.

3. Ιππάδες, near which Hyperides the Orator, and his Family were buried 4.

4. Ηχια, where they carried forth dead Persons to their Graves, so call'd from Ηχίον a Grave 5.

5. Ισχαλ, the Gate leading to Eleusis, thro' which they that celebrated the Festival of Ceres Eleusinias, made a solemn Procession, from which Cuthm the Gate receiv'd its Name, it being usual to call every thing that was any way concern'd in those Mysteries ισχαλ, Sacred.

6. Αἰγίος Πύλαι, the Gate of Αἰγίος, the Father of Θεσευς, whose House stood in the Place where afterwards the Delphinium was built, and therefore the Statue of Mercury at the East-end of that Temple was call'd Εἰρηνία ἐν Αἰγία Πύλαι, by which it is evident that this Gate was near the Delphinium 7.

7. Διοξαλητικαί Πύλαι, the Gate of Diochares.

8. Πύλαι Ἀραχιναῖοι, the Gate that look'd towards Acharna, a Borough in Attica.

9. Διολμευς, that lay towards the Borough of the Diomians.

10. Πύλαι Θεσαλίας, the Thracian Gate.

11. Πύλαι Ιταοια, the Itonian Gate, near which was the Pillar erected in Memory of the Amazons 9.

12. Πύλαι ΢καλιδ, the Ocean Gate 10.

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

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 Συγκολυμβον, 

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Of the Civil Government of Athens.

Yet that seems only to imply the Bigness, and not the Beauty of 'em; for so that Poet has us'd 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 these that follow, are to be met with in Authors. Ἡ Ἱερόν Ἐσωτερικῶν, or the Way to Eleusis. Οδὸς Ῥώμης, betwixt the long Walls, leading to the Πηγὰς; which seems to be the Place with that which was call'd Ἠ Ἰερὰ Πηγὰς. Ἡ Πτησία II., near the Academy. Παρασκευαῖα, Πτησία, Ἡ Ἐρυθρὼν, Ἡ Ἐβαλτέου. Μυρωνίκαν Ὑδός. Ρώμη τείτι β.'

Τεύρων, a Way near the Prytaneum, wherein were Places largely stock'd with Tripods of Brafis, curiously wrought; amongst which was the famous Σάτυρ, call'd by the Greeks Περσίαν, being one of the Master-pieces of Praxiteles. And concerning these Ἡλιόδωρος is said to have written an entire Treatise.

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 Παναθηναίας and Μενουσίουs larger Treatises.

Πορτεία, a stately Edifice, in which were kept the Sacred Utensils, made use of at Festivals, and all things necessary for the solemn Processions prepar'd. It was plac'd at the Entrance of the old City, which looks towards Phalerum, 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 Ceramicus within the City, seems to have been a publick Prison, frequent mention being made of Persons 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 Οἰσινία, and the other Περσίς, the former presided over chaste and pure Love; the latter was the Patrons of Lust and Debauchery. And as their Natures and Characters were different, so were also the Ceremonies us'd in their Worship. They that worship'd the former, behav'd themselves with all Modesty and Gravity; but the latter was pleas'd only with Lewdness and Wantonness. Whence Solon permitted publick Strumpets to prostitute themselves in her Temple. Besides these, Venus had several other Temples, as those which were erected upon the Account of Demetrias Polycleites, to Venus Lamia, and Leena, in Honour of two of his Mistresses, call'd by those Names. Nay, so gross Flattery did the Athenians degenerate into, that they enroll'd several of his Parasites in the Number of their Deities, and honour'd them with Temples and Altars.

The Temple of Theseus was erected by Conon, in the Middle of the City, near the Place where the Youth perform'd their Westlings, and other Exercifes of Body, and was allow'd the Privilege of being a Sanctuary for Slaves, and all those of mean Condition that fled from the Persecution of Men in Power, in Memory that Theseus, while he liv'd, was an Assister and Protector of the distressed. And a great

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9 Harpo. V. Onto. 

Pintarch, 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 chang’d their
Names from θέσεις, to ἱεράλεις, after he had been rescued by him from
the King of the Molossians, as Plutarch reports out of Philochorus 7. One
of these was put to divers other Uses, for certain Magistrates were cre-
ated in it by the Thesmotheta 2. Causes also were heard there, and it
was a publick Prison a, and therefore a Goal-bird is wittily call’d
Θεσμώτης, in Aristophanes, such an one Plautus with no less Elegancy
names Colonius Carceris.

The Temple of Theseus is to be seen at this Day, and is built, as Sir
George Wheeler reports, in all respects like the Temple of Minerva in the
Citelad, as to its Matter, Form, and Order of Architecture, but not so
large. It is dedicated to Sir George, and still remains a Master-piece of
Architecture, not easy to be parallel’d, much less exceeded, by any other.

Aνάξειον, or the Temple of Castor and Pollux, call’d Ανάξειον. In this
Place Slaves were expos’d to Sale.

Ολυμπίων, or Ολυμπίαδες, a Temple erected in Honour of Jupiter the
Olympian; it was the most magnificent Structure in Athens, being in
Circuit no less than four Stadia, which was the Reason they were
forc’d to support it with Pillars, a thing unknown in Athens before
that time b. The Foundations were laid by Pisistratus, and many suc-
cceeding Governors contributed to the Building of it, but it was never
completely finisht till Adrian’s time, which was seven hundred Years
after the Tyranny of Pisistratus.

The Temple of Apollo and Pan, at the bottom of the Citadel on the
North-side, in a Cave or Grotto, call’d Μακεδόν πώτερον, or Κερκοπέας
πώτερον, where Apollo was feign’d to have deflower’d Creusa, the Daugh-
ter of Erechtheus, we find it mention’d in Euripides.

The Temple of Diana, firm’d by Πάυλων c, because in it Women;
after their first Child, us’d to dedicate their Girdles to her d.

Πάυλων, was a Temple dedicated to all the Gods, who, as they were
united in one Temple, so were they honour’d with one common Festi-
val, call’d Θεατήν. This was a very magnificent Structure, and sup-
ported by an hundred and twenty Marble Pillars; on the Outside were
all the Histories of the Gods, curiously engraven, and upon the great
Gate flood two Horfs, excellently carv’d by Praxiteles. It is to be seen
at this Day, as Theodorus Zygomas reports, in an Epistle to Martin Cruc-
cius, written A. D. ClO13LXXV. wherein he describes the then pre-
sent State of Athens.

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

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v Idem. Theseos.  z Aeschin. Orat. in Cresphont.  a Etymologus.  b Plinius
XXXVI. cap. vi.  c Ionon.  d Apollonius Schol. lib. I.

D 2  fuch
such as had made exact Observations about the Winds, divided them into eight; as namely, Andronicus Cyrrhabites, who gave this Model to the Athenians, for he built a Tower of eight square of Marble, on every Side of which he carv'd the Figure of a Wind, according to the Quarter it blew from. On the top of the Tower, he erected a little Pyramid of Marble, on the Point of which was plac'd a Brazen Triton, holding a Switch in his right Hand, wherewith turning about, he pointed to the Wind that then blew. All the Winds answer'd exactly to the Compas, and were represented by Figures answerable to their Natures, above which were written their Names in large Greek Letters, which are these that follow. ΕΥΡΟΣ, Eurus, South-East. ΑΠΙΛΑΙΩΤΗΣ, Sub- solanus, East. ΚΑΙΚΙΑΣ, Cacios, North-East. ΒΟΡΕΑΣ, Boreas, North. ΞΙΠΟΝ, Corus, North-West. ΖΕΦΥΡΟΣ, Occidens, West. ΝΟΤΟΣ, Notus, South. Αϊ, Libs, Africus, South-West. This Tower remains yet entire, the Weather-Cock only excepted.

οκταλ, or Portico's, they had a great many, but the most remarkable was that, which was call'd Πεντακόπτερος, and afterwards Ποικίλος, from the Variety it contain'd of curious Pictures, drawn by the greatest Masters in Greece, such were Polygnotus, Mycon, and Pandenus, the Brother of Phidias. Here it was that Zeno taught Philosophy, and instituted that Sect, which receiv'd their Names from this Place, being call'd Σταυροί from σταυρός. And the Portico it self is usully put for that Sect of Philosophers, as when Athenæus calls Ζένος τής Σταυροῦ Βασιλεύοντας the Founder of the Stoicks.

Mausolus was a Fort near the Citadel, so call'd from the old Poet Musæus, the Scholar of Orpheus, that us'd to repeat his Verses in this Place, where also he was buried. This Fort was forc'd by Antigonus to entertain a Garrison, and his Son Demetrius, to make it the more secure, surronded it with a Wall.

Ωδύς was a Muick-Theatre, built by Pericles, and for the Contrivance of it on the in side, was full of Seats and Ranges of Pillars; and on the out side 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 fram'd in Imitation of the King of Persia's Pavilion. Here was also a Tribunal, as we learn from Aristophanes,

Oi μ' ἱματίαν πετρέωθη Αέροις, οἵ περίκλης Τῆς Θεοῦ.
Oi δ' εἰς σκέπασμα διάκοψω.

It was very much beautified by Lycurgus, but being demolish'd in the Mithridatic War, was re-edified by Herodes Atticus, with such Splendor and Magnificence, that as Panthæus tells us, it surpas'd 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; or απὸ τοῦ μεγαρικοῦ τίχνας, 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-

Deip. l. VIII. ^ Pintarch. in Pericæl. ⁸ Vespis. ⁴ Hyperid. Orat. pro Lycurgo. ¹ Appian. in Mithridatico. ⁵ Panthæus. Σπαθής. Plin. l. VII. c. 56. numerable
Temple of the Eight Winds
The Area of the Theatre of Bacchus

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

The Athenian Αἱσοδα, or Φόρα, 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 Εἰστεία by Strabo 1. Which it is probable was not far from Zenos's Portico, because Paulyanias tells us, that in his time the Forum was near that Place. The old Forum was in the Ceramicus within the City, call'd ἀγγέλα Αἱσοδα. 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 expos'd to Sale, for every Trade had a different Place assign'd to make their Markets in; and hence we read of Κώπωσ, where Slaves and Vassals were fold 2; Ἀλφίντωπος ἀσοδα, ἠθνώπολις ἀσοδα, and Γυναικία ἀσοδα, where Women's Clothes and Ornaments were expos'd; and others without Number. Sometimes they call'd the Φόρα by the single Names of things fold in them, as Οἶνος, the Wine-Market, ΕĻaul, the Oil-Market, &c. 3. An Instance of this we have in these Verses of Eupolis,

Περινθιον είς τά συνάγων, κυ τά πεζομων,
Και τή λεοντον, κυ θεόν τ' ἀγομετων,
Και πείζε τα γλυκτα,

The time in which things were expos'd to Sale, was call'd πλήθυσμα Αἱσοδα, 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 Βυλεύθερα, or publick Halls, wherein each Company met, and consulted about their Affairs. For Trades were very much encourag'd at Athens; and if any Man objected the living by such Gain to another, as a Matter of Re-proach, the Person affronted might have an Action of Slander against him. 4. "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 enjoy'd, was the Occasion of Friendship with their Kings, and Mother of Experience, Some Merchants have built great Cities, as the Founder of Μασσιλιά, that Man so much esteem'd by the Gauls, that liv'd 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 Αἰγύπτι. Thus Plutarch."
Aqueducts 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 4. telleth us, was muddy, and not fit for Use,) Lakes or large Springs was but poorly furnish’d with Water, which gave Occasion to continual Quarrels among the Citizens. Solon enacted a Law, that where there was a publick Well within an Hippicon, (that is, four Furlongs) all should have the Privilege of drawing at that; but tho’ that liv’d at a greater Distance, should be oblig’d 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’. Adrian, besides other magnificent Structures, laid the Foundations of a stately Aqueduct, which was finish’d by his Successor Antoninus. And one Part of it remains to this Day, furnish’d by Ionic 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 Use at Lacedamon, but were afterwards very common in all the Parts of Greece, and imitated, very much augmented, and improv’d 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. Στρωμα, the Porticos, which were full of τίγδας, and Side-Buildings furnish’d with Seats, and fit for Study or Discourse; and here it is probable the Scholars us’d to meet.

2. Ἐφέσιον, the Place were the Ἐφεβί, or Youths exercis’d; 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. Καρδίσιον, ἄνθος, τρίχα, the Undress’ing-room.

4. Ελαμβανιστήριον, ἀλεωτήριον, the Place where those that were to wrestle, or had bathed, were anointed.

5. Κυνήγειον, κύνηγα, the Place where the Duft, with which they being winkled those that had been anointed, was kept.

6. Παλαιαίρα, which sometimes is taken for the whole Gymnasion, in its proper Acception signifies the Place, wherein all the Exercises of the Πολιτικός, or (say others) only Wrestling, and the Παλαιάρα was perform’d; and lest the Combatants should slip, or hurt themselves by falling, the bottom of it was cover’d with Duft, or Gravel. Also there was another Room in the Gymnasion, fill’d with Gravel, much deeper than that in the Παλαιαίρα.

7. Ερασίστήριον a Place appointed for divers sorts of Exercises, but more especially for the Ball.

4 Lib. IX. 5 Pintarchus, Solone.
The Area of the Palaestra or Gymnasium according to Vitruvius.


1 Stadium

Peristylium
including the sphæristernum and Palaestra.

1. The Porticos
2. The Ephebeum
3. The Undressing Room
4. The Eleothesium
5. The Conisterium

6. The Peristylium
7. The Sphaeristrium
8. The Hot Bath
9. The Cold Bath
10. The Stove
8. The Spaces between the Porticos and the Wall, left void to admit the Light, and the Area of the Περίκολον, or Piazza, which was a large Place square, or sometimes oblong in the Middle of the Gymnasium, design'd for Walking, and the Performance of those Exercises which were not practis'd in the Παλατίνα, or the deeper Sand, or any other Place of the Gymnasium, such were (as some are of Opinion) Leaping, and the Discus.

9. Ξύλος, and Ξυλον, which were distinct Places both in Greece, and Rome. Ξυλον, 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. Ξυλα, sometimes call'd Πηδοφοινιδας, 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 us'd but after the Accomplishment of some very great Work, which required Abundance of Labour and Toil, as the ending of a War, or attaining 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 Clytemnestra. In latter Ages they became more common, and were frequently us'd 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 plac'd below them. Several of these there were at Athens in their Gymnasium and other Places; but the most remarkable was that which was built near the River Ilissus by Lycurgus, and afterwards enlarg'd by Herodes Atticus, one of the richest Citizens Athens ever had; it was built of Pentelic Marble, with so great Magnificence, that when Pausanias 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, clos'd 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 us'd among the Greeks, being the eighth Part of a Roman Mile.

Athens had several Gymnasia, of which these three are of most Note, Lyceum, Academia, and Cynosarges. Lyceum, Lyceum was situate upon the Banks of Ilissus, it receiv'd its Name from Apollo, Lyceus, or Λυκεύς, to whom it was dedicated; nor was it without Reafon (faith Plutarch) that this Place was sanc'd to Apollo, but upon a good and rational Account, since from the fame Deity that cures our Diseases, and restores our Health, we may reasonably expect Strength and Ability, to contend in the Exercises u. The building of this Structure is by some aferib'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 rais'd it, Lycurgus enlarg'd and beautify'd it.

This was the Place where Aristotle taught Philosophy, and discours'd with such as reforted to him for Instrucions, walking constantly every Day till the Hour of anointing; for the Greeks usitually anointed before Meals; whence he and his Followers were call'd Πείνετα&κόν, or τὰ Ἀυξαντεῖα, Peripateticks, from walking w. Though others report, that his walking and discoursing Philosophy with Alexander, was the Occafion of that Name.

Academia was Part of the Ceramicus without the City, from which is was distant about fix Stadia, so call'd from Academus an old Hero, who when Helena was flown by Theseus, and conceal'd at Aphidna, discover'd her to Caflor and Pollux, for which Reafon he was extremely honour'd by them during his Life; and the Lacedemonians, when in After-ages they made several Incursions into Attica, and deftroy'd all the Country round about, always repar'd this Place for his fake. But Dicaearchus writes, that there were two Arcadians in the Army of Caflor and Pollux, the one call'd Echedemus, and the other Marathonus; from the former, that which was afterwards call'd the Academy, was then nam'd Echedemus, 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 witnefs.

This Verfe is cited out of Eupolis y.

Ev εὐρύχως διηρθομενοι Ἀκαδήμου Ἱπτρι.

In Academia's Shady Walks.

And Horace speaks to the fame Purpofe,

Αἰτητα inter sylvas Hecademi quaere verum z.

In Hecademus's Groves to search for Truth.

At the first it was a defart Place, and uninhabited by reafon of the Fens and Marshes that were in it, and rendred 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 reforted thither in great Numbers to Plato's Lectures, who read continually in this Place; whence having contracted a Distemper through the Unwhollomnes

u Plutarch, in Symp. I. VIII. Q. IV.  v Suidas, &c.  x Theseus.  y In Agco-
xivous,  z Lib. II. Ep. II.
of the Air, which was not yet wholly rectified, and being advis’d 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 wanton, 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. I must not forget to add, that it was surrounded with a Wall by Hipparchus the Son of Pisistratus, who, to defray the Charges of it, laid so heavy a Tax upon the People, that ever after, any chargeable and expensive Buinefs was call’d ἀπαγωγή τίμια.

Κωστοµήνεια was a Place in the Suburbs near the Lyceum, so call’d from a white or swift Dog, in Greek Ψευδ. άγης, that, when Dionysus was sacrificing to Hercules, snatch’d away Part of the Victim. It was adorn’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 Gymnasium, in which Strangers, and those that were but of the half Blood, or had but one Parent an Athenian, were to perform their Exercise, 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 Τερησίακες being but of the half Blood, perfumed divers of the young Noblemen to accompany him to anoint and exercise themselves at Κυνοφάρσες; 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. There was also a Court of Judicature in this Place, wherein Causes about Illegitimacy were heard, and Examination made concerning Persons that lay under a Suspicion of having falsely inserted their Names among the true born Athenians. In this Gymnasium, Antifines instituted a Sect of Philosophers call’d Κωνσκοι, Cynicks, from the Name of the Place, as some are of Opinion.

All Theatres were dedicated to Bacchus and Venus, the Deities of Sports and Pleasure; to the former of which they are said to owe their Original, and therefore Plays acted in them were call’d Δονοιακά, and the Artificers that labour’d in the building of them Δονοιακαι τεχνοι, as belonging to Δονος, or Bacchus.

The most ancient Theatres were temporary, being compos’d of nothing but Boards plac’d gradually above each other, for the Convenience of Spectators, and therefore they were call’d Ιερα. But these slight Buildings had well nigh prov’d fatal to the Commonwealth, 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.

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b Hyscb. aliquae innumer.  
c Pl Praec. Thes.  
d Nomos Monachus in Collect. Hist.  
e Dieg. Laut. Antisthene.  
f La istri. VI.  
g Polydor. Virg. l. Ill. c. 13.  
h Hyscbius.
Of the Civil Government of Athens.

down, and wanted not much of burying them in its Ruins. This narrow Escape 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 followed not long after, erected fix'd and durable Theatres of Stone, commonly of Marble, which by Degrees were enreas'd 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 Amphitheatres, which were made in the fame Figure, as if two Theatres should be joyn'd together, were not nicely orbicular, but oval. They consisted of two Parts, Ξυλον, Scena, and Κοιλον, Cavea. Scena was a Partition assign'd for the Actors, reaching quite cross the Theatre, which at the first, agreeably to the ancient Simplicity, was dress'd with Bougits 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 fram'd as that it might be turn'd round, and then it was call'd Βυρταλης, or drawn up, and then it was Δωτηλης, 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 meaner 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 introduc'd by various Machines and Instruments, the Names whereof you may find explain'd in Julius Pol- lux k. The whole Scene was divided into several Parts, the most remarkable whereof are these;

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

Επισχηνον, a Place upon the top of the Scene, in which all the Machines, whereby they presented the various Figures and Prospects, were mov'd.

Παζεσκηνον, the Tiring-Room, a Place behind the Scenes wherein the Actors dress'd and adorn'd themselves.

Προσκηνον, the Stage, a Place before the Scenes in which the Players acted. And Ουχετησυς was that Part in which the Chorus us'd to dance and sing, in the middle of which was plac'd the Pulpit, in Greek Δοθης, or Θυμηλης.

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

The Κοιλον, or Cavea, was appointed for the Spectators, and consist'd of three Parts plac'd in equal Degrees one above another; the lowest of which belong'd 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 Particos behind the Cavea, whither they retir'd for Shelter in rainy Weather.
Of the Civil Government of Athens.

Athens had three Harbours for Ships.

1. Πειραιας, Piraeus, 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 θέμα, or Docks; the first call'd Κατωρεος, from an Hero of that Name. The second Αφοδωρον, from Αφοδωρς, or Venus, who had there two Temples, one of which was consecrated by Themistocles, the other by Conon. The third Ζευς, from Bread Corn, which is call'd by the Grecians Ζευς. There were likewise in this Harbour five Πορτικος, which being joyn'd together, compos'd one very large Πορτικος, which was on that Account commonly term'd Μανος τοι. The Piraius had farther two Φούρνα; one near the long Πορτικος, and the Sea: The other farther distant from the Sea; and for that Reason chiefly frequented by those who liv'd nearest the City. One of these seems to have been call'd Ιπποδιμενος, from the Architect Hippodamus, who built the long Wall, whereby this Harbour was joyn'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, Τοι Πειραια καιναγιαν μη φίλεω, That Famine and Emptiness do not come from Piraeus. This Harbour, tho' once very populous and well inhabited, was reduc'd to a very few Houses in the time of Strabo, who flourish'd under the Emperors Augustus and Tiberius; having been burnt by Sylla in the Mithridatick War.

2. Μυρος, Myrochis, which was a Promontory not far distant from Piraeus, extended not unlike to a Peninsula and well fortify'd both by Nature, and afterwards, at the Instance of Θρασυβολος, by Art. The Name was deriv'd from one Μυροπόλεος, who dedicated in this Place a Temple to Επανος σινασια Μυρος, which yet others report to have been founded by Εμπορος.

3. Φαλερος, Phalerum, which belong'd to the Tribe Antiochis, and was distant from the City thirty five Stadia, according to Τουργενος; but in Παυσανιας's Account only twenty. This was the most ancient of the three Harbours: And from hence Θησέους is reported to have set Sail for Crete; and afterwards Μενέθημος for Troy.

C H A P. IX.

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

The Inhabitants of Attica were of three Sorts, 1. Πολίται, or Free-men. 2. Μετώποι, or Sojourners. 3. Δολαι, 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 Cecrop's time, I have already said was twenty thousand;

Of the Civil Government of Athens.

thousand; in Pericles's there were not so many, as appears from Plutarch m; and when Demetrius the Phalerean was their 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 Athenaeus o.

Whence it is evident, that the Encrease 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, settl'd 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 Scholiast of Aristophanes o, whereby all Foreigners, who intended to live at Athens, were oblig'd 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 rendred them famous thro' all Greece, this Privilege was account'd 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 d e r e a or Immunity from Tribute paid by those that sojourned amongst them, but no Right of Suffrage, or other Privileges common to the Free-men.

And after Mardonius and the Persians were defeated at Platae, 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 obstinate, nor hinder, but that many Worthies, tho' neither equal in Birth, or Fortune, to the former, were enroll'd amongst the Citizens; such were Hippocrates the Physician, Euryfaches the Son of Ajax, with many others, beside the whole City of the Plataeans, 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 encreas'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 sued for it rather as a Title of Honour, than with a Design to be any ways advantag'd by it.

m Pericle. n Deipn. l. VI. o Ranis. p Author Orationis in Necran.
This Privilege could not be confer’d by any besides the popular Assembly, whence the Citizens thus admitted were call’d Δημοτικοὶ, 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 require’d to be present. And for fear the Authority or Interest of any Person should sway them to comply with such Requests against their Inclinations, they gave their Votes privately, by casting little Stones into Urns, plac’d on purpose in their Assemblies by the Prytanes, who were also oblig’d to provide a sufficient Number of Stones for the Suffrags; 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 confer’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 Pytholamus the Thessalian, and Apollonides the Olynthian. 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.

The manner of Admission was by declaring that such an one was incorporated amongst the Denizons 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 Eumolpides, Ceryces, Cynides, 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 entrusted in foreign Hands. Yet this extended not to the Children of Citizens thus adopted, who were allowed 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 descended from Parents that were both free. And so it came to pass in Athens; where it was decreed by Solon, that

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4 Demosth. Orat. in Neæram. 5 Plutarchus, Solon. 6 Demosthen. Orat. in Neæram. 7 Aristotel. Politi. lib. III. c. 5.
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.

Σοφος ἐστιν τοῦ Εὐλογίου τοῦ νεόνον

But this Law was afterwards abrogated by the tacit Consent of the
Common-wealth, till the time of Pericles, who when he flourisht'd in
the State, and had Sons lawfully begotten, propos'd a Law, that thofe
only should be reputed true Citizens of Athens, who were born of
Parents that were both Athenians; and having prevail'd with the Peo-
ple to give their Consent to it, little less than five thousand were de-
priv'd of their Freedom, and fold for Slaves; and thofe, who enduring
the Test, remain'd in the Government, and past Murther for true-born
Athenians were found in the Poll to be fourteen thoufand and forty
Persons in Number. But Pericles himself afterwards, having loft all his
legitimate Sons, fo far persuad'd the Athenians, that they cancel'd
the Law, and granted that he should enroll his bastard-Sons in the
Register of his own Ward, by his paternal Name; thinking that by
thofe Losses he had been sufficiently punish'd 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 4. But this Law was again repealed by Ar-
istophan the Orator, after the Expulfion of the thirty Tyrants, Euclidcs
being Archon; at which time the antient Law was reviv'd, That all,
whofe Mothers were not Citizens, should be nothi, illegitimate 5. For legi-
timate Children are thofe who are born of lawful Wives, who must
be Free-Citizens, others being only reputed Concubines. And thus
Grammarians commonly explain Notbus. Νόθος- ὁ ὁν ξύνος, ἡ παλλα-
κίδος. Notbus, a Bastard, is one born of a Stranger, or an Harlot. But
γυναικας αὐτοῖς, a legitimate Son, is interpreted by the fame Persons, ὁ ὁν γυναικος
ἐγείρεις καὶ γαμβίζεις, ὁνον νεκρῆς γάμων. One born of a Citizen, and a Wife,
or one born in lawful Matrimony 6.

And thofe that were only of the half Blood, when they were in-
vested with Freedom, were always reputed inferior, and lefs honour-
able than thofe that were of the whole; and feveral Marks and Cu-
ftoms they had to diftinguifh them from the others, as particularly,
that thofe who had but one Parent, an Athenian, were not allowed to
exercise themselves in any of the Gymnasia, that were frequented by
thofe that had both; but only at the Gymnarges, a Place without the
City; and that this was efteemed a Mark of Disgrace, is evident from
the Practice of Themistocles, who was but of the half Blood of Athens,
and to take away, or at leaff, leffen this Difinction, us'd to engage
the noble Athenians to go and perform their Exercises with him 7.
In the fame Place there was a Court of Judicature, where Persons sus-
pected of having fraudulently infinuated themselves into the Number

4 Aristus p. 602, edit. Amfled. 5 in Pericle. 6 Carf. Λεγεθεῖσαν Καιροπο-
μάτων lib. III. 7 Homer. Scholastes in Iliad. V. Julius Pollux lib. III. 6 Plu-
arch. in Themistocles.

and
and Privileges of Citizens were arraign’d. This was reputed a very
great Offence; insomuch that whoever had ἔφηκεν ἐπὶ τὴν ἡμέραν (so this Action
was term’d) prefer’d against him, was immediately made a close Prisoner,
and put in Chains, before he could be brought before the Judges. 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 se-
cond Hearing before the Theσιμοθέτης, if there was any just Cause to sus-
pect, 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 nineteenth Olympiad, Archias be-
ing 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 Διαταγή, and perform’d in the following Me-
thod. When any Person was accus’d, the Δισμωγή, or Prefect
of the Borough (Δισμώδης), to whose Custody was committed the ἀ-
ναγμένοι γεμαμμαδιοί, or Publick Register of the Citizens, conven’d to-
gether the Members of his Borough (Δισμώδης). Then the Names of
all the Citizens of that Borough being recited out of the Register, the
Criminal was oblig’d to signify the particular Φεδελία, or Ward, where-
of he pretended himself a Member, and to prove his right of Successi-
on by sufficient Witnesses. Or in Case he claim’d 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 produc’d. Then the Δισμώδης, having first taken an Oath to de-
termine according to the Rules of Justice; and maturely deliberated
upon the Evidence, privately gave their Opinions, in doing which
they commonly us’d Leaves or Beans. If the White Beans were found
superior in Number, the Prisoner was acquitted: But if the Black
ap-
ppear’d to be most numerous, then he was deprived of his Freedom,
and after that call’d ἄναγματα ἐπίστρωσις, as the Action of condemning him
was term’d ἄναγματα ἐπίστρωσις. 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 reckon’d amongst the Μετοχαὶ, Sojourners. But
if he would not acquiesce in the Determination of his own Borough,
an Appeal was granted to the Theσιμοθέτης, who having affidged proper
Judges to hear his Appeal, he was either restor’d 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 oblig’d to enroll their Sons in the Register of their par-
ticular Φεδελία, term’d κόινον γεμαμμαδίον. At which time they made
Oath, that every Son so registred was either born to them in lawful
Matrimony, or lawfully adopted. Notwithstanding which, the
Φέρομαις, or Members of that Ward, had the Liberty of rejecting any
Person, against whom sufficient Evidence appeared, concerning which
they voted by private Suffrages. Yet if any Person was unjustly

a Demοσθένες & Ολυμπίανος in Timocrat. b Harporcation. Olympiad, descriptor
anonymous. c Demοσθένες in Eubul Pollux. lib. VII. Hesych. Syn. d Ἰάννας de
επολοδειν ἄντατ. e Demοσθένες in Matart.
rejected by the Men of his own Ward, he was allow'd to appeal to the Magistrates, by whom if he was declar'd to be lawfully born or adopted, he was then registred by his own and his Father's Name, in this Form, Οἶνουσὶς Απολλοδόρος, Θρασύλλης; the Son of Apollodorus. The adopted Sons were registred upon the Festival Thargelia in the Month Thargelion; the natural, upon the third Day of the Festival Apaturia, call'd Καταλώτης, in the Month Pyanephot. At what Age Children were thus registred, is not agreed. Some are of Opinion, that at every return of the Apaturia, it was customary to regist red all the Children, who had been born that Year. Others affirm, that they were commonly three or four Years old, before they were registred. Chenon in Heliodorus is enroll'd after he has learn'd the Letters of the Alphabet. And the Chorus in the Rane of Aristophanes reflects upon Archedemus, as not having been admitted into the Number of the Φάτοις, till he was ηπότης, seven Years old.

Whereby they seem to intimate, that he had fraudulently infused himself into the Number of the Citizens, it being usual for those who were freeborn to be regist red before that Age, as we are there informed by the Greek Scholiast; tho' the time of doing it appears from the foremention'd Instances to have been unfix'd and arbitrary.

There were two other Seasons when young Athenians were enroll'd in a publick Register, which being by some learned Men confounded with the time of regist ring already mention'd, may not unfitly be explain'd in this Place. The second time therefore, wherein they were registred, was when they arriv'd at the Age of eighteen Years, when (as we are expressly told by Julius Pollar) they were admitted into the Number of the Εφήσ. And this regist ring 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 Καταλώτης, αύτὴ τῆς ξίφων τῶν κόμων, because they who were enroll'd amongst the Ephes, us'd then to shave their Hair, which it was customary to confecrate 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 Φάτοις, and therefore must belong to the other time of Registring.

The third time of regist ring young Athenians, was before the Festival Panathenaia, when those who were twenty Years old were introduc'd as a Publick Meeting of the δήμος, Men of the same (δήμος) Borough, and enter'd in a Register call'd ηπότης οικομεν οικομοιοί, where-in the Names of all Persons of that Borough, who were of Age to succeed in the λαός, or Inheritance of their Fathers, were enter'd.
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This was termed \textit{εἰς ἑαυτὸς εὐγραμμενος}, to be registered amongst the Men; the Persons thus enrolled, being henceforwards 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 \textit{φυλαὶ}, or Tribes; each Tribe he subdivided into three Parts, call'd \textit{Τειχισμα}, \textit{Εἴπος}, or \textit{Φειάδια}; and each of these into thirty \textit{Γέων}, or Families, which because they consisted of thirty Men, were call'd \textit{Τειχισμαδίς}; and they that were Members of these, were call'd \textit{Οἰσίωνες}, because they participated of the same Sacrifices, and worshipped the same Gods together, from \textit{Οἰσίω}, which, tho' it properly signifies only the Mysteries of Bacchos, yet is often taken for the Ceremonies us'd in the Worship of any other Deity.\textsuperscript{p}

The Names of the Tribes were these, 1. \textit{Κεκραύτς}, from Cecrops, for it was usual with the Ancients, out of an earnest Desire of continuing their Memories to Poteetty, to call Cities, or Countries, or any Monuments that seem'd likely to remain to succeeding Ages, by their own Names. 2. \textit{Αὐτόκης}, 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 \textit{Αὐτόκηνδος}, in which the Athenians glory'd not a little. 3. \textit{Αὐτεύκηλος}, from \textit{Αὐτεύκηλος}, or \textit{Αὐτεύκηνδος}, another of the Kings before Cecrops; or from \textit{Δικήλιος}, 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 \textit{Αἴθλε.} And the same Cause is given for the Name of the fourth Tribe, which they call'd \textit{Περυκλα}, from its nearness to the Sea.

In the Reign of Cranias, new Names were impos'd upon them, and they were call'd, 1. \textit{Κεκραύτς}, from the King's Name. 2. \textit{Αὐτεύκης}, from a young Lady, the Daughter of Cranias. 3. \textit{Μοδίκεια.} 4. \textit{Δικ�新}. And both these, I suppose, were nam'd from their Situation; the latter being seat'd upon a Craggy Shore, and the former in the Inland Part of the Country.

Erichthonius being advance'd to the Kingdom, call'd them after the Names of Jupiter, Minerva, Neptune, and Vulcan, 1. \textit{Διας}. 2. \textit{Αθλόθεσις}. 3. \textit{Ποιητικής}. 4. \textit{Ηφαίστεις} \textsuperscript{q}.

Afterwards, under Erechtheus, they receiv'd new Names from the Sons of Ion, a Man of great Repute amongst the Athenians, and General of their Armies, as Herodotus reports \textsuperscript{t}. The Names were, 1. \textit{Γέλακτος}. 2. \textit{Οπλα}. 3. \textit{Αἰτικάριον}. 4. \textit{Αρέας}. And of these Names Euripides is to be understood, when he introduces \textit{Μιναρεύς} speaking thus of Ion.

\textit{Δεκαχτον τοιδε παιδα, Κεκραύτος χεῖνε}
\textit{Χαρίς, Κράστις, καὶ Στράτες τυρακισιν.}

\textsuperscript{p} Pollux lib. III. cap. 4. lib. VIII. cap. 9. \textsuperscript{q} Pollux l. VIII. c. 9. \textsuperscript{t} Lib. VIII. cap. 44.
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Here, Nurse Creusa, 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, by whom in Tribes
High feated Athens shall divided be,
And bear her sever'ral Names deriv'd from them.

And Herodotus, and Pollux, are of the same Opinion, tho' they are
herein contradicted by others, as we find in Plutarch, who hath like-
wise 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 follow'd;
the Soldiers were call'd Όξατος; the Crafts-men, Ερύης; and of the
remaining three, the Farmers, Τεσσαρος; the Shepherds and Grasiers,
Αικίκερας.

Afterwards, when the Number of Inhabitants was encreas'd, Cleobhenes
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, encreaing 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; for as Homer reports, Ajax's Forces were
joyn'd to those of Menestheus, the Athenian General,

Αίας ὃς εἰς Σαλαμίν᾽ ἄγετο δοκίμωνικα νικής,
Στρῖτις ὃς ἄγετο ἐν Αθηναίαν ισαφὰ Φάλαγγας.

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

And Plutarch reports, that when the Athenians and Megarceans, both
made Pretensions to Salamis, and chose the Spartans to decide the
Controversy, these Lines of Homer being produc'd by Solon, did the
Athenians a considerable Kindness, serving very much to strengthen
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their Title to that Island, To return, these Heroes, from the Names they gave to the Tribes, were call'd ἵπποι, and honour'd with Statues erected near the Senate House. Their Names, as recorded by Pausanias, are these, Erechtheus, Cecrops, Ἀγεύς, Pandion, Ἀκαμας, Ἀνιασ, Leo, Oeneus, Hippothoon, Ajax. And the Names of the Tribes are these, Ερεχθειά, Κακοπείς, Ἀιγινα, Μανδιανα, Ἀκαμανας, Αικησις, Δελινα, Εἰνας, Επετεοδις, Αιανας.

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, Αθηναίοις, and Δραμιδίας. 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 Αθαλας και Προλαμας, the former of which was deriv'd from Αθαλας, King of Pergamus; the latter, from Ptoleme, King of Egypt, from both of which the Athenians had receive'd signal Favours.

This was the constant Number of the Athenian Tribes, which last'd as long as the City maintain'd its Liberty and Form of Government. Each of these was at the first divided into several Parts, which have been already mention'd. 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, in which they all met together, and made merry. These Meetings were nam'd from the Perfons assemble'd at them; if the whole Tribe came together, then they call'd it δεῖπνον φανῆς χυ, if only one perfon in a Tribe, then it was δεῖπνον φανῆς χυ, or of a διάπο, it was δεῖπνον δημοφυς.

These Δήμοι were little Boroughs in Attica, several of which belonged to every Tribe, and though they were reckon'd together in the Business of the Common-wealth, yet had separate Habitations, different 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 allign'd them, and in those they were inferior to Minerva, the supreme Governor. And this Difference in Religion was very ancient, being of no less Duration than the Commonwealth itself; for when Theseus 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 desert 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.

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

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The Number of them was an hundred seventy four, some of which having the same Names, were distinguished by their Situation, being call'd καθοπτρείς, and ὑπέρεθεν, Upper and Lower. All of them were divided into Greater and Less; the μεγαλος, or Less, were these, Alimnians, Zoster, Prospaltians, Anagyrasians, Cephale, Praseis, Lampreis, Phyleis, Myrrhinians, Achemonians, Acharna, Marathon, Brauron, Rhamus. The rest were Greater, and may not unfitly be thus divided according to their Tribes.

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* Enniath. II. β', Strabo l. IX. * Pausan. Attic. * Kudorit.δίς
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<td>Krión</td>
<td>Phaliron</td>
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<tr>
<td>Leukótēra</td>
<td>Líkko</td>
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<td>Milion, v. Míliin</td>
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**AIANTIS.**

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**OINHIS.**

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**PTOLEMAIS, v. ANTIGONHIS.**

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<tr>
<th>Beumóctia</th>
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**ATTALIS, v. DHMHTRIAΣ.**

<table>
<thead>
<tr>
<th>Beides these, there were several other Boroughs, of which it is uncertain what Tribes they belong'd to: Such are these;</th>
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<tr>
<td>Acte</td>
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Of the Civil Government of Athens.

C H A P. X.

Of the Sojourners, and Servants, in Athens.

The second sort of the Inhabitants of Attica were call'd Metoimi, 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 ⁴. They differ'd from the Poli, 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 Εύνου, or Strangers, because they took up their Lodgings only for a short time, whereas the Metoimi 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 oblig'd to fit still, 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 obser've 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 γὰρ Μετοικὸς ἀχεισαὶ οὐ ἐκαίν νέων.

The Sojourners (if I may speak my Mind) Are, as it were, the City's Chaff and Scum.

They were not allow'd to Act any Thing, or manage any Business in their own Names, but were oblig'd to choose out of the Citizens one, to whose Care and Protection they would commit themselves, and

⁴ Aristophanes Scholastes in Aves.
Of the Civil Government of Athens.

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. Tun autem Phaedrie,
Mee fratii, gaudeo amorens esse omnem in tranquillo, una est domus,
Thais patri se commendavit, in clientelam & fidem
Nobis dedit s._

My Brother's good Success in his Amour,
Doth glad my Soul, for Thais now's his own,
Since the Protection of her self she leaves
To my old Father's Care and Management.

The Person to whom they committed themselves, was call'd Πολιμάρχος, 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 commenc'd against them before the Polemarchus, call'd Αρχεωσίς δικη, whereupon their Goods were confiscated.

In Consideration of the Privileges allow'd them, the Commonwealth requir'd them to perform several Duties; for instance, in the Panathenaea, a Festival celebrated in Honour of Minerva; the Men were oblig'd to carry certain Vessels call'd Σκάθαι, whereby are meant not Spades, as Menæus and the Translator of Harpocration have explain'd this Word, but Navicula, little Ships, which were Signs of their foreign Extraction; which few have hitherto rightly understood. Hence they were term'd οὖναίοι, or οὖναίοφόροι, by the ancient Writers of Comedy. The Women carry'd ὁδεία, Vessels of Water, or οὖναία, Umbrellas, to defend the free Women from the Weather, and are thence named οὖναίοφόροι, and οὖναίοφόροι. This last Custom was begun after Xerxes and the Persians had been driven out of Greece, when the Athenians, becoming inoffent with Success, set a greater Value upon the Freedom of their City, than they had formerly done. ¹

Befide this, the Men paid an annual Tribute of twelve Drachms, tho' Hefychius mentioneth ten only, and the Women that had no Sons, were liable to be taxed six; but such as had Sons that paid, were excus'd. This Tribute was call'd Μενείανος, 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 Lyfias ² in Oropus, which was an Athenian Town, situated upon the Coasts of Boeotia. About the time of Xerxes's Invasion upon Greece, The-

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¹ Αγ. ut. Scn. ut. ² Αρίστα Βαταί μεσοί Ησιονείας Λιβ. vi. c. i. ³ Orat. in Philom. ⁴ Ανδρο. Συμβ. i. Χ. ⁵ Ανδρο. Συμβ. i. Χ.
...fell into Disgrace. Upon Non-payment of this Imposition, the Delinquent was immediately seiz'd by the Tax-masters, and carried away to the Market set apart for that Purpose, (call'd by Plutarch Μεταλαθος, and by Demosthenes Πολεμικός τὸ Μεταλαθεῖον) where they were expos'd to Sale by the Πωληται, who were Officers concern'd in the publick Revenues. And this Fate had the famous Philosopher Xenocrates undergone, had not Lycurgus rescu'd him out of the Hands of the Officers, as Plutarch reports; Diogenes Laertius tells us, he was actually sold, because he had not wherewithal to pay the Tribute, but was redeem'd by Demetrius the Phalerean, who because he would not violate the Laws of the City, nor yet could endure to see so great and useful a Man reduc'd to so miserable a Condition, restor'd 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 signaliz'd themselves by any notable Exploit, were seldom pass'd 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 requir'd of the freeborn Citizens, and therefore they call'd this Honour Ισστηλεία, and the Persons that enjoy'd it Ισστηλείης, because they did ίσα τιλιν τας ἄτας, pay only an equal Proportion with the Citizens. This was a sort of an half Freedom, being the fame with what we sometimes find call'd Ατιλεία, of which I have spoken already, and was granted to Foreigners that had deferred well of the Publick, but not merited enough to be enrol'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 Olynthians in Τεσφαράτους, as he is cited by Suidas, to whom with Ἰαβωρίαν and Ἰπποκλέας, we are chiefly oblig'd for these Accounts.

I proceed, in the next Place, to speak of the third, and most numerous Part of the Inhabitants of Ἀττικα, I mean the Servants, of which there were two Sorts, the first was of thofe, that thro' Poverty were forc'd 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 ὄφεις, and πεδᾶς, and were the most-genteel sort of Servants, being only in that State during their own Pleasure and Necessities; 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 Sort 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 esteem'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 us'd at their Discretion, pinch'd, starv'd, beaten, tormented, and that in most Places, without any Appeal to superior Power, and punisht even with Death it self. And, which yet farther enhances 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 liv'd, and all the Inheritance they could leave their Children (for their Masters not only allow'd, but encourag'd 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 insetting into them a mean Opinion of themselves; debating 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 civilized 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. It is true, this Barbarity was not practis'd in all Places, and my Author thinks the Conform Blame-worthy for it, imputing it to a savage and unnatural Temper; yet hence appears the miserable Condition of Slaves, that were forc'd to undergo the most arbitrary, and unjust Impositions of the cruellest and most barbarous Tyrants. Now the better to
new you what State they were in, I will give you a Tafte of the con-
stant Behaviour of their Masters towards them in a few Infances, 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 unftirftable piece of Impudence, for a Servant
to imitate the Freemen in any thing, or affect to be like them in their
Drefs, 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 unpar-
donable Offence, infomuch that the Comedian, speaking it proverbially
of one that does what becomes him not, says,

\[E \nu \tau \nu \delta \varepsilon \lambda \nu \nu \kappa \nu \mu \nu \varepsilon \nu \varepsilon \mu \nu\]

Then you difdaining your own State, affect
To wear long Hair as Freemen.

They had a peculiar Form, after which they cut their Hair, call'd \(\theta \rho \varepsilon\)
\(\alpha \nu \delta \varepsilon \mu \alpha \varepsilon \omega \delta \varepsilon \nu\), which they laid aside, if ever Fortune was so propitious,
as to restore 'em their Liberty. And because Slaves were generally
rude and ignorant, therefore \(\varepsilon \xi \mu \iota \nu \tau \varepsilon \mu \alpha \nu \delta \varepsilon \omega \delta \varepsilon \nu\), & \(\varepsilon \nu \varepsilon \iota \varepsilon \iota \varepsilon\),
was proverbially apply'd to any dull, stupid Fellow 9. The Freemen's
Coats were \(\alpha \mu \varepsilon \mu \mu \alpha \varepsilon \alpha \lambda \alpha \), had two Sleeves; whereas those of Slaves
were \(\iota \varepsilon \mu \mu \mu \alpha \varepsilon \alpha \lambda \alpha\), had only one Sleeve 9.

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 reftift this Passion, but thought it neither unlawful, nor scandalous,
but on the contrary honourable, and well becoming an ingenuous Educa-
tion; therefore he forbad Slaves the Use of this Pleasure, " as it were
" inviting the Worthy to Practice, when he commanded the Unworthy
" to forbear, says Plutarch 6. The same Lawgiver forbad them to
amint, 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
Cause. Thus Terence, the Scene of whose Action is laid in Athens,
expressly affirms in his Phormio 6.

\[S e r v u m \ h o m i n e m \ c a u s a m \ o r a t e \ l e g e s \ n o n \ s i n a n t,\]
\[N o q u e \ t e s t i m o n i i \ d i d i o \ e f t.\]

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 \(\pi \rho \omega \mu \lambda \varepsilon \iota\), and the Action \(\pi \rho \varepsilon \lambda \gamma \kappa \varepsilon \iota \varepsilon\)) was oblig'd to give his Master a sufficient Se-
curity to answer the Loss of his Slave 7. The several Ways of tor-
turing Slaves are briefly compriz'd in the following Verfes of Aristophanes 8.

\[F \ A r i s t o t h e n e s. \ A v i b u s. \ \& E n f l a t h. \ H. \ \& p. 59. \ E d i t i o n. \ T a b i.
E. 12. \ \& S o l o n e. \ \& A c t. \ H. \ \& S e n c. \ I. \ \& D e m o c r i t e n e s \ C r a t. \ \& a d v. \ P a n t a n e t u m.
E. 4. 2. \ \& R a m i s. \ A c t. \ H. \ \& S e n c. \ V I. \ \& Z A N O.\]
Of the Civil Government of Athens.

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 Instance, 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 Birth by gentle Means into a Performance of their Duty, the manner of tutoring Slaves was the same which they us’d to tame wild Beasts, namely, Stripes, and the cruellest Severity. For all this, there wanted not some, whom Nature had bless’d 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 Æsop, the Author of the Fables: Alcman the Poet, and Epictetus the famous Moralist, of whose Poverty and servile Condition we have mention in this Epigram.

Δέλε Επίκτητος γενέμων, καὶ σάρμωτι πᾶρος,
Καὶ πειλόο Ιρος, καὶ φιλέτε Αθανάτως.

The Gods to me great Favours do dispense,
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 punish’d Metius Pompeianus, 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 oppos’d the Tyranny of Pisistratus’s Sons. At the same Place
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 Athenæus \(^2\); 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 Λυδία, or Συρία; or, by the Names which were most us'd in those Nations, as Μανής, or Μιδας in Phrygia; Tibias in Paphlagonia. The most common Names in Athens were Geta and Davus, being taken from the Gates and Doors who, as my Author thinks, were formerly call'd Δώρα, or Δάοι. \(^3\) They seldom consisted of above two Syllables, and therefore Demosthenes having objected to Ἐφέσινε, that his Father was a Slave, tells him farther as a Proof of what he affirm'd, that he had falsify'd his Name, calling him Ατρομέτος, whereas in Truth it was Τρόμης. \(^4\) The reason of this seems to have been, that their Names being short, might be more easily and quickly pronounc'd. Upon the same Account, Oppian advises to give Dogs short Names.

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 chang'd that Name for Philoséphanes \(^5\).

Above all things, especial Care was taken that Slaves should not wear 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 assisting in the War of Troy, he tells us, it was contrary to Law and Custom, 

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\(^1\) Deinomph. lib. XIII.  
\(^2\) Strabo l. VII.  
\(^3\) Orat. ad Tit. Stephi.  
\(^4\) Kunyctik.
Of the Civil Government of Athens.

For he a spurious Issue was brought forth
By a Bond-woman of Plebeian Worth
To the Maonian King.

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 receiv'd a total Overthrow by them in Marathon. The like was afterwards put in Practice by other Commonwealths, but not without great Caution; Cleomenes, King of Sparta, being fore prefis'd by the Macedonians and Acheans, and finding himself unable to make Head against them, arm'd two thousand of the Helots, or Lacedemonian 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. And their Prudence in this Case deserves Commendation, for having exasperated them so much by their hard Usage, they had no reaion 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 Numbers of the Slaves, Citizens, and Sojourners in Attica) without ever (some few times excepted) attempting to affer their Liberty; when 'tis evident, they wanted not Strength to turn the State upside down; neither could they be defi- tute of Opportunities, especially in times of War, Sedition, and Tu- mults, in which the City was continually embroil'd, to accomplifh such a Design. But this must be ascrib'd partly to the watchful Eye their Masters, and the whole State had upon them; and partly to that Cowardice and Degeneracy, which ufually debaue the Minds of thofe, whom Fortune has plac'd in a fervile Condition, however noble and daring they are by Nature; for it is a true saying of Homer,

\[ \text{νυμελο τ' ᾠδης ἡπειρον ἦμαρ} \]
\[ \text{Ἀνηπαίδει τ' ἐν μιν κατά δύναν ἱμαρ ἔλγε.} \]

True Valour ne'er can animate that Mind, Whose inbred Seeds by Slav'ry are confin'd.

But neither the Care of the State, nor the great Power which Oppreffion has to debaue Men's Souls, could always keep them in Subjeftion; but Nature sometimes would exert it felf, when either a fair Opportunity invited, or fome infufferable Oppreffion compell'd them to endeavour the Recovery of their Liberties, that is, their Lives and Fortunes into their own Hands. Athenians reports, that in Attica they once feiz'd upon the Caflle of Sunium, and committed Ravages throughout the Country; and at the fame time made their fegond Infur- fition in Sicily, for in that Country they frequently rebel'd, but latt reduct'd with great Slaughter, no lefs than a Million of...
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 αὐτωμολεῖν, 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,

\[
\begin{align*}
\text{H δὲ ἀυτωμολεῖν παρεσκευάσθωμαι,} & \\
\text{Επὶ τρεχῇ καὶ ἐκαστὶ μανωγῶμαι.}
\end{align*}
\]

If wretched slaves harass'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,

\[
\text{Non fur tum feci, nec fugi, s mihi dicit Servus, habes pretium, loris non ureris, ait.}
\]

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

Sometimes they were rack'd upon the Wheel, (a Cruelty never practis'd 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,

\[
\text{Εἶπ᾽ ὑμῖν ἐς ἔξω ἀπὸ τοῦ στήλος.}
\]

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 deferv'd Punishment, was said μακρίστειν, 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 \[ Pollux faith, κεφαλάως ὑπὲρ τοῦ ἱεροῦ, ἐξεδίδεισ. \] For so, I think, that Place ought to be read, and not, κεφαλάως ὑπὲρ τοῦ κλως, ἐξεδίδεισ, as the Vulgar Editions have it.

They who were convicted of any notorious Offence, were condemn'd to grind at the Mill, a Labour exceeding toilsom in those

---

5 Athenaeus Deipn. l. VI. 6 Aristoph. Equit. 7 Aristoph. Pace. k Epist. lib. L. 8 Onomast. i. III. c. 8.
Days, when they were forc'd to beat their Grain into Meal, being unacquainted with the easy way of grinding, which is us'd 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, Crasile, in eodem pisistrino vivendum, says Tully \(^m\), that is, You and I, 

*Crafsus*, 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 cesam te in pisistrum, Dave, dedam usque ad necem* \(^n\). 

I'll have you flea'd, you villainous Cur, to Death. \(^f\). \(^A\).

Or else, as others understand this Place, they were condemn'd to that Punishment, as long as they liv'd.

These Mills were call'd in general *Múxynes*, which Word, because of the Cruelty there exercis'd upon poor *Slaves*, *Pollux* tells us was *ex* ἀνυγμὸς unlucky, or inauspicious, and not to be nam'd, and therefore he calls it *Στοιχεῖος* ἀξίος. They had several Names from the different Sorts of Grain that was ground in them, as, *χορδάκια*, or *χωρδοκριτία*, *Αλλήλες*, *Ζήτουσ*, *Ζώσεις*, or *ζυτία*, and *Στρίγια*, whence comes the word *ζερυμίων*, to examine upon the Rack, as was usual in that Place \(^*\).

It was likewise customary to stigmatize *Slaves*, which was usually done in the Forehead, as being most visible; sometimes other Parts were thus us'd, it being customary, as *Galen* observes \(^p\), 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 mark'd with certain Letters, till a fair Impression was made, and then pouring Ink into the Furrows, that the Inscription might be the more conspicuous, Perfons thus us'd, were call'd *Στυγματικοί* and *Στιγμενεῖς*, faith *Pollux*; or *Aitnaga*, because that Bird was *ποικιλότητος*\(^e\), of divers Colours, as *Aristophanes* tells us \(^q\). *Pliny* calls them *Inscripti* \(^r\); and others *Literati*, as *Plautus*.

\(^*\) \(\text{si hic literatus me sinat.}\)

And what the same Author means by *Trium literarum homo*, no Man can be ignorant. This Punishment was seidom 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*.

Σαμιλῶν ὁ Δυμιοις ἔστι πολυγράφωνος. 

The Samian People (by for Shame)

For Store of Letters have great Fame, 

Dr. Littleton.

\(^m\) De Orat. \(^n\) Andrin. \(^o\) Pollux lib. III. 8. \(^q\) Hesychius. Saidas. Etymolog. 

\(^p\) Lib. VI. \(^q\) Avibus. \(^r\) Lib. XVIII. c. 3. 

\(^f\) Saith
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Saith Aristophanes in Plutarch; tho' others, and amongst them Plutarch himself, align different Reasons for this Appellation. This was the greatest Mark of Infamy, that could be inflicted on them, and therefore Phocylides advises to forbear it, even in Slaves.

Στίγματα μὴ γραψίς, ἱππευδὸν ἱππεύτως.

Brand not your Slaves with Characters of Infamy.

On the contrary, in Thrace, Herodotus tells us, it was accounted a Badge of Honour, and us'd by none but Persons of Credit, nor omitted, but by those of the meanest Rank. Τὸ μὴ ἀσθένει, ἱππεύει κίνεται, τὸ ἄστιγμεν ἵπποι, to be stigmatiz'd, says he, is reputed a Mark of Quality, to want which is a Disgrace. The fame is affirmed by Claudian of the Geleni, who inhabited a Part of Scythia.

Membræque qui ferro gaudet pinxisse Gelonus.

And some relate, that the ancient Britains tenellis infantibus notas, certasque figuris animalium ardentii ferro imprimebant: Imprinted upon the Bodies of their Infants, the Figures of Animals, and other Marks with hot Irons. The fame is likewise affirmed by Tertullian, who reports, that the Britains were distinguishing by such Marks or Stigmata, in the same Manner as the Garamantes by their Feathers, the Barbarians by their Curls, and the Athenians by their Grasshoppers. And Claudian mentions the same Custom:

Ferroque notatas
Perlegit exsanguis Picio moriente figuris.

But it must 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 should defert their Masters. For which Purpose, 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 same manner, it was likewise customary to stigmatize the Worshipers and Votaries of some of the Gods. Whence Lucian speaking of the Votaries of the Syrian Goddesses, affirms, They were all branded with certain Marks, some in the Palms of their Hands, and others in their Necks. Whence it became customary for all the Assyrians thus to stigmatize themselves. And Theodoret is of Opinion, that the Jews were forbidden to brand themselves with Stigmata, because the Idolaters, by that Ceremony, us'd to confecrate themselves to their false Deities. The Marks us'd on these Occasions were various. Sometimes they contain'd the Name of the God, sometimes his particular Ensign (πᾶσας τιμής), such were the Thunder-bolt of Jupiter, the Trident of Neptune, the Ivy of Bacchus: Whence Prolenece Philopator was by some nick-nam'd Gallus, because his Body was mark'd with the Figures of Ivy-Leaves. Or lastly, they mark'd 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 the two Numeral Letters XH. These three Ways of stigmatizing, are all express'd by St. John, in the Book of Revelation; 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. 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 Υ€€ς δ€δω, or Ακις δ€δω, 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 Master was oblig'd to sell his Slave. This is plainly prov'd by Flavius Pollux, out of Aristophanes's Hora, whence he cites the following Verses:

Εἴ μὴ χρᾶταις ἔστω εἰς τῷ Ὀλυμπίῳ
Ἀθηναῖς ἐκεῖ δ' εἴης ἐν ἐφαμέρῳ τιμᾶτιν,
Μὴν.

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 Eupolius's Πόλεων.

Κακὶς τολῆς πάροξυς, ἐδε αρατίν
Αἰγέοι.

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.

Besides they 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 Aristophanes, 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 Demizou in some other Cities; and Plautus sufficiently testifies the Truth of what he faith,

Atque id ne vos miremini, homines forvulos
Potares amare, atque ad cernam conducere;
Licet hoc Athenis ———

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The
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 Eafe, as some free Denizens.

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 obser'd from the same Author, who introduces a Slave speaking in this manner,

Quid tu me verò libertate territas?
Quod si tu nolis, filiusque etiam tuus,
Vobis invitis, atque amborum ingratiss,
Una libella liber possunt fieri'.

Pray, Sir, good Words, since nor you, nor your Son
Can me my Liberty deny; altho'
You pour out Threatnings with such rigorous Awe.
For if I please, one Pound can me release,
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, to 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 depriv'd 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 restored 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 Calliocrates, the Lacedæmonian Admiral; and therefore the Slave in Aristophanes being almost ready to faint under an heavy Burthen, accufeth his own Cowardice, that hindred him from lifting himself among the Marine-Forces, and thereby recovering his Liberty,

Olyo κακούντον τι δ ἐγώ εκ εὐαγράγχειν;
Pox take this Heart, that durst not meet
In boisterous Seas the Spartan Fleet.

1 Casim.  
2 Rams A. Act. I. Scen. I.  
F 2  
Slaves;
Slaves, as long as they were under the Government of a Master were call'd Oikistai, but after their Freedom was granted them, they were Δολοι, not being, like the former, a part of their Master's Estate, but only oblig'd to some grateful Acknowledgments, and small Services, such as were requir'd of the Μέτοχοι, to whom they were in some few Things inferior; but seldom arriv'd to the Dignity of Citizens, especially if they had receiv'd their Freedom from a private Person, and not upon a publick Account; for such as were advance'd for publick 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 Opposition or Dislike of many:

Καὶ ὁ αἰχμαλώτης τις, τῶν μὲ τεταρταχωρωμάτων μιᾶς,
Καὶ Πλατανίς υἱὸς εἶναι, καὶ τις ἐκεῖνος δικαίως.

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 Athenian Citizens, and from Slaves to make them Masters, as one affirms in Aristophanes. Whence there was a Law enacted, whereby the publick Criers were forbidden 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 less value for the Privileges of Athens. Lastly, The αὐτοκράτορος, Slaves made free were term'd νεῖμαι, Baffards; νεῖμα ὁ ὀωτὸς πρὸς τοὺς ἃν αὐτὸς ἐλεύθεροι, they being under a sort of Illegitimacy, if compar'd with the Genuine and free-born Citizens.

A Tribute of twelve Drachms was exacted of the Μέτοχοι, and the same with an Addition of three Oboli was required of the Freemen. Also they were oblig'd to choose a Προστάχος, 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 Clients; but in Case they behav'd themselves stubbornly, and ungratefully towards him, he had Power to arrest them and carry them before a Judge, by whom, if they were found guilty, they were depriv'd of their Liberty, and reduc'd to their former miserable Condition. But if the Judge acquitted them, they became τελειοὶ ἐλεύθεροι, entirely free from their Master. This Action was term'd διστασίου δίκη, 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 Μέτοχοι, was to be managed chiefly by Proxies; at their Restauration to Liberty, both of them had the Privilege of choosing an Ἐκτροπός, or Curator, who, in Case his Client receiv'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.

This was the Condition of Slaves in Athens, which tho’ in it self deplorable enough, yet if compar’d with that of their Fellow-sufferers in other Cities, seems very eas’y, at least tolerable, and not to be re-pin’d at. I might here give you an Account of the various Conditions of Slaves in the several Countries of Greece, such as the Penesia in Thes-saly, the Clarota and Mnoita in Crete; the Corynephoroi at Sicily; the Gym-nite at Argos, and many others; but I shall only at present lay before you the State of the Helota 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 genteel 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, En Lame一句ovit & ειλωθεν μαλιστα ελθε& ηναι, ἢ τελοι μαλιστα τελου, 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 Helota were so call’d from Helos a Laconian Town, conquer’d by the Spartans, who made all the Inhabitants Prisoners of War, and reduce’d 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 Necessaries was devolv’d upon the Helots, the Ground was till’d, and all sorts of Trades manag’d by them; whilst their Masters, Gentlemen-like, spent all their time in Dancing, and Feasting, in their Exercises, Hunting Matches, and the λίμναι, or Places where good Company us’d to meet d.

But the being condemn’d 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 Κρατικα, or Secret Law, the Invention whereof some ascribe to the Ephori, others to Lycurgus, is a sufficient Proof. “It was an Ordinance, (these are Plu-tarch’s own Words) by which those, who had the Care of the young Men, dispatch’d privately some of the ablest of them into the Coun-try 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 issu’d 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 cold Blood, as Thucy-dides reports in his History of the Peloponnesian War. The same Au-thor tells us, (faith Plutarch), that a good Number of them being crown’d by Proclamation, (which was a token of their being set free) enfranchis’d for their good Services, and led about to all the Temples in token of Honour, disapper’d all of a sudden, being about the Num-ber of two thousand, and no Man either then, or since, could give any Account how they came by their Deaths. Aristotle adds, that the Ephori, so soon as they were enter’d into their Office, us’d to declare War a-gainst them, that they might be massacred with a pretence of Law.

a Pelin: l. III. c. 8.  b Plutarch. Lycurg.  c Strabo. l. VIII. Harpocrat.  d Plutarch. Lycurg.  e F 3
Of the Civil Government of Athens.

It is confess'd on all Hands, (proceeds my Author) that the Spartans 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 fight 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 would 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 saith they) they are our Masters Songs, we dare not sing them.

Having given you a Survey of the Usage Slaves generally met with amongst 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 fell 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 their Conquerors. Thirdly, by the Perfidiousness of those that traded in Slaves, who often stole Persons of ingenuous Birth and Education, and sold them. Aristophanes tells us, the Tessellians were notorious for this sort of Villainy,

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**PE.** Πόθεν εν άτοις θεραπευτικις; ΧΡ. Ομπρέμι' άνθρώπων δήτας. ΠΕ. Τις δ' έσμι πρώτον ο ποιάν, οτάν αργυρίου κανέν άχνις. ΧΡ. Κρεμαίνω βελασμός τις Ερωτοφίς, όμων οι Ταγμαλίδες ποιόν πελάτεν άνθρωπιδάν. ΙΕ. ΠΟΥ. How will you, Sir, get Slaves? ΧΡ. I'll buy with Coin.
**POV.** But where? Since all the Merchants leave off Sale,
Having got Wealth enough. ΧΡ. I'll warrant you,
Slave-mongers will come here from Tessaly,
Driv'n by Hopes of getting more. Φ. Α. 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.

At Athens, severall 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 Ανδανεκοδμολογοι, brought them into the Market, and expos'd them to Sale, the Crier standing upon a Stone erected for that Purpose, call'd Προτόν λαθρός, and calling the
People together; whence Cicero opprobriously calls the Tribunes, emptos de lapide, because they were suspected to have been hir’d to the Management of a certain Affair.

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 Καταχώρατα. But I do not find that this Ceremony was practiced 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 Προς αλας ἰδρασιλία; Ephialthius adds, that Αλάντια δελαρία, signified those that were bought at a very low Rate. The Chians are reported to have been the first that gave Money for Slaves, whereas before, they had usually been exchange’d for other Commodities, which was the ancient way of trading before the Invention of Money. Homer’s Heroes are often said to have exchange’d their Captives for Provisions, and particularly at the end of the seventh Iliad,

The Grecian Chiefs by barding their Ware, Their choice Provisions and their Wine prepare; Some Brass exchange, some Iron, some Beasts Hides, Some Slaves of War, some Cattel.

Whence it appears, that the barbarous Oppression and Cruelty us’d towards Slaves, was not an Effect of the Pride of later Ages, but practiced 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 Masters, 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 Masters were forc’d 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 endued by Nature with the same Powers and Faculties, the same Tempers and Inclinations with themselves, should be treated with no
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 Aeschines into three Sorts; the Ground of which Distinction is taken from the different Methods of their Election and Promotion.

1. Proxenetai, were such as receiv'd their Dignity from the People, met together in lawful Assembly, which on this Occasion was held in the Pryx; and were so call'd from the manner of their Election, in which the People gave their Votes, by holding up their Hands.

2. Kleistorei, were those that ow'd their Promotion to Lots, which were drawn by the Theismotheta, in Theseus'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 referv'd to themselves a Power to appoint whom they pleas'd, without referring the Decision to Lots; and thus Aristides was nominated to the Office of Archon. The manner of casting Lots was thus; the Name of every Candidate inscrib'd upon a Table of Brats, 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.

3. Aligroi, 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 poss'd of a considerable Estate; but by Aristides's Means, the poorer Sort were admitted to a Share in the Government, and every free Denizen 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. Yet they seem to have been afterwards made incapable of bearing Offices. Plutarch, in the Life of Phocion, mentions some who were δινησαντες τω πολιτωρατω δια της πεσων, incapable of the Government by reason of their Poverty. Neither is it improbable, that as different Fractions 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;
Of the Civil Government of Athens.

for if any Man had liv'd a vituous and scandalous Life, he was thought unworthy of the meaneft Office; it being improbable that a Perfon, that could not behave himself fo 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 therefore before any Man was admitted to a publick Employment, he was oblig'd to give an Account of himself, and his past Life, before certain Judges in the Forum, which was the Place appointed for his Examination, which they call'd Δικαστήρια. Nor was this alone thought sufficient, for tho' at this time they past the Trial with Credit, yet in the first Ordinary (κυριακή) 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 depriv'd of their Honours. And of the Magistrates appointed by Lots, whoever had the Misfortune to be depriv'd after his Election, was prohibited from coming to the publick Assembly, and making Orations to the People. But it was a capital Crime for any Man to enter upon the Magistracy, whilst unable to pay his Debts. And Actions of this Nature were heard by the Thefno-theta. And when their Offices expir'd, they were oblig'd to give an Account of their Management to the Notaries (τραπεζάρια) and the Logifla, which was call'd Εκθέσις, 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 pass'd, they were not permitted to sue for any other Office, or Place of Trust, or to travel into any foreign Country, 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 Cafè they should be found to have embezzeled the publick Revenues, the City might not lose by 'em. The (Δικαστήρια) Logifla, who examin'd the Accounts, were ten. If any Magistrate neglected to give in his Accounts, they prefer'd against him an Action, which was term'd Δικαστήρια ἀπεισία. If any Controversy happen'd, it was determin'd by proper Judges. If it was concerning Money, the Logifla themselves were empower'd to decide it. If it concern'd Affairs which belong'd to the popular Assembly, they refer'd thither. If it was about Injuries committed, it was brought before the Judges, who us'd to have Cognizance of such Causes. Every Man was permitted to offer his Complaint, Proclamation being usually made by the publick Crier in this Form, Τῷ ἁγιῷ ἀναγγέλεων Who will accuse? The time limited for Complaints was thirty Days, which being past, no Magistrate could

9 Lýs. Orat. in Evantri. Ἀφίδνια contra Themarchem. 1 Demophen. in Theaur. 2 Demophen. in Arifloge. 3 Demophen. Lepistern. & Timostrata. 4 Suidas. Ἀβίδνια. Ἀφίδνια. Orat. de Emens. Legat. Ἀβίδνια. in Ctephon. 5 Ἀβίδνια. Ἀφίδνια. in Ctephon. ὁ Ἀβίδνια Orat. adv. Ctephon. have
have any farther Trouble. If any Person, against whom a Complaint was prefer'd, refus'd to appear at the time appointed, he was summon'd to defend himself before the Senate of five hundred; where if he did not make his Appearance, he was punish'd with ἰτίσπολο, Infamy.

This was the Method of examining into the Behaviour of Magistrates after the Expiration of their Offices. Neither were they exempted from being brought to Trial during their Magistracy; it being the Custom for the nine Archons in every ordinary and stated (ὡς προειρήθη) Assembly of the People, to propound this Question, Whether the Magistrates were faithful in the Discharge of their several Duties? If upon that any of them was accus'd, the Crier made Proclamation, that such as thought the Accusation just, should lift up their Hands; which Action was term'd ἄντικυρον. This being over, the rest of the Assembly, to whom the Magistrate appear'd innocent, held up their Hands, which was ἄντικυρον. Then the Voices being number'd on both sides, the Majority carry'd it.

The Day in which the Magistrates entred upon their Offices, was the first of Ἡεκατομβα, the first Month in the Athenian Calendar; it was a solemn Festival, which from the Occasion had the Name of Ἐὐστριχία, and was celebrated with all the Expressions of Mirth and Joy, usual on such 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.

C H A P. 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, ca'd Αὐτακράτος, and a second in the Forum ca'd, Δοιμασία. The Questions which the Senate propos'd to them, were such as these, Whether they were descened from Ancestors, that had been Citizens of Athens for three Generations? Of what Tribe and Hundred they were, and whether they bore any Relation to Apollo Patris, and Jupiter Herceus? Whether they had been dutiful to their Parents, had serv'd in the Wars, and had a competent Estate b? Lastly, whether they were ἀρίστος, perfect in all the Members of their Bodies? It being otherwise unlawful for them to be Archons. And, as some are of Opinion, the same Questions were demanded of all other Magistrates c. We must not omit in this Place, that by the foremention'd Question concerning their Relation to Apollo Patris and Jupiter Herceus, was enquir'd,

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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 Progenitor when they were admitted into their Office; ιν γας το μη ειδος, ευς ωνες archontes, because such as had no Acquaintance with him, were reputed For- eigners. Whence that saying of Aristophanes e:

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. Examples whereof are Hadrian, before he was advance'd to be Emperor of Rome f; and Plutarch, who relates g, that himself was honour'd with the Freedom of Athens, made a Member of the Tribe Leonis, and afterwards bore the Office of Archon.

But what was more peculiar to these Magistrates, was the Oath required of them before their Admition, in the Portico call'd Bawlios στοχα, or ς τω λιθω, 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 Bribees, 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 Law-giver. He mentions only the Theomotheta, but that the other Archons took the same Oath, is evident from Plato, by whom Phaedrus is introduce'd, promising to dedicate at Delphi a golden Statue equal to himself in Weight, βωτιοι ειναι Ατλιοι, 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 Malfaetors with Death, were all crown'd with Garlands of Myrtle; they had a joint Commision for appointing the Δικαιους, and Αθλουες by Lots, electing out of every Tribe one; as also of constituting the Πεπλωσι και Φιλαρχοι και Στραταρχοι, of enquiring into the Behaviour and Management of other Magistrates, and deposing such as were by the Suffrages of the People declar'd 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

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

And thus much of the nine Archons in common, I shall now speak of them severally; only first begging leave to tell you, that concerning the first Original of their Names nothing certain is recorded; but Sigonius conjectures, that the Name of Basilius, and Arxou, 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 Poliarches, 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 Ormophi, as their Name imports, seem to have been constituted in behalf of the People, to protect them in the Possession of their Laws and Liberties, from the Usurpation 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.

Arxou, so call’d by way of Eminence, was chief of the nine, and is sometimes nam’d Epiphonites, because the Year took its Denomination from him. His Jurisdiction reach’d both Ecclesiastical, and Civil Affairs. 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 Eutychides, Phanes, Eteides, Epiphantes, of which in their Place. He kept a Court of Judicature in the Oicetum, where Trials about Victuals, and other Neceltaries, were brought before him. It was his Duty also to appoint Curators, call’d Eutychides, to make Provision for the Celebration of the Feasts, call’d Dionysia, and Θυσία, with some other Solemnities; to take Care for the Regulation of Stage-plays, and to provide Singers, Choristers, and other Neceltaries for them. He was to be punish’d with Death, if convicted of being overcome with Drink during the time of his Office.

Basilius, had a Court of Judicature in the Royal Portico, where he decided all Disputes which happen’d amongst the Priests, and the sacred Families, such as were the Ceryces, Erodotades, &c. to whom certain Offices in the Celebration of Divine Worship belong’d by Inheritance, Such also as were accus’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 Lenæan Festivals, and all those in which they ran Races with Torches in their Hands, viz. Panathenaen, Hephesia, and Promethea; and to offer publick Sacrifices for the Safety and Prosperity of the Common-wealth.

1 Denigmbrics in Midiona.  k Pellices Onomastica. Lyfas in Alctiadam. Denifikn. 
la Muca, Suidas, Harpocrit, & ubique in his capitulo.
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wealth. It was requir'd that his Wife, whom they term'd Ἐυσεβές, should be a Citizen of the whole Blood of Ἀθῆναι, and a Virgin: Which was likewise enjoyn'd by the Ἰουδαϊκὸν Law to the High Priest, otherwife neither of them was duly quality'd to preside over the Mysteries and Rites of their several Religions. 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 Ἀρεόπαγος, amongst whom he had a Right of Suffrage, but was oblig'd to lay aside his Crown (which was one of the Badges of his Office) during the Trial.

Πολιτεύσατο had under his Care all the Strangers and Sojourners in Ἀθῆναι, and exercis'd the same Authority over them, which was us'd by the Αρχον towards the Citizens. It was his Duty to offer a solemn Sacrifice to Εὐαλλίας, (who is by some taken for Μάρσ, by others for one of his Attendants) and another to Διάνα, surnam'd Ἀγροτής, from one of the Ἀθηναῖον Boroughs; to celebrate the Exequies of the famous Patriot Ἡραμοδίου; 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 Μαγιστρατοί 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 fit with them upon the Bench, and direct them as there was Occasion. These they call'd Πασχόποι, or Ἀσελλοί, and oblig'd them to undergo the same Probation in the Senate-house, and publick Forum, with the other Μαγιστρατοί; and like them too, to give an Account how they had behav'd themselves in their respective Trusts, when their Offices expir'd.

The six remaining Αρχοι were call'd by one common Name, Θεσμοθετοί. They receiv'd Complaints against Persons guilty of false Accusations, of Calumniating, of Bribery, of Impiety, which also was part of the Κύριον Office, but with this Difference, that the Accusers did only γαίτο τὸ ἄδικον, inform against the Impious, by Word of Mouth at the King's Tribunal, whereas before the Θεσμοθετοί, they did γαίτο, deliver their Indictment in Writing, and prosecute the Criminal. Also all Causes and Disputes between the Citizens, and Strangers, Sojourners or Slaves, and Controversies about Trade and Merchandize were brought before them. Appeals to the People were preferr'd, the publick Examination of several of the Μαγιστρατοί 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 conduc't to the Safety and Prosperity of the Commonwealth, and prosecuted those that endeavour'd to seduce the unwary Multitude, and persuade them to give their Consent to what was contrary to the Interest of the Commonwealth.

1 Demosethen in Nescran. 2 Demosethen in Lauritom & in Nescran.
Ephoroi, were ten Officers appointed to assist the Archons, to pass the Accounts of the Magistrates, and to set a Fine upon such as they found to have embezzeled, the publick Treasuries, or in any way injur'd the Commonwealth by their Male-administration. Aristotle tells us, they were sometimes call'd Ephoroi, and Συνηγγαζοι, and others will have them to be the same with the ἴσης; but these are by Aristotle said to be distinguished from them.

CHAP. XIII.

Of the Athenian Magistrates.

O I ὀνωπαί, the eleven, so call'd from their Number, were elected out of the Body of the People, each of the ten Tribes sending one; to which there was added a Γεμμαραί, or Register, to make up the Number; sometimes they were call'd Νεμοφύλαις. Keepers of the Laws, which Appellation was taken from their Office, being in some things not unlike to that of our Sheriffs; for they were to see Malefactors 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 Highway-men upon Suspicion, and if they confessed the Fact, to put them to Death; if not, they were oblig'd to prosecute them in a judicial Way.

Φύλαχαι, were Magistrates that presided over the Athenian Tribes, one of which was allotted to each of them. Afterwards, this Name became peculiar to a military Command, and the Governors of Tribes were call'd Ἐπιμεληταί Φυλάων. Their Business was to take Care of the publick Treasuries, which belonged to each Tribe, to manage all their Concerns, and call them together to consult as oft as any thing happened, which require the Presence of the whole Body.

Φυλαξισταί seem to have had in most things the same Office, with respect to particular Tribes, that the Βασιλεὺς had, with respect to the Commonwealth. They were chosen out of the Εὐπάλλεια, or Nobility, had the Care of publick Sacrifices, and other Divine Worship peculiar to their respective Tribes, and kept their Court in the Πορσίτο καλλ' Βασιλεὺς, and sometimes in the Βασιλείον.

Φασαλαχοί, and Τετράβαρος, had in the several Φυλαχεία, and Τετράβαρος the same Power that the Φύλαχοι exercised over the whole Tribe.

Διμαρχοί, had the same Offices in the Διμαρχία, 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 Ναυομαχοί, and the Boroughs Ναυομάχοι, because each of them was oblig'd, besides two Horse-men, to furnish out one Ship for the publick Service.

Polit. I. VI. cap. ultimo.
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Ληθεοκρατοεις, 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 Τηξτος, who were certain inferior Officers, or rather Servants, much like the Roman Lictors, and our Sheriff's Livery-men, 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 remov'd to the Areopagus. Their Name seems to have been taken from the Arms they usually carried with them, in the same manner that the Lifeguards of Kings are call'd Δαρμοφόρος. Sometimes they are call'd Δεημόνιες Ευσταθία, a Name which was taken from their Offices; sometimes Περιστήν, from Perusinus, one of the Primitive Athenians, that either first instituted this Office, or gave Rules for the ordering of it; and sometimes Σωκράτης, from the Country of Syria, for generally Men of that Country were chos'n into this Place, as being brawny, sturdy Fellows; and therefore one of them is introduce'd by Aristophanes, speaking in an uncouth and barbarous manner. But to return to the Lexiarchi. They were the Persons that had the keeping of Ληθεοκρατοῖς, or λεονταρία, or publick Register of the whole City, in which they 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 Λεονταρία.

Νεαροφόρος, 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. To this End in publick Assemblies they had Seats appointed with the Πρόδορος, that they might be ready to oppose any Man that should act contrary to the Laws, and receiv'd Customs, or promote any thing against the publick Good. As a Token of the honourable Station they were plac'd 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.

Νεωρολογος, were a thousand in Number, who were commonly chosen by Lot out of such as had been Judges in the Court Hellenes: Their 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 uleles, or prejudicial, as the State of Affairs then flood, or contradictory to others, they caus'd 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.

C H A P. XIV.
Of the Athenian Magistrates.

The Treasures 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 Signius divided into these four following Sorts.

1. Τίθη, signifies those Revenues that were brought in by Lands, Mines, Woods, and other publick Possessions, let apart for the Use of the Commonwealth; and the Tributes paid by the Sojournalers, and the Freed-Servants; as also the Customs require'd of certain Arts, and Trades, and particularly of Merchants for the Exportation and Importation of their Goods.

2. Φόροι, were the annual Payments exacted of all their tributary Cities, which after Xerxes's Overthrow, were first levy'd 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) assis't'd all particular Persons, Town by Town, according to every Man's Ability; and the Sum rais'd by him amounted to four hundred and sixty Talents. To this Pericles added near a third Part, (proceeds my Author) for Thucydid's 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 encrease 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 Large Efforts, Play-house Expences, and the erecting of Statues and Temples.

3. Εἰδοφαγαί, were Taxes laid upon the Citizens, as well as Sojournalers, 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. Τιμώρια, were Fines and Amerceaments, all which were carry'd 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 Ἐνόνοια. Having said thus much of the publick Money, I shall now proceed to the Persons that had the Disposal and Management of it.

Ἐνιστὼι, was elected by Lot out of the Prytanes, and had in his Custody the Keys of the publick Exchequer, which Truth 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.

Πολίο, 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
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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 Μπράτων, and sell them by Auction. Under these were certain inferior Officers, call'd Εκλεσία, whose Business it was to collect the publick Money, for such as had Leaves of the City's Revenues, whom they call'd Τελούσ; these were always Perfons of good Credit themselves, and besides their own Bonds, were oblig'd 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 Πρυτανεια, 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 Etares confiscated 9. After the Expulsion of the

thirty Tyrants, certain Officers, call'd Σύνολοι, were created, with Power to take Cognizance of all Complaints about the Confiscation of Goods, as appears from an Oration of Λυσιας in behalf of Νικιας.

Επιγραφία, were Officers that rated all those of whom Taxes and Contributions were requir'd according to every Man's Ability, kept the publick Accounts, and prosecuted such as were behind hand with their Contributions.

Ἀποδίκη, 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 knotty Point, or of high Concern, for such they referred to the hearing of some of the Courts of Judicature.

Ἀντιστράτηγος ή Βελώς, 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 Ἀποδίκη, for the Prevention of all Deceit and Mistakes.

Ελλιστατορία, or Ελλιστατομεία, had the same Offices in the tributary Cities that belonged to the Ἀποδίκη in their own Territories.

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

Τραπεζία η ὁδηγία, or Πρεσβυτέρος, were those that receiv'd that Part of the Fines which was due to Μίντοναι, and the rest of the Gods, which was done before the Senate. They were ten in Number, were chosen by Lots out of the Πολιτοκαταθέσιαι, or Nobles, and had Power of remitting any Man's Fine, if it was made appear to them, that the Μαρτύριαι had unjustly impos'd it. Πολίτου tells us, they were the same with those they call'd Κοιναρίται, and these, as the Scholasts upon Αριστοφάνης reports, us'd to receive not only the Money due to the Gods from Fines, but other Incomes design'd for Civil Uses, and particularly the Τριάθλον, distributed amongst the Judges, and therefore call'd Δικαστικός μοιχαλίς. They were so nam'd because they were a kind of Priests, and us'd to claim as their Due the Relicks of Sacrifices amongst which were the Skins and the Κυκλωμαί. 

8 Σιδωνια, Ολίσσας in Demosthen. &c. 9 Αριστοφάνης, Σιδων. Αβίδος Βελίπς.
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 Receptions of the publick Money; I shall proceed in Siconius's Method, and give you an Account in the next Place of those that were distinguish'd 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 call'd,

1. Χρηματὰ & διοικήσεως, being such as were expended in civil Uses.

2. Στρατιωτικά, those that were requir'd to defray the Charges of the War.

3. Θεωρικά, 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's 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 mention'd by Demosthenes, whereby this Money was commanded, when the necessary Expences of War could not otherwise be provided for, to be apply'd to that Use. This Enbulus (to ingratiate himself with the Commonwealth, who were generally more concern'd to maintain the publick Shews and Festivals, than the most necessary War) caus'd to be abrogated, and at the same time to be declar'd a capital Crime for any Man to propound, that the Θεωρικά χρηματὰ should be apply'd for the Service of the War.

Tαμιάς & Διοικήσεως, otherwise call'd Επιμελητὴς καὶ περασών, was the principal Treasurer, being far superior to all the rest in Honour and Power, created by the People, and continu'd in his Office for five Years; after which if he had behav'd himself with Honesty and Integrity, it was an usual thing for him to be elected a second and third time.

Αντισεφαστής & Διοικήσεως, seems to have been one that kept a Counterpart of the chief Treasurer's Accounts, to preserve them from being falsify'd, or corrupted.

Tαμιάς & Στρατιωτικά, was the Pay-master General of the Army.

Tαμιάς & Θεωρικά, or Ο ἐὰν τῆς Θεωρίας, had the Disposal of the Θεωρικά χρηματά, for the Uses abovemention'd. But the greatest and most troublesome part of his Office consist'd in distributing 'em 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 Commonwealth; for as Libanius observes, in the Primitive Ages of the Commonwealth, when the Theatres were compos'd of Wood, the People being eager of getting Places, us'd to quarrel among themselves, and sometimes beat and wound one another; to prevent which Inconvenience, it was order'd that every one, before he enter'd into the

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the Theatre, should pay two Oboli, or a Drachm, according to Harpocraton, for Admittance; and left by this Means the poorer sort should be depriv'd of the Pleasure of seeing, every Man was allow'd to demand that Sum of the publick Exchequer w.

C H A P. XV.

Of the Athenian Magistrates.

Στρωνικήν., were so call'd from their Office, which was to lay in Corn for the Use of the City, and to this end the Τεμείον & διεκκένσις, was to furnish them with as much Money as they had Occasion for. Athens was seated in a barren and unfruitful Country, which was not able to furnish its own Inhabitants with necessary Provisions, whereby they were forc'd 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.

Στρωνίκες, were fifteen in Number, ten of which officiated in the City, and five in the Piraeus; 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 Σετομέτρες, or Αναδηκταί, whose Office was to see, that the Measures of Corn were just and equal.

Αγορανόμοι, sometimes term'd Λεσχαί x, were ten in Number, five belonging to the City, and as many to the Piraeus. Others make them fifteen, ten whereof they give to the City, and five to the Piraeus, which was reckond a third Part of Athens. To these Men a certain Toll or Tribute was paid by all those who brought anything to sell in the Market. Whence Dicopolis is introduc'd by Aristophanes y, demanding an Eel of a Bacchan for the τέλος κ. ἀγοράς, Toll of the Market.

Αγοράς τέλος ταυτίας γίνεται ἰματία των ἱμάτων.

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 wrong'd, or any way circumvented another in buying or selling z.

Μεταγρόμοι, were Officers that inspected all Sorts of Measures, except those of Corn; there were five of them in the City and double that Number in the Piraeus, in which the greatest Mart in Attica was kept.

Οψομοί, were Officers who took Care of the Fish-Market. They were two or three in Number, and chosen by the Senate a. Their Name is deriv'd from ὁψος, which tho' originally of a more general Signification, is many times appropriated to Fish. Thus Plutarch b has inform'd us: Πολλὰς ὑπὸν ὅψος, ἐκκεντρικὰν ὁ ἱέρως μοῦν, ὁ μαλάεστε γς, ὅψον καλώς. Many other things being call'd ὅψα, that Name is never-

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w In Olynthias. x Aristophanes Scholast. in Acharn. y Acherontis. Act. I. Scen. IV. z Theophrast. de Legibus. a Athenaeus lib. VI. Epist. in Ad. p. b Sympohar. lib. IV. problem. IV.

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...theirs now apply'd only, or chiefly to Fish. Whence βάλεσιν is us'd in that Sense by Saint John.

Ευπορίος επιμελησα,” 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 carry’d into the City, and no Silver should be exported by any private Person, except such as design’d to trade in Corn.

Nautodeikai, or Ναυτοδικαῖοι, had Cognizance of Controversies that happen’d between Merchants and Mariners, and examin’d Pertons, 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 Εκτασίαι, according to Sigeonius’ and Emnus’s Account of them; only they were to hear such Causes in Matters of Trade, as require’d Dispatch, and could not be defer’d to the monthly Sessions of the Ναυτοδικαίοι. But Pollux tells us, that besides those Trials, they had Cognizance of Controversies about Feasts and publick Entertainments.

Ασυνωμοι, were Officers who took Care of the Streets, and several other things, especially such as any Way concern’d the Streets, αὐτὶ τῇ αὐλήπρονν, εἰς κοπελογον, εἰς τούτον, Of the Minstrels and Singers, and Scavengers, and such like. Aristotle, as he is cited by Harpocration, makes ten Ασύνωμοι, five in the City, and as many in the Piræus: But Samuel Petitius enlarges their Number, as like wise that of the Αγορανομί, to fifteen; ten of which he would have to officiate in the City, and five in the Piræus, which was never accounted more than a third Part of Αθήνας, and therefore he thinks that the Numbers in Ηαρποκράτια have been by some Accident or other chang’d. But as this is no certain way of arguing; so it is not improbable that the Piræum, tho’ only a third Part of Αθήνας, yet being a very great and celebrated Mart, might find Employment for as many Αγορανομί and Ασύνωμοι as the other two Parts; however that be, we are inform’d by Demosthenes, that no Man serv’d in this Office oftener than once.

Οδοντωλ, were the Surveyors of the Ways.

Ευτικάται καὶ ιδατων, were those that took Care of the Αγεδώνες, and other Conveyances of Waters. But the Fountains belong’d to other Officers, call’d Κεφαλορρυμακ. And the Offices of these four are by Aristotele comprehended under the Name of Ασυνωμία.

Ευτικάται καὶ δημοσολον μέσων, 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 Τεχνοτοιοῦ, whose Number was usually the same with that of the Tribes, every one of which had the Choice of one Τεχνοτοί, as often as Occasion requir’d.

Ευφορισταὶ, were in Number ten, and as their Name imports, took Care that the young Men behav’d themselves with Sobriety and Moderation. For the same end, the Θεσμοθεταὶ us’d to walk about the

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City in the Night time, and correct such as they found committing any Disorder.

Officers were three Officers, that provided Lights and Torches at the publick Entertainments, and took Care that every Man drank his due.

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

Governors, were Magistrates, whose Business it was to regulate the Women's Apparel, according to the Rules of Modesty and Decency; and get a Fine upon such as were too nice and phantastical in their Drestes, which they expos'd to publick View in the Ceramicus.

Aerexyoi, were Perfons of considerable Estates, who by their own Tribe, or the whole People, were order'd to perform some publick Duty, or supply the Commonwealth with Necesaryes at their own Expences. 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 requir'd, all the burdenfome and chargeable Offices in the Commonwealth, every Tribe electing an hundred and twenty out of their own Body; tho', as Sigionis has observ'd, this was contrary to Solor's Constitution, by which every Man, of what Quality ever, was oblig'd to serve the Publick, according to his Ability, with this Exception only, that two Offices should not be impos'd on the same Person at once, as we are inform'd by Demophoines in his Oration against Leptines; where he likewise mentions an ancient Law, requiring every Man to undergo some of the Aerexyoi every second Year.

These twelve hundred were divided into two Parts, one of which consisted of such as were posse'd of the greatest Estates, the other of Persons of meager Abilities. Each of these were divided into ten Companies, call'd Συμμοσίαι, 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 compos'd them; and thus out of the first ten Συμμοσίαι, were appointed three hundred of the most wealthy Citizens in Athens, who upon all Exigences were to furnish the Commonwealth with necessary Supplies of Money, and together with the rest of the twelve hundred, were requir'd to perform all extraordinary Duties in their turns.

The Institution of these Συμμοσίαι, happen'd about the third Year of the hundredth Olympiad, Naustinus being Archon. Before that time, such as were unable to bear the Expence of any Aerexyos as sign'd to them, had Relief from the Δημοκρατία, or Exchange of Goods, which was one of Solor's Inventions, and perform'd in the following manner. If any Person appointed to undergo one of the Aerexyoi, or Duties, could find another Citizen of better Substance than himself, who was free from all the Duties, then the Informer was excus'd. But in Case the Person thus substitut'd in the other's Place, deny'd himself to be the richest, then they exchang'd Estates in this manner:

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The Doors of their Houses were close shut up and seal’d, left any thing should be carry’d thence. Then both the Men took the following Oath: 

*αςπερεισίων την άταν των έρωτα της οδος γη δικαίος, πλην της εις της είσιν της ένεργείας, έντα των έναν άλλον θεόν.* I will truly and faithfully discover all my Substance, except that which lies in the silver Mines, which the Laws have excused from all Imposts and Taxes. Then within three Days, a full Discovery was made of their whole Estates, and this was term’d *επίθανον.* Neither was this Custom wholly laid aside upon the Institution of the foremention’d σύμβουλοι; but then and afterwards, if any one of the three hundred Citizens could give Information of any other Person more wealthy than himself, who had been past by in the Notification, the Informer was excus’d 1. This whole Controversy was term’d *διακω&η&ια, the Sense of which word is so much enlarg’d by some, as to be equivalent to the general Terms, *κέλευσι* and έμφιασίησι 2; and by others it is restrain’d to the Controversies happening between the κείσα&ι, tho’ perhaps these may be taken in general for the λειψε&ι, one remarkable Part being put for the whole. This must be observ’d farther, that if any Controversy happen’d between such as were appointed *πάρ&ίας&ι&ι&ι, it was to be brought before the παρά&ι&ι, who had the Care of all Warlike Preparations, and by him to be refer’d to the customary Judges; the rest of the *διαλεκτα&ια seem to have belong’d to other Magistrates.

Of the Duties to be undergone in the foremention’d Manners, some concern’d the Affairs of Peace, others related to those of War. The Duties of Peace were chiefly three, *κενε&ι&ια, γυμνα&ι&ια, and τε&ι&ιαι.* Those of War were two, *παιδε&ι&ια and ιτος&ι&ι.*

*Χριστιανοί,* were at the Expense of Players, Singers, Dancers and Musicians, as oft as there was Occasion for them at the Celebration of their publick Festivals and Solemnities 3.

Τυμπάνο&ι&ια, were at the Charge of the Oil, and such like Necessaries for the Wrestlers and other Combatants 4.

Εστάτο&ι&ι & θυ&ι&ι, were such as upon publick Festivals made an Entertainment for their whole Tribe 5. Besides those who were appointed by Lots to this Office, others voluntarily undertook it to ingratiate themselves 6. It may be farther observ’d, that the με&ι&ι&ι, Σο&ι&ι&ι&ι&ι, had also their *&iota,* by whom they were entertain’d.

Τυ&ι&ι&ι&ι&ια, were oblig’d to provide all sorts of Necessaries for the Fleer 7, and to build Ships. To this Office no certain Number of Men was nominated; but their Number was encreas’d or diminish’d according to the Value of their Estates, and the Exigencies of the Common-wealth 8.

Ευ&ι&ι&ι&ι&ι&ι&ι, were require’d, according to their Abilities, to supply the Publick with Money for the Payment of the Army, and other Occasions 9.

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

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1 Con, De nomo&i, in Leptin, &c Phenip. 2 Hesychius. 3 Staid. 4 Lyfias. 5 Orat, de Muneribus, Plutarchus de Prudentia Atheniensem. 6 Ulpianus in Leptin. 7 Demofhen, Mediana & Leptinianna. 8 Pollux. 9 Plutarch, loc. citato. 10 Lyfias Orat, de Muneribus.
to the publick Necesities, beside what was requir'd of them, and could not be avoided. These are by Pollux call'd ἐπιθυμοί, ἐπιθυμεῖν, ἐπιθυμεῖαι, ἐπιθυμήσεις, ἐπιθυμήσεις, ἐπίθετος, ἐπιθυμεῖα, &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 Σωφίσται, 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 mention'd, were sometimes term'd προφῆται, and εὐθυγέται, and their Fee τὸ συμφαγίν. Left this Office, which was created for the Benefit of the Commonwealth, should be abus'd, 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.

Πρεσβεῖοι, were ten in Number, elected by Lots, to plead publick 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 κυβάρια, and their Fee τὸ συμφαγίν. No Man was admitted to this Office under the Age of forty Years. Those 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 examin'd into. The Heads of which Examination are set down amongst the Laws of Athens.

Πρεσβεῖοι, were Εὐφέρεια, 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 Πρεσβεῖοι αὐτοκρατορίας, or Μεγαπορειαῖοι, and were not oblig'd at their return Home, to render an Account of their Proceedings; but their Power was usuall'y limited, and they liable to be call'd 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 prescrib'd 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 flourish'd with Trade and Riches, rais'd to a greater Value. When Euthymenes was Archon, they receiv'd every Day two Drachms, as we are inform'd by Aristophanes.
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We were sent to the Great King of Persia, with an Allowance of two Drachmas a Day, Euthymenes being Archon. Those who faithfully discharged their Embassies were publicly entertain'd by the Senate in the Prytaneum; those who had been wanting in Care and Diligence, were fin'd. But such as undertook any Embassies without the Designation of the Senate or People, were punished with Death.

The Prytaneis were usually attended by a Kyniskos, or Herald; and sometimes the Kynikos were sent upon Embassies by themselves, as Sigonius observes, especially in the Primitive times, when all Embassies were perform'd by these Men, who were accounted sacred and inviolable, not only as being descended 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 Enestathius observes, whenever Ulysseus in his Travels dispatched his Scouts to discover what part of Country and People the Winds and Seas had brought them to, he always sent a Kyniskos along with them, whereby they were secure'd from receiving any Harm in all Parts of the World whither they were driven, except in the Countries of the Lasrygonides, Cyclopes, and such Savages, as were altogether void of Humanity.

Граммисты, Notaries, were of several Sorts, and employ'd by several Magistrates; concerning whom this may be observ'd in general, that for the Prevention of Fraud and Deceit, a Law was enacted, μη τις διος ἀναγεματιστην τις αὐτούς ἀληθές; That no Man should serve the same Magistrate in the Quality of a Notary above once. Besides these, there were other γραμματικοί, Notaries, who had the Custody of the Laws and the publick Records, which it was their Business to write, and to repeat to the People and Senate when so requir'd. These were three in Number, one chosen by the popular Assembly, whose Business 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. The Custom was for a Notary to be appointed by every Prytaneia, who laid down his Office at the end of thirty Days, and then underwent the accustom'd (ἐλευθέρως) Examination. It may not be improper to add in this Place, that at Syracuse, the Office of Notaries was very honourable, but at Athens reputed εὔπημος ἀναγραφα, a mean Employment, and executed by those who are call'd by the Greeks Νημίστης, by the Romans Lawyers, Vulgares, or as that word is explain'd, Calones. These were commonly Slaves, who had learnt to read and write, that they might therewith become the more serviceable to their Masters. One of these was that Nicomachus, against whom Ulysseus wrote his Oration.

Befide the foremention'd Magistrates and Officers, there were several others, as the Prytaneis, Πηγέσσαι, &c. But of these, and such as had military Commands, or were employ'd in the Divine Service, I shall give an Account in their own Places.

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2 Demosthenes Orat. de falsa Legat. ibique Ulpianus. 3 Thucydides Scholiastis lib. VI. b Demosthenes loco citato. c Ilid. 25. p. 183. Edit. Basil. d Polines lib. VIII. e Ulysseus in Nicomachum. f Libanius argumento Orat. Demosthenis de falsa legat. 2 Ulpianus in Olymphiaco, β'.
CHAP. XVI.

Of the Council of the Amphictyoncs.

BEING in the next Place to speak of the Athenian Council, and Courts of Justice, I cannot omit the famous Council of the Amphictyoncs; which tho' it was 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 Amphicyon, the Son of Demedalion; 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; and then it must have its Name from Amphictyon, because the Inhabitants of the Countries round about the Temple, was met in that Council; and Androtion in Pausanian tells us, that the primitive Name of those Senators was Amphictyoncs, however of latter Ages it hath been changed into Amphictyoncs. 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 Amphicyon and Ceres Amphictyoncs; and Strabo also reports, that this Goddes was worshipp'd by the Amphictyoncs.

The Place in which they assembled, was call'd Thermopyle, and sometimes Pyle, because it was a strait narrow Passage, and, as it were, a Gate, or Inlet into the Country. Hence these Counsellors are often call'd Nuofores, and the Council Tyranis: But the Scholiast upon Sophocles tells us, that this Name was given them from Pylades, the Friend of Orestes, who was the first that was arraigned in this Court, having assisted in the Murder of Clytemnestra. Sometimes they met at Delphi, where they were enthrust with the Care of Apollo's Temple, and the Pythian Games, which were celebrated in that Place, 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 Person that first compos'd this Assembly by the Appointment of Amphicyon were, according to Pausanias, the Representatives of the Ionians, amongst whom the Athenians were included, Dolopians, Thessaliens, Eolianians, Magnesians, Melians, Phthians, Dorians, Phocians, and the Locrians, that inhabited near Mount Cnemis, and were call'd upon that Account, Epicnemii. Strabo reports, that at their first Institution, they were twelve in Number, and were delegated by so many Cities. Harpocrates also, and Suidas reckon up twelve Nations, of which this Council consisited, viz. Ionians, Dorians, Perrheians, Boeotians, Magnesians, Achaens, Phthians, Melians, Dolopians, Eolianians, Delphians, Phocians. Echionius reckons only eleven, instead of the Achaens.

\[\text{a} \quad \text{Pausanias Pоеiis, Suidas, &c.} \quad \text{b} \quad \text{Geogr. I. IX.} \quad \text{1} \quad \text{Suidas.} \quad \text{k} \quad \text{Lib. VII. cap. 200.} \quad \text{2} \quad \text{Herodot.} \quad \text{3} \quad \text{Hesychius, Suidas, Harpocrates, Strabo, Pausanias Amphicroncs.} \quad \text{m} \quad \text{Pausan. Pоеiis, & Echionius, ubique,} \text{Eolianians.}\]
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Æonianians, Delphians and Dolopians, placing these three only, viz. Thes-

faliaus, Oetaeans, Locrians.

Afterwards in the Time of Philip, King of Macedon, and Father of
Alexandcr the Great, the Phocians, having ransack'd and spoil'd the Del-
phian Temple, were by a Decree of the Amphictyones invaded by the rest
of the Grecians, 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 supply'd by the Macedonians, who were admitted, in return
of their good Services they had done in the Phocian War. But about
sixty eight Years after, when the Gauds under the Command of Bren-
us, 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 despoil'd the Delphian Temple, the
Phocians behav'd themselves with so much Gallantry, signalizing them-

selves in the Battel above the rest of the Grecians, that they were thought
to have made a sufficient Atonement for their former Offence, and re-

flor'd to their ancient Privilege and Dignity.

In the Reign of Augustus Caesar they suffer'd another Alteration, for
that Emperor having worsted 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, Phthians, and Ä-

nianians, who, till that Time, had distinct Voices, should be number'd
with the Theffalians, and send no Representatives, but such as were
common to them all; and that the Right of Suffrage, which formerly
belong'd to those Nations, and the Dolopians, (a People whose State
and Name were extinct long before) should be given to the Nicopol-

tans.

Strabo, who flourish'd in the Reign of Augustus and Tiberius, reports,
that this Council, as also the general Assembly of the Athenians, was at
that Time diffolv'd; but Paufanias, who liv'd many Years after, under
Antonius Pius, assures us, that in his Time it remain'd entire, and that
the Number of the Amphictyones was then thirty, being delegated by the
following Nations, viz. the Nicopolitans, Macedonians, Theffalians, Boeotians,
(who, in former Times, were call'd Æolians, and inhabited some Parts of
Theffaly) Phocians, Delphians, Locrians, call'd Ozoile, with those that lie op-

pofite to Euboea, Dorians, Athenians and Euboeans.

This Assembly had every Year only two set Meetings, one in the be-

inning of Spring, the other in Autumn, except some extraordinary
Occasion call'd 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 enter'd upon Business, they jointly
facricf'd an Ox cut into small Pieces to Delphian Apollo, thereby fig-

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1 Oatem, Πελοποννήσου. 2 Paufanias Phocis. 3 Idem ibid. 4 Strabo loc. cit.
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ifying the Union and 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 Διπλίκισία; and besides 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, Αἰγίνα, Athens, the Persians, Nauplians, and the Orchomenians of Bœotia.

CHAP. XVII.

Of the Athenian Εὐκλησία, or Publick Assemblies.

ΕΚΚΛΗΣΙΑ, 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 soever, as has been elsewhere mention’d. But such as had been punish’d with Inamy (उत्थिया). 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 declar’d Protecto 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. It was of two sorts, the first of which they call’d Κυψία, the other εὐγκλησία.

Κυψία, were so call’d, ἀπὸ τὸ κυρίον τὲ ψυφισματε, because in them the People confirm’d and ratified the Decrees of the Senate; or rather because they were held upon ήμας κυψία, ή εμερθάμεν εν κυψίᾳ, Days slated and appointed by Law.

They were held four Times in five and thirty Days, which was the Time that each Πρυτανεία, or Company of Prytanes, presided in the Senate. The first Assembly was employ’d in approving and rejecting Magistrates, in hearing Actions call’d Εἰσαγγελίαι, 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 Provision 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 Embassadors of foreign States. The fourth was wholly taken up with Religion, and Matters relating to the divine Worship. At this time the Prytanes, who were oblig’d ἵδας τόι ἱερών, every Day to offer Sacrifices for...

1 Geogr. lib. VII. 2 Varro apud Claudium Angustifnam de civitate Dei. lib. XVIII. cap. 9.
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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 worshipp'd. We have therefore faithfully dif- "charg'd this Duty for you. We have sacrific'd to Jupiter the Saviour, "to Minerva, to Victory; all which Oblations have been accepted for "your Safety. We have likewise offer'd Sacrifices to Persuasion (Πεποδο), "to the Mother of Gods, to Apollo, which have met with the like good "Success. Also the Sacrifices, offer'd to the rest of the Gods, have been "all secure, and acceptable, and salutiferous: Receive therefore the Happ- "piness, which the Gods have vouchsafed to grant you". The first "Assembly was upon the eleventh Day of the Prytanes; 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 thir- tieth Days; or upon the tenth, twentieth, and thirtieth. But the former Computation seems to be more agreeable to the Custom of the ancient Athenians, amongst whom were ten Πεζανειαι, according to the Number of their Tribes, each of which rul'd thirty five Days, in which they had four Assemblies. Afterwards the Number of the Tribes being encreas'd by an Accession of two new ones, the Πεζανειαι, were also twelve in Number, each of which rul'd a Month, and then perhaps the later Computation might take Place.

Συνέγνωσαν Ἐνεκλογίαι, were fo call'd, ἀπὸ τοῦ συναλίαν, because the Peo- ple were summon'd together, whereas in the Ἐφίλεια, they met of their own accord, without receiving any Notice from the Magistrates, as Ul- pian observes*. The Persons that summon'd the People, were commonly the Στρατηγοὶ, the Πολέμαρχοι, or the Κεφαλίς 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 Στρατηγοὶ were not concern'd, requir'd a quicker Dispatch than could be given them in Κεφαλία. The Crier (κήρυκας) seems to have summon'd them twice at the least. Whence in Αριστο- ϕανες it is said to be full time to go to the Assembly, because the Crier had given the second Call.

Δια βαλεισι, ὡς ὧ κηρύξ ἐπτίσεις, Ἰμών προσιονταν, δητεις μεῖκτακεν ν.ι.

Κατεκλυσαι, as Pollux, κατακλυσσαι, as Ammonius, or Κατακλυσμα, as Hesychius calls them, were Assemblies held upon some very weighty and momentous Affair, to which they summon'd not only those Citi- zens that resided in the City, but all that liv'd in the Country, or were in the Ships then at Anchor in the Haven.

The Places where the Ἐκκλησίαι were assembled, were several; as First,
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 Archae, 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 Ἀγοραί, and to make a Speech ἀγορασμόν, as Harpocrates observes.

Πρόξ, was a Place near the Citadel, so call'd γιὰ τὸ πεποικοδόξ τοῖς λίδους, καὶ ταῖς καθήμεναι, καὶ γιὰ τὸ πεποικοδόξ ἐν αὐτῷ τὰς βασιλίκες, because it was fill'd with Stones, or Seats let close together, or from the Crowds of Men in the Assemblies, and therefore πεποικοδόξ is by the Comedians taken for the thronging and prefling of a Multitude. It was remarkable for nothing more, than the Meanness of its Buildings and Furniture, whereby in Ages that most affected Gaiety and Splendor, it remained a Monument of the ancient Simplicity.

The Theatre of Bacchus, in later Times was the usual Place, in which the Assemblies were held; but even then Πυξ was not wholly forlaken, it 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 Συκέυων, as Heßchius reports.

The stated Assemblies were held in the foremention'd Places, but such as were call'd upon extraordinary Occasions, were not confin'd to any certain Place, being sometimes held in the Piræus, where there was a Forum call'd Ἰπποδρόμεια ἀγορά, 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, Epislaotai, and Proedri.

The Prytanes sometimes call'd the People together, and always before their Meeting, set up a Περγαμμα in some Place of general Concours, in which was contain'd the Matters to be consulted upon in the following Assembly, to the end that every Man might have time to consider of them, before he gave his Judgment.

Πορεία, 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 propozel to the People the Things they were to deliberate upon, and determine in that Meeting, at the end of which their Offices expir'd. For the greater Security of the Laws and Commonwealth from the Attempts of ambitious and designing Men, it was customary for the Νομοφύλακες in all Assemblies συγκάθετον τὰς προεθέσεις, ἵνα δικαιολογήτω ἐπεξεργασίας ὧν μὴ συμφέρει, to set with the Proedri, and to hinder the People from decreeing any thing contrary to the Publick Interest. By another Law it was likewise provided, that in every Assembly, one of the Tribes should be appointed by Lots, πορεία, to preside at the Μουσεῖον, to defend the Commonwealth, viz. by preventing the Orators, and others, from propounding any thing inconsistent with the receiv'd Laws, or destructive of the Peace and Welfare of the City.
Of the Civil Government of Athens.

Ephipán, the President of the Assembly, was chosen by Lots out of the Procuri; 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.

If the People were remits in coming to the Assemblies, the Magistrates us’d 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 Vendibles should be carried out of the Market, that there might be nothing to divert them from appearing; and if this was not sufficient, the Logistra (whose Business this was) took a Cord dy’d with Vermilion, with which they detach’d two of the Towns into the Market, where one of them standing on one side, and another on that which was opposite, pursu’d 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 Scholiast upon Aristophanes observes at this Verse,

"Οίδ' ευ άλεξοι λαλόνιοι, καν'ω εκ κατω
Το χρονίον Φευτατο το μεγιλτωρδένιον.

They in the Forum chat, and up and down
Scamper t’avoid the Cord Vermilion dy’d.

Lastly, for an Encouragement to the Commonalty to frequent the Assemblies, it was decreed, at the Instance of Callistatus, that an Oboles should be given out of the Exchequer to all such as came early to the Place appointed for the Assembly. This was afterwards encreas’d to three Oboles, at the Instance of Agryrians. The Expectation of this Reward drew many of the poorer sort, who would otherwise have abstained themselves. Whence that saying of Aristophanes, where he speaks of Plutus, the God of Money;

Ενκλησαί δ' ἀκόλουθον τοῦ θεοῦ τινετ' ἔρχεται;

Is not the Assembly frequented for his Sake? They who came late to the Assembly, receiv’d nothing; which is evident from the following Verse of the same Author:

BAE. Αφετέρως τοις ὑπὲρ τὸν Φιλοτάτοις.
XP. Εἴ τίκλησαῖς.

BAE. Ηδίων ἠλυτωθεὶς ὑπὲρ τὸν Φιλοτάτοις.
XP. Νῦν Δι' ἐφερον μὴ ὑπὲρ τὸν Φιλοτάτοις.

Εἰ ἐκεῖνοι τελέοντας μη μεγίστως, ἢ ζεύς Φιλοτάτοις.
Γέλων παρείχαμεν ἵνα περιστρέφαμεν κυκλοφ.

BAE. Τειχούσκειν δια της ἐκλογῆς.
XP. Εἴ δὴ ἀφέλειν.

Ἀλλ' ὡς εἰς τοὺς ἄνδρας, ὡς εἰς ὅπλον κοίτης, ἢτ' óλλοι εἰς τὸ Πολιοκράτος.
Μὰ γὰρ Δι' ὧδ' ἄλλοι ἤ τὸ Πολιοκράτος.

Of the Civil Government of Athens.

If boisterous and tempestuous Weather, or a sudden Storm, which they called Δυσκρατία n, or Earthquake happen'd, or any inauspicious Omen appear'd, the Assembly was immediately adjourn'd. But if all things continued in their usual Course, 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 Lustrations, 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 prophane and uncleanly'd, and therefore unfit for the transacting Business of so great Consequence, as that in which the Welfare and Safety of the State was nearly concern'd; this we learn from Aristophanes, in whom the publick Crier warns the People to stand on the in side of the καθάρμα, for so they call'd the Sacrifices offer'd at Expiations,

Πάρθε, ὡς ἂν ἐν τοῖς ἐν τῷ καθάρματος.
The Person that officiated in the Lustration, was call'd Καβαρτής and Περσίνωνθ, from Περσία, another Name for Καβαρτής n, and Εσταγχος, 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 carry'd on with a great Shew of Piety and Devotion; and so great a Share they thought their Gods had in the Management of humane Affairs, that they never undertook any thing of Weight or Moment, especially in publick Business, without having first involv'd their Direction and Assistance.

Then he pronounced a bitter Exclamation against such as should endanger 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 Προεράσις, or Decree of the Senate, upon which the Assembly was then to deliberate. That being done, the Crier proclaim'd with a loud Voice, τις ἐν οὐσίων βασιλεὺς ὑπ' ἑαυτὸν παντοκράτωρ ὑπὲρ γενεσίων; which of the Men above fifty Years old will make an Oration? Then the old Men propounded whatever they thought convenient. After which, the Crier by a second Proclamation gave them to understand, λέγεται ἐν Αθηναίοις ὑπὲρ βασιλέως ὑπὲρ γενεσίων. That every Athenian might then speak, whom the Laws allow'd so to do. For as they judg'd it unreasonable, that any Man's Quality or Age (so he were not under thirty) 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 undecent 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.

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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 Concliliations; it being scarce probable that Perions of wicked Lives, or desperate Fortunes should endeavour any thing conducive 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 enjoyn'd 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;

Εἴ δὲ βασίλεις, κύριοι καθορ., ἔσοι ὅτι.

Go you, and sit down, for you are no Body, They who refus'd Obedience to the Prytanes, were pull'd down from the Suggestion by the Liéctors (τρικοί), as appears from another Place of the same Author!;

When the Debates were ended, the Cryer by the Command of the Epistata, 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 ἐπιϕίλεια to Ψηφίσμα, or Διδων καθεστωσι τω δήμω.

The manner of giving their Suffrages, was by holding up their Hands, and therefore they call'd it καθεστωσι, and καθεστωσι signifies to ordain, or establish any thing; δικαθεστωσι, 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, lef the Power and Greatness of the Perions accus'd, should lay a Restraint upon them, and cause them to act contrary to their Judgments and Inclinations. The manner of voting privately was by casting Pebbles, (Ψηφές) into Vessels (κάδως), which the Prytanes were oblig'd to place in the Assembly for this purpofe. Before the Uie of Pebbles, they voted with (κάδως) Beans 4.

As soon as the People had done voting, the Proedri having carefully examin'd the Number of the Suffrages, pronounce'd the Decree ratified, or thrown out, according as the Major-part had approv'd, or rejected it. It is observable in the laft Place, that it was unlawful for the Prytanes to propose any thing twice in the fame Assembly 5. The Bufinefs being over, the Prytanes dismis'd the Assembly, as we read in Aristophanes 6.

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Of the Civil Government of Athens.

Whoever desires to have a more full Account of the popular Assemblies at Athens, may consult the Concionatrices of Aristophanes 7, where their whole Management is accurately describ'd.

CHAP. XVIII.
Of the Senate of the five hundred.

By Solon's Constitution, the whole Power and Management of Affairs were plac'd 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 judg'd 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 Disposail 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, judg'd it absolutely necessary for the Preservation of the State, to institute a great Council, confisting 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 examin'd, should be brought before the general Assembly. 2 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 ιδίων 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.

At the first Institution of the former Council, it consist'd 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.

They were elected by Lots, in drawing of which they made Use of Beans, and therefore Thucydides calls them Βαλσοτάς ἀπὸ κυάνῳ, and the Senate, Βασιλ. ἀπὸ κυάνῳ. The manner of their Election was thus; on a certain Day, before the beginning of the Month Hecatombaeon, 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 Πινακίς.
and cast into a Vessel set there for that Purpose; into another Vessel were cast the same Numbers of Beans, an hundred of which were white, and all the rest black. Then the Names of the Candidates, and the Beans were drawn, one by one, and those whose Names were drawn out together with the white Beans, were receiv'd into the Senate 6.

About eighty six Years after Solon's Regulation of the Commonwealth, the Number of Tribes being encreas'd by Clitophon from four to ten; the Senate also receiv'd an Addition of one hundred, which being added to the former, made it to consist of five hundred, and from that time it was call'd Βεληνος περιφοραι.

Afterwards two new Tribes were added to the former in Honour of Antigonus, and his Son Demetrius, from whom they receiv'd their Names; and then the Number of the Senators were augmented by the Accession of another hundred i, for in both these last Alterations, it was order'd, that out of every Tribe fifty should be elected into the Senate. As to the manner of Election, that continu'd the same, 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 these they call'd Πρυτανες. 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 together with the white Bean prefided first, and the rest in the Order in which they were drawn out of the Vessel; for every Tribe presided in its Turn, and therefore according to the Number of Tribes the Attick Year was divided into ten Parts, each of which consisted of thirty five Days; only the four first Parts contain'd thirty six, thereby to make the Lunar Year compleat, which according to their Computation, consisted of one hundred and fifty four Days 8. Others are of Opinion, that those four supernumerary Days were employ'd in the Creation of Magistrates, and that during that time, the Athenians had no Magistrates at all h, and therefore they call'd them Αναγεννησις, and Ακεφαλισμος. Afterwards, when the Tribes were encreas'd 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 continu'd in their Office, was term'd Πρυτανεια, during which they were excus'd from all other publick Duties.

For the avoiding of Confusion, every Πρυτανεια 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 Πρυτανος; out of these one, whom they elected by Lots, presided over the rest, each of the seven Days; so that of the ten Proedri, three were excluded from presiding.

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6 Sigeonis & Emmiss de Rep. Athen. & ubique in hac parte hujus libri.
7 Stephan. Byzant. de Urb. & Populis.
8 Harpocrat.
9 Liban. Argument. in Antiochian. 1 Lib. VIII. Cap. 9.
The President of the Proedri was term'd 'Episcate. 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.  

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

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

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

Every time the Senate was assembled, they offer'd Sacrifices to Jupiter Belvedæus, and Minerva Belæa, the Counsellors, who had a Chapel near the Senate-house. This they term'd 'Episcate.  

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

Τάιος η ἐνετάδεις μετάφι θίνα ἐνία Ἀχιλλεός,

faith Homer; and Ovid, to trouble you with no more Instances, mentions the same Custom,

Surgit ad hos elypei Dominus septemplicis 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; after which, leave being given by the Epilato, or Prytanes, the Senators proceeded to vote, which they did in private, by casting Beans into a Vessel plac'd there for that

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k Pollux, lib. VIII. Ulpianus in Androtonam.  l Pollux, Suidas.  m Harpocrates.  

Of the Civil Government of Athens.

Purpose. The Beasts 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, which they call'd Ψωφίαμα, and Προεθέλωμα, because it was agreed upon in the Senate with a Design to have it afterwards propounded to an Assembly of the People, that it might receive from them a farther Ratification, without which it could not be pass'd into a Law, nor have any Force or obligatory Power, after the end of that Year, which was the time that the Senators, and almost all other Magistrates laid down their Commissions.

The Power of this Council was very great, almost the whole Care of the Commonwealth being devolv'd upon them; for the Commonalty being by Solon's Constitutions invested with supreme Power, and entrusted 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 Magistrates at the Expiration of their Offices, and the Care of poor Persons, that were maintain'd by an Allowance out of the publick Exchequer. It was their Business to appoint Goalers for the publick Prisons, and to examine and punish Persons accus'd of such Crimes, as were not forbidden by any positive Law, to take Care of the Fleet, and look after the building of new Men of War, 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 strict Δεξιμασία, or Probation, whereby the whole Course of his Life was enquir'd into, and found to have been manag'd with Credit and Reputation, else he was rejected.

And to lay the greater Obligation upon them, they were requir'd 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 sit as Judges in what Court ever 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 same Quality, except such as had bought, or collected, or been engag'd 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 Demosthenes interprets it) must be understood only of Criminals before their Condemnation, 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 Drachmae. When this was thought not enough, they transmitted the Criminal to the Tresnoketa, by whom he was arraigned in the usual Method*. It must not be omitted, that after the Expulsion of the thirty Tyrants, they took an Oath to observe τὸ ἄμνωνια, the Act of Oblivion, 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 expos'd to the Rage and Malice of the Multitude, they severely punish'd whatever 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 Ἀναλαξόντες in his Place. This they call'd Ἐκφυλλοφαυθοῦνα, from the Leaves which they made Use of in giving their Suffrages, in the same manner that the "Οἰκτάς were us'd by the Commonalty in decreeing the Ὀφθαλμίς. 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*. It was lawful τὸς ἐκφυλλοφαυθοῦνας κτὸ δικαστικον παιδισίγιον, 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 behav'd themselves with Justice and Integrity, were rewarded with an Allowance of Money out of the publick Exchequer*. Every Senator receiv'd a Drachm by the Day for his Maintenance. Whence βυλιὸς λαχέων, to be elected by Lots into the Senate, is all one, according to Hesychius's Explication, with δαμαρυας γυμνος λαχεων, 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 for 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#. This seems to have been enacted after the Fight near Salamis, that being the first Occasion that mov'd the Athenians to think of encreasing their Fleet.

C H A P. XIX.

Of the Senate and Court of Areopagus.

The Name of this Senate was taken from the Place in which it was wont to be assembled, being an Hill not far distant from the Citadel, call'd 'Ἀγιοπότες or 'Ἀγίος πόλης, that is, Mars's Hill, from

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* Demosthenes in Energ. & Muesinum, Pollux, lib. VIII. c. 9.  
* Demosthen. Timocrat.  
* Idem. Andrew.  
* Herodorus, lib. VIII.
Mars, the God of War and Blood, because all wilful Murders came under the Cognizance of this Court; or, as Pables tell us, from the Arraignment of Mars, who was the first Criminal that was try’d in it; or, lastly, because the Amazons, whom the Poets feign to have been the Daughters of Mars, when they besieged Athens, pitch’d their Camps, and offer’d Sacrifices to the God of War in this Place.

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 Creatus; 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, and Cicero, is in express Terms contradicted by Aristotle, and one of Solon’s Law cited by Plutarch himself, wherein there is mention of Judgments made in this Court, before Solon had reformed 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 Epheta, another Court instituted by Draco, and invested with greater Power, Authority, and larger Privileges, than ever it had enjoy’d before.

The Number of the Persons that compos’d this venerable Assembly is not agreed upon; by some it is restrain’d to nine, by others enlarg’d to thirty one, by others to fifty one, and by some to no more. Maximus tells us it consist’d of fifty one, πενήντα ἄρρεστον ἀρχοντές, beside 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 discharge’d their several Offices, pass’d every Year into it; others affirm, that not all the nine Archons, but only the Thesmotheta were admitted into the Areopagus. 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 Elysus, 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 in to this Senate, but only such of them, as had behav’d themselves well in the Discharge of their Trust; and not they neither, till they had given an Account of their Administration before the Logist, and obtained their Approbation, after an Enquiry into their Behaviour, which was not a mere Formality, and thing of Course, but extremely severe, rigorous, and particular. This being done, after the Performance

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\[d\] Snid.  
\[e\] Pausan.  
\[f\] Aristides Remathem.  
\[g\] Æschylus Enmichtole.  
\[h\]Polybios.  
\[i\]Auctor.  
\[j\]Solon.  
\[k\] De Offic. I. I.  
\[l\] Petlt. I. II.  
\[m\] Poetas.  
\[n\] Politiš lib.  
\[o\] VIII. cap. 10.  
\[p\] Plutarch.  
\[q\] Solon.  
\[r\] Pericle.  
\[s\] Liberals in Arguments Areopagi.  
\[t\] Plutarch.  
\[u\] Pericle, Politiš, I. VIII. c. 10.  
\[v\] Demosthen.  
\[w\] Timarche.
Of the Civil Government of Athens.

of certain Sacrifices at Limne, a Place in Athens dedicated to Bacchus, they were admitted upon set Days. Thus it was order'd by Solon's Constitutions, which were nicely and punctually observ'd 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 observ'd. And then not the Archons only, but others, as well those of loose Lives and mean Fortunes, as Persons of high Quality, and strict Vertue, and even Foreigners, were taken into this Assembly, as appears by several Instances produced by the learned Memius, and particularly that of Rufus Festus, mention'd in the aforesaid Inscription, as a Member of it.

Aristides tells us, this Court was of the Elyseis dikastēnu tov templo, the most sacred and venerable Tribunal in all Greece; and if we consider the Justice of their Sentences and judicial Determinations, the Unblameablest of their Manners, their wife and prudent Behaviour, and their high Quality and Station in the Commonwealth, it will easily appear that this Character was not unreasonable or undeserv'd. To have been sitting in a Tavern or publick House, was a sufficient Reason to deny an Archon's Admission into it; and though their Dignity was usually continu'd to them as long as 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 requir'd of them, their Countenances, Words, Actions, and all their Behaviour must be compos'd, serious and grave to a Degree beyond what was expected from other (the most vertuous) Men. To laugh in their Assembly, was an unpardonable Act of Levity; and for any of them to write a Comedy, was forbidden by a particular Precept of the Law.

Nay, so great an Awe and Reverence did this solemn Assembly strike into those that were in it, that Isocrates tells us, that in his Days, when they were somewhat degenerated from their primitive Vertue, however otherwise Men were irregular and exorbitant, yet once chosen to this Senate, they presently ceas'd from their vicious Inclinations, and chose rather to conform to the Laws and Manners of that Court, than to continue in their loose and debauch'd Course of Life. And so exactly upright and impartial were their Proceedings, that Demosthenes 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 happen'd among them, would voluntarily submit to their Decision: Pausianus reports in particular of the Messenians, that before their first Wars with the Spartans, they were very desirous that their Quarrel should be refer'd to the Areopagites, and both Parties stand to their Determination.

O Demosthen. in Nearan. P Athenecus, lib. XIV. q Aeschin. in Timarch.  

Plutarch. de Gloria Atheniæ, f Areopagitica. t Aristocrates. u Messenians.
It is reported that this Court was the first that gave 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 us’d to those that were convicted of Treason, both being punish’d with Death*; 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*. 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. 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 called in Question, and, if need was, retract’d by an Assembly of the People*, but that themselves too, if they exceeded the due Bounds of Moderation in inflicting Punishments, were liable to account for it to the Logibē*. The same Author tells us afterwards, that this Court had Power to cancel the Sentence of an Assembly, if the People had acquitt’d any Criminal that deserv’d Punishment, and to rescue out of their Hands such innocent Persons, as were by Prejudice or Mis-information condemn’d 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 Inspection, and Custody of the Laws were committed to them, the publick Fund was dispo’d of and manage’d according to their Discretion, the Care of all young Men in the City belong’d to them, and it was their Business to appoint them Tutors and Governors, and see that they were educated suitably to their several Qualities. Nor did they only superintend the Youth, but their Power was extended to Persons of all Ages and Sexes; such as liv’d 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 Gymnacomi 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. Idleness was a Crime that came more especially under their Cognizance, and (which seems to have been an Institution peculiar to Solon) they were oblig’d 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 Cozenage, or Theft or Rapine. Beside this, Matters of Religion, Blasphemy against the Gods, Contempts of the Holy Mysteries, and all sorts of Impiety, the Confecration also of new Gods, Erection of Temples and Altars, and Introduction of new Ceremonies into Divine Worship, were refer'd to the Judgment of this Court; therefore Plato, having been instruct'd in the Knowledge of one God in Egypt, was forc'd to dissemble or conceal his Opinion, for fear of being call'd to an Account for it by the Areopagites; and Saint Paul was arraign'd before them, as a fitter forth of Strange Gods, when he preach'd unto them Jesus, and 'Αναστάσεως, or the Resurrection. These were the chief Bufinefses that this Senate was employ'd about, for they seldom intermedled in the Management of publick Affairs, except in Cafes of great and imminent Danger, and in these the Commonwealth usually had recourse to them, as the last and safest Refuge.

They had three Meetings in the Areopagus every Month, upon the twenty seventh, twenty eighth, and twenty ninth Days. But if any Bufinefs happen'd that requir'd Dispatch, it was usual for them to assemble in the Basilica, or Royal Portico, which they encompass'd with a Rope, to prevent the Multitude from thronging in upon them, as was usual also in other Courts of Justice.

Two things are very remarkable in their Judgments; First, that they fete in the open Air, a Custom practis'd in all the Courts of Justice, that had Cognizance of Murder; partly, because it was unlawful for the Accusser and Criminal in such Cafes to be under the same 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 so black and heinous a Crime. Secondly, they heard and determin'd all Causes at Night, and in the Dark, to the end that having neither seen the Plain-tiff, nor Defendant, they might lie under no Temptation of being by-afled or influenced by either of them. And of what Consequence 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 Protectress of Athens, when Sentence was going to pass against her, so chang'd the Minds of her Judges by uncovering her Breasts, that she was immediately acquitt'd.

Actions about Murder were usher'd into the Areopagus by the Basilica, who was allow'd to sit as Judge amongst them, laying aside the Crown, which was one of the Ornaments of his Office.

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 Causes assign'd to be heard and determin'd by them severally, if the Multitude of Bufinefs was so

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Footnotes:

great, that the whole Senate could not take Cognizance of them together. Both these Designations were perform'd by Lots, to the end that every Man coming into the Court before it was determined what Causes would fall to his Share, none of them might lie under any Temptation of having his Honesty corrupted with Bribes."

Before the Trypt began, the Plaintiff and Defendant took solemn Oaths upon the Testicles of a Goat, a Ram, and a Bull, by the Συμπαθείς Θεοί, or Furies. The Plaintiff (in cafe of Murder) swore that he was related to the deceased Person, (for none but near Relations, at the farthest a Cousin, were permitted to prosecute the Murderer) and that the Prisoner was the Cause of his Death. The Prisoner swore that he was innocent of the Crime laid to his Charge. Both of them confirm'd their Oaths with direful Imprecations, wishing, that, if they swore falsely, themselves, their Houses and their whole Families might be utterly destroy'd and extinguished by the Divine Vengeance; which they look'd upon to be so dreadful and certain, that the Law inflicted no Penalty upon those that at such a time were guilty of Perjury, remitting them, as it were, to be punish'd by an higher Tribunal.

Then the two Parties were plac'd upon two Silver Stools; the Accuser was plac'd upon the Stool of "Τετίς, or Injury; the Prisoner upon the Stool of Αναστία, or Impudence, or, according to Adrian Junius's Correction, of Αναστία, or Innocence; these were two Goddesses, to which Altars, and afterwards Temples, were erected in the Areopagus." The Accuser in this Place propos'd three Questions to the Prisoner, call'd by Ἀφθονια, τετίς πολιορκία w, to each of which he was to give a distinct Answer. The first was, "έκείνωσ υπό κατάκτωνα; Are you guilty of this Murder? To which he made Answer, "εικόνα, or εικόνα τιν, Guilty, or, "Not Guilty? Secondly, "Οσμος κατάκτωνα; How did you commit this Murder? Thirdly, 'Τυχή βελώματι κατάκτωνας; Which were your Partners and Accomplices in the Fact?"

In the next Place, the two Parties impleaded each other, and the Prisoner 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 Eftate was confiscated, and expos'd to Sale by the Πολιωρκία. In the Primitive Times both Parties spoke for themselves, but in later Ages they were permitted to have Counsel to plead for them. But whoever it was that spoke, he was to represent the bare and naked Truth, without any Preface or Epilogue, without any Ornament, Figures of Rhetorick, or other inculcating Means to win the Favour, or move the Affections of the Judges.

Both Parties being heard, if the Prisoner was refolv'd to stand the Trial, they proceeded to give Sentence, which they did with the most

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The manner of giving Sentence was thus; there was plac’d in the Court two Urns, one of which was of Brasses, and call’d \( \sigma \tau \rho \theta \rho \sigma \) \( \omega \gamma \varepsilon \tau \varepsilon \), from the Place it stood in; \( \lambda \varepsilon \tau \varepsilon \), because the Votes cast into it pro-
nounced the Accusation valid; and \( \chi \lambda \nu \alpha \tau \varepsilon \), because they decreed the Death of the Prisoner. 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 reason it was call’d \( \nu \alpha \tau \varepsilon \), or \( \chi \lambda \nu \alpha \tau \varepsilon \), \( \chi \lambda \nu \alpha \tau \varepsilon \), and \( \delta \varepsilon \varepsilon \). Afterwards the thirty Tyrants, having made themselves Masters of the City, order’d them to give their Voices in a manner more publick and open, by casting their Calculi upon two Tables, the former of which contain’d the Suffrages which acquitted, the litter those which condemn’d, the Prifoner: To the end that it might be known, which way every Man gave his Voice, and how he flood affected to their Interest and Proceedings.

Beside the Crimes that came peculiarly under their Cognizance, there were sometimes others brought before them, in which their Sentence was not final or decretory, for there lay an Appeal to the Court to which they properly belong’d, as Sigonioius observes.

The Senators of Areopagus were never rewarded with Crowns for their Services, being not permitted to wear them; but receiv’d a sort of Maintenance from the Publick, which they call’d \( \kappa \pi \iota \varepsilon \); and Muretus has observ’d out of Lucian, that they had the fame 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 born the Office of an Arebou, employ’d all his Power and Cunning against them; and having gain’d a great Interest with the Commonalty, to embroil’d and routed their Senate by the Assistance of Ephialtes, that most of the Causes and Matters which had been formerly try’d there, were discharg’d from their Cognizance. 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 Licentiouſines; 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 same Vices and Excesses that were practis’d in the City, crept in by Degrees amongst the Areopagites themselves; and

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a Juvènal Sa., IX. b Aristophan. Schol. Vesp. Equit. c Lyfias in Agræa. d Ἀριστείνικες in Κέρβης. e Hérychian in Kérbis. f Bis accusato. g Plutarch. Pericle. b Jocristes Areopagitis.
therefore Demetrius, one of the Family of the Phalerean, being cen-
sur'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 seduced 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 Com-
monalty 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 Distinction 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 ἐπὶ τῶν φασίματων, of Actions concerning Blood: The remaining six ἐπὶ τῶν δημοτικῶν, of Civil Matters. These ten Courts were all painted with Colours, from which Names were given them; whence we read of Βατραχίων, Φωνικίων, and others. And on each of them was engraven one of the ten following Letters, A, B, Γ, Δ, E, Z, 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 inscrib'd upon a Tablet to the Thesmophoræ: 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 carry'd to the Cryer of the several Courts, signify'd by the Letters, who thereupon gave to every Man a Tablet inscrib'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 1. If any Person fate among the Judges, who had not obtain'd one of the foremention'd Letters, he was fined. It may not be improper to mention in this Place, that σκέπτερον, the Scepter, or Staff, was always the Ensign of Judicial and Sovereign Power:

* Athenæus Δημιουργός. Aristophanus Scholastices in Pluto.
whence in Homer it is accounted sacred, and the most solemn Oaths are
sworn by it.

'ΑΛΛ' ἐκ τοῦ ἐρώτ., & ἐπὶ μέγειν ὅρκον ἐμφαίνω,
Ναί μα τοῦ σκύπτον, τοῦ ἐκτὸς φυλλα & ὅψη
Φύσῃ, ἐπειδή πρὸς τεμνὴν σὺ ὅρκον λέλαβεν,
Οὐδ' ἀναστηλοῦσιν, περὶ γάρ ἡμᾶς ἠλέη.
Φυλλα τε, ἕ γε φλοῖον ὑμν ἀντί μιν ὧς Ἀχαιῶν
Ἐν πεταλύμης Φορέωσι δικαστολοί, οἱ τε Θείως
Πρὸς Δios ἑκὼν".)

But this I do with solemn Oath declare,
An Oath, which I'll by this same Scepter swear,
Which in the Wood hath left its native Root,
And sable ne'er shall boast a tender Shoot,
Since from its Sides relentles 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 δὲ σκύπτον βάλε γάι
Χρυσάεις ἥλεια πεταλύμην

---He cast his Scepter on the Ground
Embols'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 μικρὸς δικαστικός. Sometimes it
was an Obolus for every Cause they decided; sometimes three Oboli, be-
ing sometimes rais'd higher than at others, by the Instance 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 look-
ing like the Effect of Covetousnes. And if any of the Judges was
convicted of Bribery, he was fin'd \(^{p}\).

Ἐπὶ Παλασίας 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 Aga-
memnon, being driven in the Night upon the Coasts of Attica, landed
at the Haven of Phalerum, and supposing it to be an Enemy's Coun-
try, went out to spoil and plunder it. The Athenians prefently took
the Alarm, and having united themselves into one Body under the

\(^{k}\) Iliad. ὥ. v. 233. \(^{l}\) Iliad. ὥ. v. 245. \(^{m}\) Hesych. v. δικαστικόν. \(^{n}\) Hes-

Hsch. ibid. Aristophanes Schol. ad Aristotelis de Repub. \(^{o}\) Democritus &

Lippius in Timocret. \(^{p}\) Thucydides Schol. ad Eur. VI.
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, Acmatas, the Brother of Demophoon, finding amongst the dead Bodies the Palladium, or Statue of Minerva brought from Troy, discover'd that the Persians 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-mentioned Conflict, kill'd one of his own Subjects by a sudden turn of his Horse. Others report, that Agamedon was enrag'd at the Loss of his Men, and dissatisfied at Demophoon's rash and hafty Attempt upon them, refer'd the Quarrel to the Decision of fifty Athenians, and as many Argians, whom they call'd 'Εξατάκτης, διὰ τον παρ' αμφιβολον ἐξετάσαν αυτῶς; τὰ ἑπτάκτης, because both Parties committed the Determination of their Cause to them.

 Afterwards, the Argians were excluded, and the Number of the Epheta 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-medly, and, as some say, Conspiracies against the Lives of Citizens, that were discover'd before they took effect, left to them.

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

Causes were entred in this Court by the Plaintiff, 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.

'Ενιαύτης, was a Court of Justice in the Temple of Apollo Delphinius, and Diana Delphinius. 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. The first Person that was tried in this Court, was Theseus, who, in his Journey to Athens, had slain the Rob-

bers that inflcflccl the Ways between Trazen and that Place; and afterwards the Sons of Pallas, that rais'd a Rebellion against him.

Evr. Prostopelo, 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 eschap'd, had Judgment pass'd upon them in this Place, and were order'd to be cast out of the Territories of Athens by the Φυλοσασιλιες. 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 Priest's kill'd an Ox, (an Animal accounted very sacred in those Days) that had eaten one of the consecrated Cakes, and as soon as he had co committed the Fact, secure'd himself by flight. 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 pass'd the Years and Dires of Marriage, were devot'd to the Mother of the Gods; which Lamp, as Plutarch in the Life of Numa tells us, was extinc't under the Tyranny of Arilion; it was always manag'd with the fame Rites and Ceremonies that were us'd at Rome, about the Vestal Fire, which he faith was ordain'd and instituted after the Pattern of this, and another holy Fire of the same Nature amongst the Delphians.

Ev Φρεατῖς, Ev Φρεατίς, was seat'd upon the Sea-shore in the Piraenus, and receiv'd its Name ἀπὸ τῆς Φρεατιός, because it flood in a Pit, and therefore Pollux calls it Ev Φρεατίς, 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 thofe that fled for involuntary Murder, and had afterwards committed a wilful and deliberate Murder. The first Person that was try'd 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, suffer'd 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.

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

O f some other Courts of Justice, their Judicial Processes, &c.

Of this Ulpian, Idem. 430. was folemen all in was Vcfpis a b Thor, Court or great Place Hero Statue j4r'J?oph.Schot. Pollux Idem. Wools Ps * publick On that Y and z Hence nAy&vw, an the the their mono min'd Sedition by was give the those who therefore built Sentence to Tyavov, which thofe the of Athens, was, therefore was given to in great Numbers, frequented those Places.

To Μαυβ, was call'd from one Metichus, an Architec, by whom it was built. 2.

The Judges in all these Courts were oblig'd 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 determined 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 judg'd in the Helica, was given in a Place near the River Iffus, call'd Ardettus, from a Hero of that Name, who in a publick Sedition united the contesting Parties, and engag'd them to confirm their Treaties of Peace by mutual Oaths in this Place. Hence common and profane Swearers came to be call'd 'Αρδεττις 4.

Of all the Judicial Courts that handled Civil Affairs, 'Hlvia was far the greatest, and most frequented, being so call'd ἀπὸ τῆς Ἀλέξις, from the People's thronging together 5, or rather ἀπὸ τῆς Ἡλία, because it was an open Place, and expos'd to the Sun 6.
Of the Civil Government of Athens.

The Judges that sat in this Court, were at the 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 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. 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 Demosthenes: 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 so 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 Houfes, I will not restore Persons sent into Banishment, nor pardon those that are condemn'd 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, Embaffador, 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 my self, 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 Heliaea. 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 in Athens. There were others of less Note, where particular Magistrates, or the Δικασταὶ, or the Τετράζωνα, took Cognizance of Causes belonging to their several Offices; such was the Court at Cynosarges, Odeum, Theseus's Temple, Bucolium, 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 (πρωταγείον) 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

and then \( \text{of} \) \( £ \) oc &o^ac, whether it deserv'd to be try'd in a Court of Justice? This Enquiry was term'd *κακοκαρία*. Then by the Magistrate's Permission, the Plaintiff summon'd his Adversary to appear before the Magistrate, which was term'd *κλητεία*; This was sometimes done by Apparitors or Bailiffs, whom they call'd *κλήτορες*, or *κλήτης*; 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 *κλήτορες*, or *κλήτης*. An Example of this Method we find in the *Vespa* of *Aristophanes*;

\[
\text{I summon thee, whoever thou art, to answer before the Agoranomi for the Damage done to my Goods; this Charephon is witness. This therefore was the Form, in which the Plaintiff himself summon'd his Adversary: Προσκαλέσατε τῷ ἡμῖν τῷ ἄδικον τῷ ὕποτεταγμένῳ πρὸς τὴν Ἀρχήν τῆς, κλήτης ἵκανος τῷ δόρῳ. I summon such a Person to answer for this Injury before this Magistrate, having such a one for my Witness. When the Plaintiff employ'd an Apparitor, the Form was thus vary'd: Καταστῶ τῷ ἡμῖν τῷ ἄδικῳ, &c Προσκαλέσατε τῶν ἄνδρων τῷ καθεύθεν τῷ δόρῳ, I accuse such a Person of this Injury, and summon him by such an one to answer before this Magistrate. For it was necessary to mention the Name of the κλητος in the Summons. Lastly, when a marry'd Woman was cited to appear before a Magistrate, her Husband was also summon'd in this Form; Τῷ ἡμῖν & τῷ Καθεύθεν Such a Woman and her Lord, &c, because Wives being under the Government of their Husbands, were not permitted to appear in any Court without them. If the Criminal refused to appear before the Magistrate, he was carry'd thither by Force. Whence the following Dialogue in *Terence's Phormio*:
\]

\[
\begin{align*}
\text{DE. In jus eamus. PH. In jus? huc, si quid lubet.} \\
\text{DE. Adequere, ac retine, dum ego huc servos evoco.} \\
\text{CH. Eum solum nequeo: occurre huc. PH. Una injuria est.} \\
\text{Tecum. CH. Lege agito ergo. PH. Altera est tecum, Chreme.} \\
\end{align*}
\]

Afterwards Demipho speaks these Words,

\[
\text{Ni sequitur, pugnos in ventrem ingere, Vel occultum exclude.}
\]

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*;
I summon Pithethæurus to answer the next Month of Munychion for the Injury done me. When the Plaintiff and Defendant were both come before the Magistrate, he enquir'd of the Plaintiff, whether all his Evidence was ready, or whether he needed any other Witness to be summon'd? This was the second ἀνεώρυξε, to which the Plaintiff was oblig'd to offer himself under the Penalty of (ἅματις) Infamy. If any of his Witnesses were not ready, or any other Necessaries were wanting, he describ'd farther Time to make his Prosecution, swearing, that this Delay was not on his Part voluntary; to do which was term'd ἀνεώρυξε, and the Thing it self ὁμορροῦκα. The same Excuse was likewise admitted in behalf of the Defendant, who had also another Plea term'd ἁγορατούχον, or ἅματιςατούχον, when he alledged by sufficient Witnesses, that the Action brought against him was not ὅλον σιναλαμβανομένον, 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 preferred. 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 punisht for, or legally try'd and acquitted of the Fact. Lastly. It was a just Exception, that the Cause was not one of those, whereof that Magistrate was impower'd to take Cognizance. To this ἁγορατούχον, 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 διωμακρούχος. But if the Defendant, without alledgeing any Plea or Excuse, was willing to proceed to a speedy Trial, he was faid εὐδαίμων, and the Trial was term'd εὐδοκία. Then an Oath was required of both Parties. The Plaintiff sware that he would ἀληθὶ καλήσωσίν, prefer no Accusation that was untrue: And if the Crime was of a publick Nature, he farther sware, that he would not be preval'd with, either by Bribes or Promises, or any other Temptation to deft from the Prosecution. The Defendant sware, ἀληθὶ ἐνεργοῦσίν, that his Answer should be just and true: Or μὴ αὐθεντικόν, that he had not injur'd the Plaintiff. The Plaintiff's Oath was term'd ἀπορρουθοῦσα, the Defendant's διωμακροῦσα, and as some think, ἀντιγραφὴ, and both together διωμακροῦσα. These Oaths, together with those of the Witnesses, and all other Matters relating to the Action, being wrote upon Tablets, were put into a Veil'd term'd ἀκροτέτοις, and deliver'd afterwards to the Judges.

This being done, the Magistrate proceeded to the Election of Judges, which was perform'd by Lots; and they upon the κυβέλα ἵματα, or appointed Day, came to the Tribunal and took their Places; the publick Crier having before commanded all those that had no Business, to depart in these Words, Μιμάνετε ἐκα. Then to keep the Crowds from thronging in upon them, the Court was surrounded with a Rope by the Command of the Magistrate, and Sergeants appointed to keep the

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k Demosthen. in Olympiad. Ἰακως de Philoctetone, &c. Ulpiani in Midians. 1 Pol- 10νσα, lib. VIII. cap. 6. Ἱατρερίαν v. ἄμαρττησθε. m Pollux, Aristophanis Schol- ἄφεσις in Veisof. Ἱατρερίας, Suidas.
Doors, which they call’d ἡ ἐπιθήκη, being the same with those which the Romans call’d Cancellate. Now left any of the Judges should be wanting, Proclamation was made in this manner, Εἴ τις ὑπηρέτης ἡλιμαχής, εἰς σῶτα, If any Judge be without the Doors, let him enter; for if any Man came after the Cause began to be discus’d, he could not have Admission, as not being capable of giving Sentence, because he had not heard all that both Parties could say for themselves.

Then the Magistrate propos’d the Cause to the Judges, and gave them Power to determine it; the doing which they call’d εἰσαγωγή την δικαιοσύνην τῇ δικαιοσύνῃ, the Cause itself ἰσα λογίων, and the Person that enter’d it ἰσα λογίων. 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 deserv’d 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 ἱσα λογίων.

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 laid to be receiv’d, the Manner also of it, and the Damage suffer’d by the Plaintiff; the Heads of which the Judges took in Writing.?

If the Person accus’d did not make his Appearance, Sentence was given against him without any farther Trouble, and this they call’d ἔξοδος ἐπαναλαμβανων, and ἠγαθον ἐποιευμένον. 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 Δίκη μὴ ὁσων. Then the Trial was to be brought on afresh within the Space of two Months by the Defendant, and this they call’d Ἀπειράγμα, and the doing it ἀντικαταστάθη δικαίως; 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. And hence appears the Reason for which they were always oblig’d to infer 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 ἀρρετος, who were present at the Citation, he was prosecuted by an Action term’d ἐρµον ἄδικαιντες.

Before the Trial began, both Parties were oblig’d to deposite a certain Sum of Money, which they call’d ἐνταύτη, into the Hands of the Magistrate that enter’d their Cause into the Court, who, upon Failure of the Payment, immediately expung’d 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 cast was oblig’d, beside the Payment of other Charges, to restore the Money to his Adversary.
The Fine, was a Sum of Money deposited by those that sued the Commonwealth for confiscated Goods, or any others that were claim'd 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.

Drachms, was a Drachm deposited in Law-suits about small and private Matters, which were decided by the Δικαίωμα.".

Eπιτελεία, 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 ἐκλέξεις, because out of every Drachm, they deposited one Obolus, which is the sixth Part of a Drachm*. 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 Sergeant, whom they call'd ὁλίγε, 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 Mulct of a thousand Drachms. He that was fin'd for refusing the Oath, or that took it out of Fear, was said εὐλογεῖται; he that was only summon'd, and took it voluntarily, κλησεῖται*. 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 ἱπτωμοι infamors, 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*. Nevertheless the Testimony of the μέτωνες and ἐπίλεξεις, Sojourners and Freed-men seems to have been receiv'd in all Cases, except the δικαιωμα, in the Actions call'd ἀργοαυτ公元前 tvivs, as the Grammarians inform us from Hyperiades.

There were two sorts of Evidences; the first of which they call'd 

The other ἐκπαιδευτεῖς, when the Peron that swore was an Eye-witness of the Fact. The other ἐκπαιδευτεῖς, when the Juror receiv'd what he testified from another Person that had been an Eye-witness of it, but was at this Time either dead, or in a foreign Country, or detain'd by Sickness, or hindered 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*. 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 born false Witnesses were convicted with less Difficulty. But the Tablets of those Witnesses, who, upon a Citation before given, came from home with an Intention to give their Testimonies, were different from the Tablets of

* Vide Petition de Leg. At-

** Harpercrat. Plynus.
such as casually came into the Court. The latter being only composed of Wax, and order'd in such a manner as gave the Witness 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 upon the right b, both of them spoke for Orations in their own Behalf. These were, for the most part, compos'd by some of the Orators, which Custom was first introduced by Antiphon a Rhannsian c. Sometimes, if they desir'd it, the Judges granted them Γνωσει, or Advocates, to plead for them, the doing which they call'd ἐπὶ μικρός γνώσει, to plead for a Fee d. 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 διαμετρετήρια ἡμέρα e, which was measured by a Κάλυκτης, 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 Εὐθυς or Εὐθείας. 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 faith, τῷ ὑδάτι τῷ ἑμῶν ἱάλυντο, 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 presided in the Court, order'd the Judges to bring in their Verdict; and in such Cases as the Laws had made Provision, and appointed Penalties for, (which were call'd Ἀγώνες ἡτίσοντο) 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 Ἀγώνες τιμωρίας) 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 receiv'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 h, was not only condemn'd by the first Sen-

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a Pollux; Harparation.  
b Aristotel. Problem.  
c Idem Rhetor. lib. I. cap.  
d De Oratore, lib. I.  
e Harparation.  
f De Oratore, lib. I.  
g Harparation.  
h Tence
Of the Civil Government of Athens.

Of 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 impower'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 Prytanæum; which the Grecians ac-
counted one of the highest Honours. By which Answer the Judges were incens'd to such a degree, that they condemn'd that most inno-
cent Man to Death.

The most ancient Way of giving Sentence was by black and white Sea-shells, call'd ἔνεσα; or Pebbles, call'd τῆς. Ovid has taken No-
tice of this Custom,

Mos erat antiquis, niveis atrisque Lapillis,
His damnare reos, illis absolvere culpa.¹

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

H. H.

After them, αἴσθανος, which were Pellets of Brass, came into Use; which, when laid aside, κυμαρις, or Beans succeeded; they were of two forts, White and Black; the White were whole, and were made Use of to absolve; the Black were bor'd thro', and were the Instruments of Condemnation.²

Hence it is, that in Aristophanes, Judges that liv'd upon the Gifts they receiv'd for doing Justice, are call'd κυματεΰχες, Eaters of Beans; and λαύνη βοηθεία is a Proverb not much different from ἀνώ τεν, or A-
maltheæ capra, being ususly apply'd to Things that bring in large Gains, and are a Maintenance to their Masters.³

Thése Beans the Judges took from the Altar, and two Urns, which they call'd Καδος, or Καδίνω, being plac'd, they cast in their Beans thro' a little Tunnel call'd καινος, holding them only with three Fingers, viz. the Fore-finger, Middle and Thumb, that it might be impossible for 'em to cast in above one at a Time. The rest of their customary Rites are much what the same with those I have already describ'd in the Judg-
ments of the Court of Areopagus, except that in private Caufes there were four Urns plac'd in the Court, as Sigonius has observ'd out of Demof-
thenes.⁴

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 those that pass'd Sentence on his Side, were to cast their Beans, and he that had the greatest Number obtain'd the Victory, which Sigonius seems not to have observ'd.

¹ Metamorph. lib. XV.
² Tesp. &c. ¹ Equit.
³ Orat. in MARE.
⁴ Polin, Hesychius, Harpocratus, Aristoph. Schol. Ran. &c
⁵ Hesychius, Enylathius, Iliad. 7, pag. 884, Edit. Besl.
When all had given over voting, left any Man out of Favour should suspend his Suffrage, the Crier made Proclamation in this manner, Et ut dixit Lacedaimonius. 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 pronounced the Person guilty, and as a Mark to denote his Condemnation, drew a long Line, whence καί νὰ μακρών, in the Comedian, 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; for such was the Clemency of the Athenian Laws, that when the Case seemed 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.

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 sive
Such Criminals, as equal Voices have.

H. H.

* Aristophanes, ejufque Schol. Ran, & Velsh. p Elcius v. 1265. 9 Iphigenia.
The Plaintiff was call'd Διόκεσ ; the whole Suit Διώκεσ ; and the Defendant Φανών. The Indictment before Conviction was nam'd Αίτια, after Conviction Εξήγησις; and after Condemnation Απώπωσις. All the time the Cause was in Suspense and undetermin'd, it was expos'd to publick View, being engrav'd in a Tablet, together with the Name of the Person accus'd, and hung up at the Statue of the Heroes, firmam'd Ἐπιγραφαί, than which there was not a more publick Place in the whole City; this they call'd Ἐπιγραφή, 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 Person was guilty of a capital Crime, he was deliver'd into the Hands of the Διώκεσ, to receive the Punishment due to his Offence: But if a pecuniary Mulct was laid upon him, the Ταμιάς τὸ Ὀλύ took Care to see it paid; but in Cause his Estate was not able to make Payment, they confin'd him to perpetual Imprisonment 

If, on the contrary, the Plaintiff had accus'd his Adversary unjustly, and produc'd false Evidence against him, he was in some Places oblig'd to undergo the Punishment due by Law to the Crime, of which he had falsely accus'd an innocent Person; but at Athens had only a Fine laid upon him. And both the Villain that had forsworn himself, and he that fiabor'n him, were severely prosecuted; the former by an Action of Καταμαθεία, the latter of Κατατυπθα. 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 Λύκους Temple, where they return'd their Ράκες, Staffs, or Scepters, which were Ensigns of their Office, and receiv'd from certain Officers call'd Καρακεῖα, a piece of Money for their Service, which at the first was only one Οβόλος, afterwards it was encreas'd to two, then to three, and at length to a Drachm, which was fix Οβολυ, as we have before observ'd from the Σχολιαστι upon Aristophanes. And tho' these Rewards may seem trifling and inconsiderable Expences, yet the troublesome Temper of the Athenians, and their nice Exaction 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 reflected upon by Aristophanes, 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 pester'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 Συνεφώτα, which Word sometimes signifies False Witnesses, but is more properly taken for what we call common Barretors, being deriv'd αὐτὸ τὸ συναφές, from indicitig 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 Provision were exceeding scarce, it was enacted, that
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no Figs should be exported out of Attica; and this Law, not being actually repeal'd, when a plentiful Harvest had rended it useless, by taking away its Reason, gave Occasion to ill-natur'd and malicious Men, to accuse all Persons they caught transgressing the Letter of it; and from them all busy Informers have ever since been branded with the Name of Sycophants. 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 Τιτακαγοντα, and Διαιτηται.

Ο Τιτακαγοντα, 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, had Actions of Affault 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 Οι Τιτακοντα, were those that amerced the People for absenting themselves from the publick Assemblies.

Διαιτηται, or Arbitrators, were of two Sorts:

1. Κληροτελ, were forty four Men in each Tribe, above the Age of sixty, 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 contesting Parties thought himself injur'd by it, he might appeal to the superior Court of Justice. At their first Institution, all Causes whatsoever that exceeded ten Drachms were heard by them, before they could be receiv'd into the other Courts. 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 receiv'd a Drachm of the Plaintiff, which was call'd Παγγευμον or διάμοιν, and another of the Defendant when they administred the Oath to him, which was term'd ἡναμοσία. And in Cafe the Parties did not appear at the appointed Time and Place, they staid expecting till the Evening, and then determin'd the Cause in Favour of the Party there present. Their Office continu'd a whole Year, at the end of which they gave up their Accounts, and if they were prov'd to have refuse'd to give Judgment, or to have been corrupted, they were punisht with (διαμοίν) Infamy. Under them were certain Officers call'd Εἰσαγωγοί, whose Businesst it was, σιδερόν τὰς έλκες, to receive the Complaints that fell under the Cognizance of the Διαιτηται, and enter them into their Court.

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Misc. lib. VIII. b Pollux.
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Of the Publick Judgments, Actions, &c.

The Athenian Judgments were of two Sorts, **Publick** and **Private**; the former were about such Crimes as tended to the Prejudice of the State, and these Actions were call'd **Kátharói**; the later comprehended all Controversies that happen'd between private Persons, and were call'd **Δίκαια**. 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 procure the Offender, beside the Party injur'd, or some of his near Relations; whereas in the Publick, the Laws encourag'd all the Citizens to revenge the publick Wrong, by bringing the Criminal to condign Punishment.

The publick Judgments were these,

1. **Γραφή**, was an Action laid upon such as had been guilty of any of the following Crimes.
   - **Φόνος**, Murder.
   - **Τραύμα ἐκ προέκτασι**, a Wound given out of Malice.
   - **Ἅρρησις**, Firing the City.
   - **Φαρμακία**, Poison.
   - **Βιβλία**, 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. Wherein it differs from **Ψυχοδιαγραφή**, whereby the Treasurers charged Men with Debts, which were already discharge'd.
   - **Ιεροφυλακία**, Sacrilege.
   - **Ἀσέβεια**, Impiety.
   - **Προδοσία**, Treason.
   - **Εὐαίφεια**, Fornication.
   - **Μοιχία**, Whoredom; this was punish'd with a **Μιακή**.
   - **Ἀγαθομαχία**, Coelibacy.
   - **Ἀσπασία**, Refusing to serve in the Wars. They who were convict'd of this Crime, were punish'd with (**ἀστικά**) Infamy.

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*a Demosthen. d Pollux. b Isocrates. f Plutarchus. e Solone. g Pollux, lib. VIII. cap. 6. Sigeimius de Rep. Athen. h Hippocrates. i Stidus v. Ῥησος. k Timoed. Scholiae, lib. VI.*
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Δειτοράξιαν, Defertion of the Army. This drew only a Fine on the
Criminal 1.

Δειτοτάξιαν, Defertion of a Man's Station, as when any Person re-
sus'd to serve on Foot, and lifted himself amongst the Horse-
men, which by Solon's Laws was esteem'd as great a Crime as a total Defertion
of the Army.

Δεινία, Cowardice. The convicted were punish'd with Infamy.

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

Ανομία, Refusing to serve in the Fleet. The Punishment was
(ατιμια) Infamy.

Το ριθυ τω υπ'ωδε, Losing a Man's Shield. This was likewise pu-
nish'd with Infamy.

ψαυτήρας, ψαυτήρας, or ψαυτήρας ἐμφατικής, was the Crime of those
that falsely charg'd others, and sued them for publick Debts, which Har-
poration calls ψαυτήρας; but this seems rather to have been an Action
for false Arreits, according to Pollux. The Punishment was only a
Mutil.

Συναπαχία, Bartry or frivolous Accusation. This was punish'd also
with a Mutil. It differ'd from ψαυτήρας, or false Witnefs, the
third Act whereof was punish'd with (ατιμια) Infamy.

Δοχερά or δωρεανά, taking Bribes to manage any publick Affair, or
pervert Justice; it was not thought enough to punish the Receiver,
but the Person alfo that offer'd Bribes was prosecuted, and the Action
against him call'd Δοχερά. The fame Action in Caufes about Free-
dom of the City, was by a peculiar Name term'd δωρεανά. 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 (ατιμια)
Infamy.

Τέρης, Beating a Freeman, or binding him as they us'd to do Slaves.

Αγαυαπίαν, Eraing a Name out of the publick Debt-book, before the
Debt was discharge'd.

Αγαυαπίαν μιταλλαγίαν, Digging a Mine without acquainting the publick
Officers; for before any Person could dig a Mine, he was oblig'd to in-
form certain Officers appointed by the People, of his Design, to the end
that the twenty fourth Part of the Metal might be reserv'd for the pub-
lick Ufe.

Αλλιγιον, was against Magiftrates that had neglect'd to give up their
Accounts.

Παραπτώντας γλυφόντως, against such as propos'd a new Law, act'd con-
trary to the old and establiſh'd Laws.

Εἰκον, was against Magiftrates, Embafladors, or other Officers that
had mis-employ'd the publick Money, or committed any other Offence
in the Discharge of their several Trufths. That against Embafladors was
sometimes by a peculiar Name call'd Παραπτωσία

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1 Thucylidit Scholastico loco citato.
Of the Civil Government of Athens.

Δοξρασία, was a Probation of the Magistrates, and Persons employ'd in publick Business.

Πρόσλη, was an Action against Persons disaffected to the Government, and such as impos'd upon the People; against Syphonants, and such as at the Celebration of any Festival had caus'd an Uproar, or committed any thing undue and unfitable to the Solemnity.

Ἀπορραφί, was when any Person being sued for Debts said to be due to the Publick, pleaded that they were falsely charg'd upon him, withal producing all the Money he was posleft of, and declaring by what Means it came into his Hands. Συίδας adds, that Ἀπορραφί 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. Ἀντιφαί, was sometimes the same with Ἀπορραφί, as we learn from Συίδας; but was also usally 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 Perfon produc'd by him, had Power to challenge him to make an Exchange of Estates, and thereby compel him to undergo the Office he had before refus'd.

2. Φάκες, 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 Ἀττικα, imbezzeled 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 belonged 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 Houses and Lands, or let them at too easy a Rate.

3. Ἐνδείκτης, was against such as committed any Action, or affected any Place of which they were incapable by Law; as when a Perfon 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. Ἀπαγωγή, was the carrying a Criminal taken in the Fact to the Magistrate. If the Accuser 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 Ἐφίλεξ, and the Action Ἐφίλευς.

5. Ἀνδοληγία or Ἀνδοληγία, was an Action against such as protected Persons guilty of Murder, by which the Relations of the deceased were empower'd to seize three Men in the City or House, whither the Malefactor had fled, till he were either surrendred, or Satisfaction made some other way for the Murder.

6. Εἰσαγωγία, 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 introduc'd by the Θησιοθέτη at the first Convention in the Prytanea.
Prytanea, 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 fifth Part of the Suffrages, and then he was fin'd a thousand Drachms. The second sort of Εἰσαγγελίας, was an Action of Κάκωσις, 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 Διαφημι, prefer'd by Persons that thought themselves unjustly dealt with by them, who ran the hazard of being disfranchis'd, and forfeiting their Freedom, if they were not able to make good their Accusation. Indeed in all the fore-mention'd Accusations, the Εἰσαγγελίας only excepted, this Penalty, together with a Fine of a thousand Drachms, was inflicted upon the Plaintiff, if he had not the fifth Part of the Suffrages.

**C H A P. XXIV.**

**Of the Private Judgments, Actions, &c.**

A Δίκαιος δίκη, an Action κατὰ τὰ ηποτών ἕδικτων, against such as had done any sort of Injury. A Fine was laid on the Delinquent, which was to be doubled, if not paid within the Prytanea.

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

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

Βιολος, or Βιος δίκη, was an Action against such as ravish'd Women, or had us'd Violence towards any Man's Person.

Βιολος δίκη, was an Action of Trepsafs, being against those that had endamag'd another Man's Estate, Lands, Housés, Cloaths, &c.

Κακωσιος δίκη, γενια, or ηποτιας, was an Action entred by Heireffes against their Husbands, by Parents against their Children, and Orphans against their Guardians, when they were ill us'd, or injur'd by them.

Αποτομυπυς δίκη, 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 Απολύσιος δίκη.

Κλετις δίκη, was against Thieves. Демофиенеς 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 ιπερσωψ. He was not permitted to give Security for Restitution, but suffer'd Death.

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If any Person surreptitiously convey'd any thing of the smallest Value out of the Lycenum, Academy, Cynosarges, or any of the Gymnasia, or out of Havens above the Value of ten Drachms, he was adjudg'd 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 depriv'd 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, that (ἐπήμων) Infamy was the Punishment of this Crime.

Παρακληθηκεν δικών, was against such as refus'd to restore any thing committed to their Charge.

Χείρα δικών, was a Suit betwixt Debtors and Usurers.

Συμβελαίς δικών, was an Action against those that would not stand to their Contrasts or Bargains. Not much different from this was Συμβελάω δικών, only Συμβελαίς are distinguish'd from Συμβελάω in this, that these chiefly imply private Contrasts about the Loan of Money, Division of Inheritances, and References to the Διάβαλεί, 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 δεικτών αἰτεσθε δικών, 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.

Διαιδυκαιεῖς δικών, was an Action ἀριστερώς, ἢ ἄριστερώς concerning Money or Possessions, as it is defin'd by Ulpian, and seems to be a Term of equal extent with ἀμυοικατέχεις, or κρίσις, 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 (ἀφηγείαται), excus'd themselves by informing against others more wealthy, as has been elsewhere shewn.

Εἰσίδικατος δικών, when Daughters inherited the Estates of their Parents, they were oblig'd by Law to marry their nearest Relation. This was the Occasion of this Suit, which was commenc'd 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 contested, was call'd Εϊσιδικευς. Εἰσιδικευς was a Daughter, that had no Brothers lawfully begotten, and therefore inherited her Father's whole Estate. 'Εϊσιδικευς was one that had Brothers, and shared the Estate with them.

Ἀμυοικατέχεις, was a Suit commenc'd 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.

Παρακληθηκελλαί, was an Action enter'd 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 call'd ἀριστερά ἡ παρακληθηκελλαί, 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.

**Antinogphos**, was a Law-Suit 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 **Παρακτασεια**.

**Διαραστηια**, was a Protestation that the deceased Person had left an
Heir, made to hinder the Relations from entering upon the Estate.

**Επισκυης**, was an Action whereby the **Διαραστηια** was prov’d to be
falsé and groundless.

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

**Σισα δικα**, when a Husband divorce’d his Wife, the Law oblig’d him
to restore her Portion; or in Case he refus’d that, to pay her for each
pound nine Oboli every Month, upon failure of which he was liable to
have this Action enter’d against him in the **Odeum** by his Wife’s Επι-
τροποι, or Guardian, whereby he was forc’d to allow her a separate
Maintenance.

**Μεζότωρ εις, &c. δικα**, sometimes call’d **Φασοι**, was an Action a-
gainst Guardians that were negligent in the Management of the Af-
fares of their Pupils, and either let out their Houses 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**,

—— **Inscriptio illico**

**Εδες μερευς**

Over the Door I wrote,

This House is to be let.

**Επιτροποι δικα**, was an Action against Guardians that had defrauded
their Pupils. It was to be commenc’d within five Years after the
Pupil was come to Age, otherwise it was of no Force.

**Επιτροποι δικα**, when any Man laid Claim to an Houfe, he entered 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 Χαρις δικα, or Κατεξεδικα, because the Fruits of the Ground were
demanded. If the Plaintiff call’d 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 **Ουσιας δικα**. After this, if the Person in Possession continu’d
obstinate, and would not deliver up the Estate to. the lawful Owner,
there was a third Action commenc’d, which was nam’d **Εκλειους δικα**, from
**Εξειλειον**, to **εμιτωρος**, because the Plaintiff was **εκλειους δικα**.

*Heaut. Act. I. Scen. 1.*
Of the Civil Government of Athens.

Of the Athenian Punishments and Rewards.

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

1. Explication, 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 Mulct or Fine, laid upon the Criminal according to the Merit of his Offence.

2. Excommunication, 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 confiscaded. This happen'd to those who were indebted to the publick Exchequer, till their Debts were discharg'd.

3. When the Criminal, with all

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his Children and Posterity, were for ever depriv'd 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 Villanies *. Out of these Men the Scholiasts upon Aristophanes ' tells us, they appointed whom they pleas'd to labour at the Oars, to which Drudgery, Plutarch reports, it was usual also to put their Prisoners of War ".

Δσλεια, Servitude, was a Punishment by which the Criminal was reduc'd into the Condition of a Slave. It was never inflicted on any besides the Ἄντικοι, 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.

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

Στάλα, was, as the Word imports, a Pillar, wherein was ingraven in legible Characters an Account of the Offender's Crime. The Persons thus expos'd to the Laughter and Reproaches of the People, were call'd Σταλῖδι'). Hence ςταλατίνας λόγος is taken for any Invejitive or defamatory Oration.

Δερμός, was a Punishment by which the Criminal was condemn'd to Imprisonment or Felters. " The Prison was call'd by a lenitive Name " Οἶκωμα, or House; for the Athenians us'd to mitigate and take off " from the Badness of Things, by giving them good and innocent Appellations; as a Whore, they would call a Miftress; Taxes, Rates; " Garrisons, Guards; and this (faith Plutarch) seem'd at first to be Solon's " Contrivance, who call'd the releasing of the People from their Debts " Συνάκχθαι, a throwing off a Burden " Plato tells us, the Athenians had three forts 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 Συμφωνίστηρον, or a House of Correction, such as our Bridewel. The third was feated 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 Νομοφυλακίον, and the Gate thro' which Criminals was led to Execution, Χαρονίστηρον, from Chiron, the infernal Ferry-man. At the Prison Door was erected the Image of Mercury, the tutelar Deity of the Place, call'd Στρεφωνις, from Στρεφω, the Hinge of a Door.

Of Felters there were divers forts, the most remarkable are these; Κοφων, a Collar usually made of Wood, so call'd from κοφτε, because it constrain'd the Criminal to bow down his Head. This Punishment was call'd Κοφωνίστηρον, and hence pernicious Fellows or Things are sometimes nam'd Κοφωνες y. Hesychius will have it apply'd εἰς ἄκεν ὄραταν προφενν εὖ ἀλεθεία to all things hurtful and destructive. Others call it κλοῖς, or κολάις, from κλείω, because the Criminal's Neck was shut or enclosed within it. Some Grammarians tell us, the Neck, Hands, and Feet were made faft in it; and therefore it is probable, it was the same with the κλοῖς τινυσίνιον, or Felters with five Holes, mention'd by

* Ανδροδίκης de Mysteriis.  t Ranis.  u Λυσανδρος.  w Plutarch. Solone.  x Plato de legis, lib. X.  τ Aristophan. Schol. Plato.  y Pollux.
Of the Civil Government of Athens.

Pollux, and seems to resemble the Punishment of binding Neck and Heels, us'd amongst our Soldiers. Aristophanes calls it ξιλόν τετερμηθ'ν, as his Scholiast informs us in his Comment upon these Words in Lyssistrata,

Pollux, and feems to refeemble the Punifhment of binding Neck and Heels, us'd among our Soldiers, Arijlophanes calls it ξιλόν τετερμηθ'ν, as his Scho- liafe informs us in his Comment upon thefe Words in Lyssistrata,

Women muft have their stiff and haughty Necks With Fetters crampt, left they grow infolent, And us of our Authority divest. For fee here, in this Canvas-pourtrairte By skilful Micon drawn, how th' Amazons Mounted on prancing Steeds with burnifht Spears engage.

παροικίας, a round Engine put about the Neck in fuch a manner, that the Sufferer could not lift his Hand to his Head.

Χεινια, signifies Fetters, in which the Feet or Legs were made fast, as we are inform'd by Aristophanes in his Plutus, where speaking of an infolent Slave, he faith, he deferves to be fet in the Stocks,

Not much unlike this seems to have been the ποδικάκη, ποδικάκη, or ποδιτερμή, sometimes call'd ξιλόν, from the Matter it was made of, But ποδικάκη and ποδιτερμή, seem to have difer'd in this, that in ποδι- τερμή, the Feet were tortured; whereas in ποδικάκη, they were only made fast without Pain, or Diffention of Joints. Tho' perhaps this Diftinction will not be found conftant and perpetual, Σανίς, was a piece of Wood to which the Malefactor was bound fast, as the fame Poet reports,

Here, Libor, bring him in, and bind him to the Rack.

And a little after,

Order the Executioner to strip Me naked, and to cord me to the Rack.

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

of the Civil Government of Athens.

Of perpetual Banishment, whereby the condemned Persons were depriv'd of their Estates, which were publickly expos'd to Sale, and compel'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 ὀργήματος, 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 preferv'd entire to them. And the latter was instituted not so much with a Design to punifh 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 Diffiance upon them, to exhale part of the venomous Rancour of their Minds. The first that underwent this Condemnation was, as Plutarch reports, Hipparchus the Cholargian, a Kinfgman to the Tyrant of the fame Name. Euxiphanes makes it much ancierter, and carries it as high as Thofeus's Time, who he tells us out of Theophratus and Paflanius, was the first that suffer'd it. Ἡράχιδες will have it to have been first inflicted by Hippas the Tyrant, a Son of Πιφρατάς; Phocius, by one Achilles, the Son of Lyco; and Αἰλιαν, by Chifthenes, who also, as he tells us, was the first that underwent it. It was never inflicted upon any but great Persons; Demetrius the Phalerian, (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 Ἀριστίδες, (whom he maintains to have been poiffefs'd of a large Fortune, contrary to the Opinion of most other Writers) he alleged, that he was banish'd by Ὀσφρακίς. But my Author is of another Opinion, and not without Reafon, for all Persons were liable to the Ὀσφρακίς, who for Reputation, Quality, Riches, or Eloquence, were esteem'd above the common Level, and expos'd to the Envy of the People; infomuch that even Δαμνὸς Preceptor to Pericles, was banish'd thereby, because he seem'd a Man of more than ordinary Senfe. 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 Ὀσφρακίς. This Hyperbolus was a very rascal Fellow, who furnished 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 insenfible 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 Caufe of his Banishment was this; Aleibidas, Nicias, and Πθέαξ at that time were of different Factions, and each of them bearing a great Sway 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. Aleibidas perceiving the Danger they were in, consulted with Nicias, or Πθέαξ, (for it is not agreed

\[c \text{ Aristotle, Polit. i. i. & Vesp. } \quad d \text{ Iliad i. } \quad e \text{ Lib. de Rep. } \quad f \text{ Excerpt. }
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\[\text{ex Plut. Life of } \text{ I, VI. } \quad g \text{ Var. Hist. lib. XIV. cap. 24. } \quad h \text{ who}.
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whether) and so contriv'd Matters, that by uniting their several Parties, the Officinism 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 abolish'd it. It was perform'd, to be short, in this manner; every one taking an Osphos, or Tyre, carry'd it to a certain Part of the Market-place surrounded with wooden Rails for that Purpose, in which were ten Gates appointed for the ten Tribes, every one of which enter'd at a different Gate. That being done, the Archons number'd all the Tyles in gross, for if there were fewer than six thousand, the Officinism was void; then laying every Name by it self, they pronounced him, whose Name was written by the major Part, banish'd for ten Years, enjoying his Estate. This Punishment was sometimes call'd Καρατευτικά μάξικα, from κτίσμα, because the Osphos, by which the People gave their Suffrages, were earthen Tyles, or pieces of broken Pots. The like was us'd at Argos, Megara, and Miletus; and the Syracusian Πειλαίσμες was instituted upon the same Account, in the third Year of the eighty-sixth Olympiad, but differ'd from it in this, that this Banishment was but for five Years, and instead of Osphos, the People made Use of Πίσταλα, or Leaves, usually those of the Olive-tree, in giving their Voices.

Οίωντες, Death, was inflected on Malefactors several ways, the chief of which were these:

ζιφανές, with which the Criminal was heheaded.

βελάδος, with which he was either strangled after the Turf 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 Homer, in whom Ulysses and Telemaochus 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:

Then young Telemaochus a Cable ty'd
Hardened with Pitch t'a lofty Pillar's side,
That he might there make Swings above the Floor
For all his nasty Queens, who'd play'd the Whore;
In hempen Twists they all Hung, hung in a Row,
Tossing their Legs; and moving to and fro.
So have I seen the warbling Larks beset
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.

Φάρμακον Ροής, of which there were divers Sorts; but what they
most commonly made Use of, was the Juice of the Herb καλάμος. Cincta,
not much unlike Hemlock, which thro' its extreme Coldness is poisonous.
A Draught of this gave Socrates his Death.

Rem populi traébas, barbarum hoc crede Magistrum
Dicere, forbitio tollit quem dira cicta.

You who sustaine the Weight of Government,
To these prudential Maxims be attaint,
Maxims, not mine, but that grave Sir's, whose fate
A Draught of Hemlock did precipitate.

Saith Persius, meaning Socrates *.

Kênymos, a Precipice, from which the Malefactor was tumbled headlong.

Τύμπων or Τόῦνα, were Cudgels of Wood, with which Malefac-
tors were beaten to Death "; being hang'd upon a Pole, which was also
call'd Τύμπων, and therefore Τύμπωνίς) is by Suidas, and the Etymologist
expounded κέρας, and ιτυμπωνίς, εκεμάδην, by Hesychius; for
their Conceit is vain and ridiculous, that would thence infer it to have
been a kind of Gallows or Crofs. No less groundless is their Opinion
that imagine it to have been an Instrument, on which Criminals were
distended, like the covering of a Drum, which the Greeks call Τύμπων,
and to have been of the same Nature with the Roman Fidicula, which
were little Cords, by which Men were ftreched upon the Rack, and
seem to have resembled the Greek Σξεινα, us'd in the Punishment call'd
Σχοινισμός.

Στραβός, the Crofs mention'd in Thucydides 0, was us'd in Greece, but
not fo frequently as at Rome. It consisted of two Beams, one of which
was plac'd crofs the other; the Figure of it was muchwhat the same
with that of the Letter T; as Lucian tells us 7, differing only from it,
because the tranfverfe Beam was fix'd a little below the top of the
ftrait one. The Malefactor was hang'd upon the Beam that was erect,
his Feet being fix'd to it with Nails, and his Hands to each fide of that
which was tranfverfe.

Βάσαλτος, was a deep Pit belonging to the Tribe Hippothoonis, into
which condemn'd Persons were cast headlong. It is sometimes call'd
"Oπύρια, whence the publick Executioner receiv'd the Appellation of

ubique in hoc capite.  o Lib. I.  p Διχυ φανατον.
Of the Civil Government of Athens.

It was a dark, noisome Hole, and had sharp Spikes at the top, that no Man might escape out; and others at the bottom, to pierce and torment such as were cast in. From its Depth, and Capcomousness, it came to be us’d proverbially for a covetous Miser, or voracious Glutton, that is always craving, and can never be satisfied; and such an one the Latins call’d Barathro, hence Lucretius

\[\text{Aufer abhine lacrymas, Barathro, & compeee querelas.}\]

—Forbear thy Sighs

Thou Miser, cease Complaints, and dry thine Eyes.

And Horace,

\[
\text{Mendici, mime, Barathrones, hoc genus omne}.\]

Beggars, Jack-puddings, Rooksters, and such like.

A Place of the same Nature was the Lacedemonian Kadádes, into which Aristomenes the Messenian being cast, made his Escape after a wonderful manner, as Paufanias reports.

\[\text{Αδοθόλως, or Lapidation, was a common Punishment, and usually inflicted by the primitive Greeks upon such as were taken in Adultery, as we learn from Homer's third Iliad, where Hектор tells Paris, he deserves to die this Death.}\]

\[\text{Αδίκος ἦνος κατάρα κακῶν ἔστιν, ὡσοι εὐγενεῖς}\]

For all your Villanies you shall be stoned 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 Wickedness, and from base dishonourable Designs; so again they confer’d ample Rewards upon such 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 just and equal Difpensation of these two Things, it was Solon’s Opinion, that the Safety of the Commonwealth chiefly depended. Now not to mention publick Honours and State-preferments, to which even those of the inferior Sort might not despair of advancing themselves in a popular State, if by their eminent Services they approv’d themselves to the People; besides these, I say, there were several publick Rewards and Honours confer’d upon such as were thought worthy of them; the chief of which were these;

\[\text{Praedae, or the Privilege of having the first Place at all Shews, Sports, Banquets, and publick Meetings.}^6\]

\[\text{Exκων, or the Honour of having a Picture, or Statue erected in the Citadel, Forum, or other publick Places of the City.}^7\]

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 peruse Paufanias’s accurate Description of them.
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Σέφανις, or Crown, were confer'd 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 Δήμος in their own (Δήμος) Borough. The People were not allow'd to present Crowns in any Place beside their Assembly, nor the Senators out of the Senate-house; it being the Lawyer's Intention, that the Athenians should deferv'dly οὐ αὐτῷ, τῷ πολεμώδης καὶ δήμῳ; 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 Concurs of People from all the Parts of Greece: And if any of the Givers there proclaim'd the Crowns, which any Man's Tribe or Borough had presented him with, he was punish'd with (εἰσιτική) Infamy. Nevertheless, δήμος, ζεύξεως, Coronae hospitales, were sometimes presented by foreign Cities to particular Citizens of Athens. But that could not be done, till the Embassadors 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 enquire'd into. Lastly, 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 Protectress of Athens. But of these, because they were for the most part bestow'd upon those that had signaliz'd themselves by their Valour, as also of other Military Rewards, I shall give you a farther Account in another Place.

Aristea, 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 excus'd from, except the nine Archeons. This Honour was very rare, but yet there want not Instances of it, as particularly those of Hermodius, and Arisbogiton's whole Families, which enjoy'd it for many Generations.

Divae, θρόνων, θείως καὶ Πρεσβύτερως, was an Entertainment allowed to such as deferv'd well of the Commonwealth, in particular to those who had been Embassadors in the Common-hall, call'd Prytanæum. Solon made a Law, that no Man should be entertain'd in this Place oftener than once. But this being afterwards abolish'd, some were đεσποτειον constantly maintain'd in the Prytanæum: Whence Socrates being ask'd by the Court, what Punishment he thought himself to deserve? Reply'd, οὗ εἰσίν οἱ γρατιδίαν ἐν Πρυτανείῳ πολύτιμον προσέφιέρον; that they should allow him a constant Maintenance in the Prytanæum, qui hōnos apud Graecos maximus labētur, which is reputed one of the greatest Honours, amongst the Grecians, as we are inform'd by Cicero. And sometimes we find the Privilege granted to whole Families for the Services of their Ancestors, as particularly to those of Hippocrates, Harmodius, and Arisbogiton. Their common Fare was a sort of Cakes, or puddings call'd Μάγκα. Upon Holidays they had an Allowance of
Of the Civil Government of Athens.

Bread, which Solon appointed μυστήριον to Homer, whose Heroes us'd to feast in that manner. Besides other Provisions, the Tenth of all the Bellies of Animals offer'd in Sacrifice, were always reserved for them, which, if any Man neglected to send, he was liable to be punished by the Prytanes, as we learn from Arisphantes.

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 of Privilege from the City, were under its more particular Care and Protection; and the Injuries done to them, were resented as publick Affronts to the whole Commonwealth: Infomuch that whoever did φεύξαι, παλάσατρα, κακοὶ εἰπέν, affront, strike, or speak ill of any such Person, was by the Law declar'd (ἀγνωστός) infamous. More might be said about the Honours conferr'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 Posterity reasp'd the Fruits of their Virtues; for if any of their Children were left in a poor Condition, they seldom fail'd of obtaining a plentiful Provision from the Publick: Thus Arisides's two Daughters were publickly marry'd out of the Prytaneum, the City deecreeing each of them three hundred Drachms for her Portion. Nor is it to be wondred (faith Plutarch) that the People of Athens should take care of those that liv'd in the City, since hearing that Arisagoras's Granddaughter 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.

It will not be improper to add in the last Place, that whilst the ancient Virtue and Glory of the Athenians lasted, it was exceeding difficult to obtain any of the publick Honours: Infomuch 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 Arisphantes's Age, Honours were become more common. Thus he complains:

\[\text{Demosthen. loc. cit. Polux. lib. IX. cap. 5. Athenaeus, lib. IV. &c.}
\[\text{Equisitus.}
\[\text{Demosthenes in Midiane.}
\[\text{Plutarch. Arisile.}
\[\text{Equisitus. Act. I. Scen. III.} \]
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 easily be known from the Stories of Demetrius Poliorcetes, and Demetrius the Phaleran, which have been already mention'd in another Place.

**CHAP. XXVI.**

**Of the Athenian Laws.**

It was Tully's Observation, that most of the Arts and Inventions, which are necessary to the Management of humane Life, owe their first Original to the Athenians, from whom they were deriv'd into the other Parts of Greece, and thence carry'd 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 Άelian, and others report, were first establisht in Athens. Tho' some ascribe the first Invention of Laws to Zaleucus the Locrian, or to Minos, King of Crete. Most other ingenious Contrivances respect the Conveniences of humane 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 direct'd how to govern, and the People how far to obey; the Magistrate by them is settled in the Possession 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 Ufe of Laws; in Memory of which Benefit, they celebrated the Festival call'd Θεομυσία, in which she was worship'd by the Name of Θεομυσή, which exactly answers to the Latin Name of Legifera in Virgil:

\[\text{maaı̈tænt leĭtas de more bidentes}\\]
\[\text{Legiferaē Cerēri.}\\]
To Ceres, who first shew'd the Ufe of Laws,  
They offer Lambs call'd out of bleeding 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:

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1 Conf. Plutarchus, Demetrio.  
2 Lib. III. cap. 38.  
3 Clemens Alexandrinus.  
4 Strom. I. p. 309.  
5 Ænecid. IV. v. 57.
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 Dissolution of their Monarchy, as may be observ'd from what Plutarch relates of Theseus, viz. That when he divested himself of sovereign Power, and establisht 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 Theseus's Time, was Draco, who was Archon in the first Year of the thirty ninth Olympiad. His Laws, Aelian tells us, are properly call'd Θεσεωι, 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 Φονεω, νέφως; and having receiv'd from the People Power to make what Alterations he thought necessary, new model'd the Commonwealth, and instituted a great many useful and excellent Laws, which to distinguish them from Draco's Θεσεωι, were call'd Νέφως. 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 obserue them, and every one of the Thebians 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 obserue them for a hundred Years.

But all this Care was not sufficient to preserves his Laws from the Innovations of lawless and ambitious Men: For shortly after, Pissistratus so far infinuated himself into the People's Favour, that the Democracy instituted by Solon was dissolv'd, and himself invested with sovereign Power, which, at his Death, he left in the Possession of his Sons, who maintain'd it for some Years; and tho' Pissistratus himself, as Plutarch reports, and his Sons 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 vary'd from them, whenever they found them to interfere with their Interest or Inclinations.

Pissistratus's Family being driven out of Attica, Clisthenes took upon him to restore Solon's Constitutions, and enacted many new Laws, 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 Archonship of Euclides, and others establisht at the Instance

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of Diodorus, Aristotle, and other leading Men of the City. Last of all, Demetrius the Phalarian, 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 mention'd by Suidas, viz. Thales and Aesopius.

BESIDE 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 ἐκφωναὶ τὰ δημοκρατεῖα, the Decrees enacted by the Authority of the Senators, whose Power being only annual, their Decrees lost all their Force and Obligation, when their Offices expir'd. 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 mature Deliberation was rejected, if it appear'd hurtful or unserviceable; if not, it was agreed to, and then call'd Προ- ενηκομια. This the Prytanes wrote upon a Tablet, and thence it was call'd Προεγερμωνια.

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 ἔσταμοι, that so 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 Confutation, the Assembly thought it inconvenient, it was rejected; if they approv'd of it, it pass'd into a Τάφωμαι or Νέμων, which, as we learn from Demosthenes, were the same as to their Obligation, but differ'd in this, that Νέμων was a general and everlasting Rule, whereas Τάφω- μι 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; Eudemus, a Cydiathecian, 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 Lawgiver, 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 hurry'd on

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with unusual Rage and Vehemence, as happen'd in Eudemus's Case; yet
if any Man established a Law that was prejudicial to the Common-
wealth, he might be calld in Question for it any time within the space
of one Year; but if he was let alone any longer, the Laws took no No-
tice of him. In these Cases especially, a Writ for transgressing the Laws,
call'd πειγαγορις ἡγαφα, 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 there-
fore if any of the old Laws were found to oppose what they design'd to
offer, they always took care to have them repeale'd before-hand. They
who had prefer'red any Law, which was aνεπιομψιν, or ανεντιο
tùσιν contrary to the former Laws, or the Interest of the Common-
wealth, were first arraigned before the θεσμοθετα, according to Julius
Polius: Or as others think, they were sometimes arraign'd before the
θεσμοθετα, sometimes before other Ἀρχοί, according to the different
Nature of their Crimes, every Ἀρχων having the Cognizance of dif-
ferent Affairs. The Accusation being heard, the Ἀρχων did εἰς ἄρεν
αἰς ἐν δικαστήριον, introduce the Caufe into that Court of Ἰουστις, where such
Affairs were examin'd. If the Defendant was declar'd guilty, he was
usuall'y punish'd with a Fine, according to his Offence, which he was
oblig'd to pay under the Penalty of (ἀράγολο) Infamy: This last Punish-
ment was immediately inflicted upon those, who had been thrice con-
vict'd of this Offence, who were, on that Account, ever after ex-
cluded from all publick Assemblies. Whence that Saying of Antiphanes,

Πῶς ὁ τόντο στις

Πάτωρ ἄφων, ἐν μην ἄλο τως Ἐγρομένων.

How can an Orator be silenc'd, unless he has been thrice convict'd (Ἐγρομένως)
of enacting Laws contrary to those already in Force? If the Judges acquit-
ted the Defendant, then the Plaintiff was amerc'd a thousand Drachmas, as
a Punishment of his false Accusation. 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 Mag-
istrat, 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 becaufe, notwithstanding all this Caution, it sometimes happen'd
that new Laws were enacted contrary to the old, it was order'd that
the θεσμοθετα 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 to one of the Laws made void. In other
Cases, it was unlawful for any Man to endeavour to have any Law re-
peal'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 ordained by Solon, that once every Year the Laws should be carefully revis'd and examin'd, and if any of 'em were found unsuitable to the present State of Affairs, it should be repeal'd; this was call'd ἐπιμετροσία ὑπὸ νόμων, 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 Hecatombeon, at which time the Prytanes held their first stated Assembly, after the Κύρος 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 Archons, 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 Metagigmion, upon which Day was the last stated Assembly, under the first Rank of the Prytanes, as the Repeition of the Laws had been at the first. In all this, the Θεσμοὶ, 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 Θεσμὸς and νόμος; that Θεσμὸς ἢ ὑπὸ νόμους ἢ νόμοις, Θεσμὸς, is a Law directing how Laws (νόμοι) are to be made. Upon the first of Metagigmion, 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 substituted the Νομοθέται to do it; and appointed five Orators call'd Σύνδεκτοι, to defend the ancient Laws in the Name of the People. If the Prytanes neglected to convene the forementioned Assembly, they were to be fin'd a thousand Drachmae: But if the Assembly met, and the Proedri then neglected to propound the Law to the People, they were fin'd only forty Drachmae: ὑποθετήρι δὴ τὸ ὅλον τὸ μὴ συνάξαντα τὸ δήμου τὶς ἑαυτοῦ τὸ μὴ ταυτοδιάλειπτον. 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 Νομοθέται, whom the Laws oblig'd to impeach the Criminals in the Court of Helica, upon Neglect whereof they were deny'd Admission into the Senate of Areopagus. To return, the Νομοθέται 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.

Solon, and after his Example, the rest of those that enacted Laws in Athens, committed their Laws to writing, differing herein from Licurgus, 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 inform'd 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"

"both
"both of them to be inter'd under the Hill Janiculum; imitating
"herein the Legislators of Greece, who having wrote their Laws in
"Tablets, which they call'd Κυρής, 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, especially
before the Invention of Letters, it was usual to sing their Laws, the
better to fix them in their Memories; which Custom, Arisfole tells us,
was us'd in his Days amongst the Agathyrsi, a People near the Scythians;
and this he fancied was the Reason, why musical Rules for keeping
Time were call'd Νομος *.

But Solon was of a contrary Opinion, esteem'ing it the safest way to
commit his Laws to writing, which would remain entire, and impos-
sible to be corrupted, when the unwritten Traditions of other Law-
givers, thro' the Negligence and Forgetfulness of some, and the Cunn-
ing and Knavery of others, might either wholly perish in Oblivion, or
by continual Forgeries and Alterations be rendred altogether unprofitable
to the Publick, but abundantly serviceable to the Dehins and Innovations
of treacherous and ambitious Men. Whence we find an express
Law, ἀγενηφόρος νόμος τις ἀγεχιας μη χρησθειτί μηδε οὐδε νος. That no Magi-
strate should in any Case make Ufe of an unwritten Law †. The Tablets
in which Solon pen'd his Laws, Plutarch tells us were of Wood, and call'd
'Aχονες, and so fashion'd that they might be turn'd round in oblong Ca-
fes; some of 'em, he faith, remain'd till his Time, and were to be seen
in the Prytaneum at Athens, being (as Arisfole affirms) the same with the
Κυρής. But others are of Opinion, that those were properly call'd Κυρ-
ής, which contain'd the Laws concerning Sacrifices, and the Rites of
Religion; and all the rest 'Αχονες. Thus Plutarch ‡. But Apollodorus,
as he is quoted by the Scoliast upon Arisifhanes §, will have Κυρής to
be of Stone, and to signify any Tablets, wherein Laws, or publick Ed-
dicts were written, and to have receiv'd their Name ἱπατί το κυρεφόνι
νυσι, because they were erected up on high; or from the Corybantes, the
first Inventors of them, as Theopompus reports in his Treatise of Piety.
Arisfole adds, that they were triangular, in his Account of the Repub-
llick of Athens, and is seconded herein by Pollux †, who farther remarks,
that the 'Αχονες were quadrangular, and made of Brass. Ammonius ‡, to
trouble you with no more Opinions about them, will have the Distingu-
ition to confist in this, that the 'Αχονες were four-iquire, containing the Laws
that concern'd civil Affairs; whereas the Κυρής were triangular, and con-
tain'd Precepts about the Worship of the Gods. What Number there was
of 'em, it is 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 Prytaneum, that all Persons might have re-
course to them upon any Occasion ‡; though some report, that only
Transcripts of 'em were carry'd thither, and that the Original, writ-

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* Problem. See. XIX. probl. XXXVIII. † Andociides de Mysteriis. ‡ Solon.
§ Nubius & Avibus. † Lib. VIII. cap. 10. ‡ Lib. de Different. Voc.
† Pollux, ibid.
ten by Solon's own Hand, remain'd still in the Citadel. Hence, as Pollux is of Opinion, the Laws came to be distinguished into τὰς κάτωτες, and τὰς ἑωτὲς νόμους, the former signifying the Laws that were in the Prytanæum, which was in the lower City; the latter, those that were kept in the Citadel, or upper City. Others are of Opinion, that by ὅ κάτωθι νόμος, Demosthenes, whose Expression it is, meant no more, than the lower Part of the Tablet: But then, without Dispute, he would have mentioned the Number of the Tables, as in other Places he, and others usually do, and not have left us in the dark which of the Tables 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 ὅ κάτωθι, because that Word seems to import something beneath the rest, and toward 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 engrav'd in the thirteenth Tablet. Petitus will have Demosthenes to mean no more by ὅ κάτωθι νόμος, 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 ἐπιστεφθῶν, which is, as Paulyas explains it, 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 ΑΡ- 
V ΞΕΝΥΧ

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 Ἐργαματεῖοι, whose Business it was to preserve them from being corrupted; 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 Ἐκάστικα τοι, Royal Portico, and there expos'd to publick View. But this Custom was not begun till after the thirty Tyrants were expell'd. Thus much of the Athenian Laws in general: Their particular Laws, most of which have been collected by Samuel Petitus, were these which follow.

Attick LAW S.

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

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

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

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* Solon.  d Eliac.  e Pollux, lib. VIII. cap. 8.  f Andocides de Mysteriis.
always to pay due Homage in publik 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. It must be here observ’d that no strange God could be worshipp’d at Athens, till be 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 Law. 7

Cattle design’d for Sacrifice shall be cull’d. This Law provided, that the best of the Castle should be offered to the Gods. See Book II. Chap. iv.

It’s order’d, that the Sacrificer carry Part of his Oblation home to his Family. See Book II. Chap. iv.

All the Remains of the Sacrifice are the Priest’s Fees. See Book II. Chap. iii.

Whosoever eafteth Nature in Apollo’s Temple, shall be indicted, and sentenced to Death. One of Pilitaturus’s Laws, enacted when that Tyrant built Apollo’s Temple in the Pythum, where the Athenians us’d to eafe Nature in Contempl of the Tyrant.

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

They who survive the Report of being dead, are prohibited Entrance into the Furies Temple. See Book II. Chap. iv.

Let no Violence be offer’d to any one, who flies to the Temples for Succour. A very ancient Law. See Book II. Chap. ii.

While the Celebration of the New Moon, or other Festival, continues at Athens, it’s order’d that no one be defam’d or affronted in Private or Publik, and that no Busines be carry’d on, which is not pertinent to this Feast. 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 dy’d with Colours.

It’s enact’d, that at the Institution of Panathenaea Majora, Homer’s Rhapsodies be repeated.

Sojourners are commanded to carry about at publick Proceeffions little Vefsets fram’d after the Model of a Boat, and their Daughters Water-pots with Umbrellas. See Book I. Chap. x.

No Foreigner is to be initiated into the Holy Mysteries. Death shall be his Penalty, who divulges the Mysteries.

The Perfons initiated shall dedicate the Garments they were initiated in, at Ceres and Proserpina’s Temple.

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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. Let no petitionary Address be made at the Mysteries.

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

An Assembly of the Senate shall convene in the Eleusinian Temple, the Day following this Festival. One of Solon's Laws.

The Festival call'd Θεομοφεία is to be annual, at which time there's to be a Goal Delivery.

Evagoras hath caus'd it to be enacted, that when there's a Procession in the Piraean to the Honour of Bacchus, and likewise at the Lenaean Procession, Comedies shall be acted, and that during the Celebration of the Διονυσία in the Citadel, young Men shall dance, and Tragedians and Comedians act, and that at these times, and while the Θαυμας continue, no Suit of Law, Bailment or Suretyship shall be made; if Trespasses be made against any one of these Particulars, let the Person herein offending be prosecuted in the usual manner at the popular Assembly held in Bacchus's Theatre.

It is estaiblish'd, that the Prytanes the Day subsequent to these Observances call a Senate in the Theatre of Bacchus, upon the Πανακλησια, 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.

No Arrestment shall be attempted on the Διονυσια.

Execution of condemn'd Prisoners shall be defer'd till the Θεομολογία return from Delos. See Book II. Chap. ix.

No Oration of Victims shall be on the Αλλακτικα.

He who comes off Conqueror at the Olympick Games, shall receive as his Reward 500 Drachms, at the Ιθαμβίακι an 100. Fifty Persons shall go to the Constitution of a tragick Chorus.

It's forbid that Εισδειάδικα, Sophocles and Euripides be brought on the Stage, wherefore License is given that the City Clerk read them publicly.

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 Ζυγια, and that he that acts his Part best, shall be chosen Denison.

No one under thirty Years of Age shall be an Actor. Others instead of thirty Years read forty Years.

Let no Archon be expos'd by any malignant Aspersions in a Comedy.

If any Reflections are design'd, let them be palliated under a feigned Name. This Law was enacted to restrain the old Comedy, wherein Men were reflect'd on by Name.

[Notes and references are provided at the bottom of the page.]
Of the Civil Government of Athens.

Let all the different Airs and specifick kinds of Musick be observ'd, and each of them be made ufe of at its peculiar Festival. This was an ancient Law, whereby they who confounded the several kinds of Musick being first convicted before the Masters of Musick, were liable to be punished. But this Practice was afterwards laid aside. All Spectators shall fit with due Attention and Decorum in the Theatre, and the Archons shall cause their Sergeants to turn him out who shall cause any Noise or Disturbance, but if any one perverse in his Rudeness, a Fine shall be his Punishment. This Law relates to the Dionyfia, where the chief Archon was President, the Care of other Games being committed to other Magistrates, as that of the Lenaæ, and of the Anthesteria to the Basilæivs.

Sports exhibited in Honour of Neptune are to be in the Piræus; grant'd with three Dances perform'd in a Ring, where the Reward to them who come off beft shall be ten pois, to whom whose Performance is one Degree below, eight, and six to the third Victors. This Law was enacted by Lycurgus the Orator.

One Day yearly there's to be a publick Cock-fighting. See Book II. Chap. xx. in Aristot. lib. m.

Sacrifices are requir'd to be at the beginning of every Month, See Book II. Chap. xx. in Nepilias.

Laws concerning them who officiate in holy Rites.

The Basilæivs is to take Care that the Parasites be created out of the People, whose Duty it is, each of them to reserve out of his Allowance an Heceleum of Barley without the least Deceit, for the Maintenance of the Genuine Citizens' Feasts, to be kept in the Temple, according to the Custom of the Country. The Acharnesian Parasites are to lay an Heceleum of their Dole in Apollo's Reservatory, to which Deity they are to sacrifice; the Basilæivs also for the time being, likewise the old Men, and Women who have had but one Husband, are oblig'd to join in the Sacrifices. See Book II. Chap. iii.

Out of those of Spurious Birth, or their Children, the Parasites shall elect a Priest, who shall officiate in the monthly Sacrifices, and against him who declines to be a Parasite, an Action shall be enter'd.

Two of the sacred Coryces must undergo Parasitehip, for the Space of one Year in Apollo's Temple at Delos.

The third Part of the choicest of the Oxen is to be confer'd on the Victor of a Prize, the two remaining shall be divided between the Priests and Parasites. This Law was engrav'd in the Anaceum.

Let there be given a just Value of Money, to be disburs'd by the Priests for the Reparation of the Temple, of the Apane (or Treasury of the Temple) and the Petvovcov, or Place set apart for the Parasites executing of their Office.
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Out of the most vigorous of the old Men, there are to be created Ὠλλοποι, i.e. Persons to carry Sprigs of Olive in the Panathenaia, in Honour of Minerva. See Book II. Chap. xx. in Παναθηναία.

It is hereby appointed, that the Consent of the Baccaloes shall be a Citizen of Athens, and never before marry'd. See Book I. Chap. xii.

Not the Priests only shall give an Account of their Demeanour in the Priesthood, but likewise the sacred Families. See Book II. Chap. iii.

No impure Person shall be elected into the Priesthood. See as before.

Laws relating to the Laws.

As for the Review of the Laws, (ἵσταται ἡ Νόμος) I have purposely omitted it, as being spoken of in the former Part of this Chapter.

The Decree.

Tisamenus hath establish'd, 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 engross them on a Tablet, and hang them up at the Statues of the Epyzymi, that they may be expos'd to the publick View of all Passers by; the same Month they are to be given up to the Magistrates, after they have past 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 Promulgation, the Senate of Areopagus is required to take Care that the Magistrates put these Laws in Execution, which for the Conveniency of the Citizens are to be engraved on the Wall, where before they had been expos'd to publick View. This Law was enacted after Thrasybulus had expell'd the thirty Tyrants. See the former Part of this Chapter.

He that propounds a Law contrary to the common Good, shall be indicted. See as before.

The Proposer of a Law after the Year's end, shall be accus'd, 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 Nomothete, which being done, any Athenian may endeavour its Repeal, supposing he substitutes a new Law in its stead. Both these the Procedure shall refer to the Votes of the People; the first Proposal shall be concerning the old Law, whether it be any longer conducible to the publick Good, then the new one shall be propos'd; and which of the
two the Nomotheta shall judge best, that shall be in Force; yet this Cautious must be observ'd, that no Law shall be enacted which gaineys 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 *. See as before.

He, who to abrogate an old Law, promiseth to make a new one, doth not, shall be fin'd z.

The Nomotheta 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 Eponymi. Which done, by the Epitaph's Order, the People shall vote which of them shall be made void, or ratified*. 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 intimate that what had been done under their Usurpation should not thenceforth be enquir'd into, an Act of Amnesty having been pass'd.

Diodcles 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 transcrib'd and begin to be in Force from the Day of their being enacted e. 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 observ'd.

Laws referring to Decrees of the Senate, and Commonalty.

υσφορα, 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 Supervision g. One of Solon's Laws. See as before.

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* Demosthenes ibid. & in Leptin.  
* Ulpianus in Leptin.  
* Aeschines in Cestophantem.  
* Andocides de Mysteriis, Aeneas Gazarus in Theophrastum.  
* Demosthenes Orat. II, in Aristogeitonem.  
* Andocides de Mysteriis.  
* Demosthenes in Timocrates.  
* Demosthenes in Aristocrates.  
* Plutarchus Solon.
Of the Civil Government of Athens.

The Tablets on which the Psephismi are engrav'd, are by no means to be remov'd.  
Let no Psephism be of greater Authority than the Laws, the Senate, or the People.  
No Sophification is to be contain'd in a Psephism.

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.

All Priests and Archons are to be elected out of the Nobility, (sivartep- 

dai) whose Duty 'tis to interpret all Laws both Civil and Divine. Another of Theseus’s Laws. See Book I. Chap. iii.

The Oiτes, or those of the meanest Sort, shall be capable of no Magistracy. This and the following Law are Solon’s. See Book I. Chap. iv.

The Oiτes 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 Aristides. 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 Denizens. One of Solon’s Laws. See Book I. Chap. xi.

Let no Person that's a Slave by Birth, be made free of the City. 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 fix thousand private Votes; the Prytanes likewise shall give them, before the Entrance of the Strangers, the Boxes with the Calculi, and take away the Largeffes. Now these Persons after Enfranchisement, 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. This Law was enacted after the Victory over Mardonius near Platæae. See Book I. Chap. ix.

There shall be a Disquisition made, whether they who are inserfted in the Register of Citizens, be so or no; they who shall not be found Citizens on both sides, let them be eras'd out; the Determination of this shall be by their own Borough, by whom if they be caft, and acquiesce in their Sentence without any farther Appeal to an higher

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8 Plutarchus Pericles.  h Demosthenes Timocrates.  i Æschides in Ctesphonunus.  
k Plutarchus Theseus.  l Ibidem.  m Plutarchus Solone.  n Plutarchus Aristides.  
o Plutarchus Solone.  p Dio Chrysostomus Orat. XV.  q Demosthenes O- 
rath in Neuram.
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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 sold for Slaves; or if acquitted, shall continue in their Freedom 1. See as before. This Law was enacted, Archias being Archon.

It’s permitted any Athenian to leave the City, and take his Family and Goods along with him 2.

Laws appertaining to Children legitimate, spurious, or adopted.

They only shall be reckon’d Citizens, whose Parents are both free. See Book I. Chap. iv. This Law was enacted at the instance of Pericles.

He shall be look’d on as a bastard, whose Mother is not free 3. 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 4.

That Inheritance shall pass for good, which is given by a childless Person to an adopted Son 5.

Adoption must be made by Persons living, i.e. Not by their last Testament.

No one, except the Person who adopted shall have a legitimate Son, shall relinquish the Family into which he is adopted, to return into his Natural. One of Solon’s Laws 6. See Book IV. Chap. xv.

Parents may give their Children what Names they will, or change those they have for others 7. See Book IV. Chap. xiv.

Whenever Parents come to enrol their Children, whether genuine, or adopted, in the publick Register of the ζηταρετίς, they are oblig’d to profess by Oath, that they were lawfully begotten of a free Woman 8. See Book I. Chap. ix.

Beasts desig’d at this time for the Altar, are to be of a certain Weight, a Goat to weigh fifty μωι, 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 Country and Religion, in an Army or single Combat; I’ll never be the Cause of weakning or endamaging my Country, and if it be my Fortune to fall on the Seas, my Country thinking fit to send me in a Colony, I’ll willingly acquiesce and enjoy that Land which is allotted me. I’ll firmly adhere to the present Constitution of Affairs, and whatsoever Enactions the People shall please to pass, I’ll see no body violate or pervert them, but I’ll, either singly by my self, or by joining with

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1 Argumentum Demosthen. Orat. pερὶ Εὐχαριστίας ἱστορίας. 2 Plato Crito. 3 Plutarchus Pericle. 4 Caryllus Historia. 5 Demosthenes in Macarturium. 6 Demosthenes in Leocharem. 7 Libanius Argumento Orat. Demosthenes in Leocharem. 8 Ισαύς de hared. Philadelmonis, Harpocrat. 9 Demosthenes Orat. in βαστον de nomine. 10 Iσαύς de hared. Apollodor.
Of the Civil Government of Athens.

others, endeavour to revenge them. I'll conform to my Country's Religion: I swear by these 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.

Parents shall have full Right to disinherit their Children. See Book IV. Chap. xv.

No one shall sell his Daughter, or Sister, unless he can prove her to be a Whore. One of Solon's Laws. See Book I. Chap. x.

The first Institution of Youth is to be in Swimming, and the Rudiments 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 gentle 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 (αυτίκος) infamous, who beats his Parents, or does not provide for them. One of Solon's Laws. See Book IV. Chap. xv.

If any Man being found guilty of abusing his Parents, frequent prohibited Places, the eleven shall setter him, and bring him to Trial at the Helian Court, where any one, who is empower'd thereto, may accuse him; if he's here cast, the Helian Judges shall inflict upon him what Punishment they please, and if they fine him, let him be clapt up in Goal till he pays the whole. Another of Solon's Laws. See as before.

No Bastards, or such as have been brought up to no Employ, shall be oblig'd to keep their Parents. Another of Solon's Laws. See as before.

If any one's Estate, after his Decease, shall be call'd in Question, the Enjoyer of it is oblig'd to prove the Lawfulness of his Parents getting it, according to that golden Precept, Honour your Parents.

He that is undutiful to his Parents, shall be incapable of bearing any Office, and farther be impeach'd before the Magistrate. See Book IV. Chap. xv.

If, through the Infirmity of old Age, or Torture of a Disease, any Father be found craz'd and distemper'd in his Mind, a Son may forthwith have an Action against him, wherein if he be cast, he may keep him in Bonds.

Laws belonging to Sojourners.

EVERY 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.

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* Stehens, Pellius, Plutarchus Aleibiade, Ulpius in Demosthenis Orat. de falsa legat.
* Demosthenes Orat. in Bantum.
* Plutarchus Solone.
* Diogenes Laertius, Aetius, Scipio in Timarchum.
* Demosthenes Orat. in Timocreon.
* Plutarchus Solone.
* Demosthenes in Callipso.
* Xenophon Astyag, lib. I.

Let
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 rescu'd, and let his Rescuer put in Sureties for his Appearance before the Polemarchus p.

If any Slave's Freedom hath been unjustly asserted by another, the Afferter shall be liable to pay half the Price of the Slave q.

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.

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 (ἀτιμος) infamous r.

All emancipated Slaves shall pay certain Services, and due Homage to the Masters who gave them Liberty, choosing them only for their Patrons, and not be wanting in the Performance of those Duties, to which they are oblig'd by Law s.

Patrons are permitted to bring an Action of ἀποσάλευσαν against such freed Slaves, as are remis 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 Evidence 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 careless in his Duty x.

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1 Hyperides in Aristagoram. m Xenophon de Athen. Repub. n Plutarchus Lycurgo rhetore. Ἀσκίνης in Timarchum.  o Argument. Demosth. Orat. in Thucrionem. p Plutarchus de Superstitione. q Dion Chrysostomus Orat. XV. r Ἀσκίνης in Ctesiphonem. s Conf. Lexicographos v. ἀπελευθερωταν. t Conf. iudicem. v. ἀ-

ποσάλευσαν. u Harpocratius Hyperide. w Demosthenes in Nuestratum. x Upi-

anus in Medianam.

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Laws
Of the Civil Government of Athens.

Laws concerning the Senate of five hundred, and the Popular Assembly.

No one is to be twice an Epitrate *. See Book I. Chap. xviii.

The Oath of the Senate I pass by, as before treated of, Book I. Ch. xviii.

The Establishment of Phocion runs, that Senators with the rest of the Athenians shall keep the Feast call'd Ἀποστείγειν, 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 Præterit be begin to celebrate the Solennity y. See Book II. Chap. xx. in Ἀποστείγειν.

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. xviii.

The Crier shall curse him openly, with his Kindred, and Family, who shall appear in the Court, and plead, or 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.

None 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 Beams k.

*  "illux lib. VIII. cap. 9.  y Ex Atheno.  z Dinarchus in Aristogitonem
a Ibidem.  b Ἀσφίνθης in Ctesiphontem.  c Ἀσφίνθης in Timarchum.  d Nicia
Orat. apud. Thucyd. lib. VI.  e Demosthenes in Evag. & Mnesibul.  f Demosthenes &
Ulpianus in Androtiana, itemque in ejusdem argumento Libanins.  g Ibidem.
h Ἀσφίνθης in Ctesiphontem, Demosthenes & Ulpianus Androtiana.  i Plutarchus
Solon.  k Lucianus.
Of the Civil Government of Athens.

It shall be punishable with Death to pass two Suffrages for the same Candidate.

The Archons shall be created by the People.

No one shall bear the same Office twice, or enter on two several the same Year.

All Magistrates, that are elected by Suffrages, Surveyors of publick Works, and they, who have any Authority in the City upward of thirty Days, with those who preside over the Courts of Judicature, shall not enter on their respective Offices, till they have undergone the accustom'd Examination, and after the Expiration of those Offices, they shall give an Account of the Discharge of their Trust before the Scribe, and Logistra, as other Magistrates are oblig'd to do.

This shall be the manner: So much I receiv'd from the Publick, so much I laid out, or in the Reverse.

Such as have not made up their Accounts, shall expend none of their Money in divine Uses, nor make Wills; nor shall they have License to travel, bear another Office, or have the Honour of a Crown conferr'd on them.

It's Death for any one indebted to the publick Exchequer, to be invested with a publick Trust.

It's also Death to usurp the Government.

Let him be out-law'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.

A Pfephism.

This Decree was made by the Senate and Athenian State, the Tribe Aenas being Prytanes, Cleogenes Clerk, Boethus chief President, and Demophonatus its Ingener; the Date of this Pfephism is from the Election of the Senate of five hundred, and thus it runs: If any one levels at the Ruine 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 confiscag'd to Minerva, be expos'd to Sale: He that kills him, with all his Ailants, 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.

The Oath.

I'll L endeavor, 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 Distribution of his Goods.

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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.

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, imposed by the People, shall be refused by Oath before the Senate.

Whoever casts scurrilous Abuses on a Magistrate while officiating, shall be fined.

The Examination, and interrogatory Disquisition of the Archons.

Whether 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. See Book I. Chap. xii. and in the following.

Ques. Hark you, Friend, who’s your Father?
Ans. What, Sir, d’ye mean my Father? N. or N.
Ques. What Kindred can you produce to make Evidence?
Ans. Sufficient, Sir, first of all these Cousins, then these Persons who have Right to the fame Burying Place with us, these here of the same Phratra, 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.

Ques. D’ye hear, Friend? Who is your Mother?
Ans. What mine, d’ye mean? N. or N.
Ques. What Kindred have you to shew?
Ans. These first, these second Cousins, and those of the same Phratra and Borough.

Then the Case is to be put,

Whether they have 
Honour’d their Parents?
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 my self, to the Delphian Apollo. See as before, and in the following.

An Archon, that shall be seen overcharg’d with Wine, shall suffer Death.

If any one is contumeliously piquant, beats any Thesmotheta, or blasts his Reputation, a crown’d Archon’s, or any other’s, whom the

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k Lycurgus in Locratam.  
L Polliux, lib.VIII. cap. 9.  
æphines de falsa legat.  
Lyfias pro militis.  
Plutarchus Solone, Polliux, lib.VIII. &c.  
Laertius Solone.
City privileges with an Office, or confers any Dignity upon, let him be (\textit{Alip\textsuperscript{2}e}) infamous \textsuperscript{4}.

The \textit{Areopagite Senate}, when Vacancies fall, shall yearly be recruited out of the \textit{Archons}\textsuperscript{1}. \textit{See Book I. Chap. xix. and in the following.}

The \textit{Areopagites} shall have Inspection into the Depoiment, and Behaviour of the \textit{Athenians}\textsuperscript{6}.

Let no \textit{Areopagite} make a \textit{Comedy}\textsuperscript{1}.

The Senate of \textit{Areopagus} shall give an Account of their Management before the \textit{Logiste}\textsuperscript{2}.

Let a \textit{Στράτηγος} have Children lawfully begotten, and enjoy an Estate within the Confines of \textit{Attica}\textsuperscript{w}. \textit{See Book III. Chap. v.}

\textbf{The Oath of the \textit{Στρατηγοί}.}

\textit{I}'LL twice a Year make an Incursion into the \textit{Megarensian Territories}\textsuperscript{x}.

Let such of the \textit{Στρατηγός} be arraign'd as shall endamage the Fleet of their Allies\textsuperscript{7}.

No one shall be created \textit{Syndic}, or \textit{Alsynomus} above once\textsuperscript{2}. \textit{See Book I. Chap. xv.}

The \textit{Quaestors} shall be chosen by Suffrages of the People\textsuperscript{4}.

A \textit{Quaestorship} must not be kept above five Years\textsuperscript{b}.

It's Death to go on an Embassy without Commission from the \textit{Senate}, or People\textsuperscript{c}. \textit{See Book I. Chap. xv.}

No one shall be \textit{Secretary} above once under the same Magistrate\textsuperscript{d}. \textit{See Book I. Chap. xv.}

\textbf{Laws respecting Orators.}

\textit{No} one under the Age of thirty Years shall speak an \textit{Oration} in the \textit{Senate}, or popular Assembly. \textit{See Book I. Chap. xv.}

\textbf{An Inspection into the Orator's Lives.}

\textit{Let} no one be a publick \textit{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 \textit{Oration}, let those, who are commissiion'd, bring him to the Teft in open Court\textsuperscript{e}.

Let an \textit{Orator} have Children lawfully begotten, and let him be Master of an Estate within \textit{Attica's Borders}\textsuperscript{f}.

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\textsuperscript{4} Demoshenes in Midiam. \textsuperscript{1} Plutarchus Solone. \textsuperscript{2} Ibidem. \textsuperscript{6} Plutarchus de gloria Athenienfirm. \textsuperscript{w} Æschines in Cleophonem. \textsuperscript{7} Dinarchus in Demoshenes. \textsuperscript{x} Plutarchus in Pericle. \textsuperscript{2} Demoshenes \textit{et} \textit{tum} \textit{et} \textit{nu} \textit{Kephotova}. \textsuperscript{1} Demoshenes in Lepistinum, & Procem. LXIV. \textsuperscript{b} Ulpianus ad Androtianam. \textsuperscript{2} Plutarchus Lycergo rhotereo. \textsuperscript{c} Demoshenes de falla legar. \textsuperscript{d} Lyfias in Nicomachum. \textsuperscript{e} Conf. Æschines in Timarchum. \textsuperscript{f} Dinarchus in Demoshenes.
If an Orator, either before the Senate, or People, hath not pertinent-ly and distinctly handled the Thing propounded, or hath defanced twice on the same Subject, hath been piquantly censorious, and hath abusive-ly animadverted upon any one's Behaviour, hath spoken of other Things beside those propounded by the Proedri, or hath encourag'd any one so to do, or if he hath abus'd the Epistara after the rising of the Assembly, or Se-nate; such an one's Insolence shall be punish'd by the Proedri with a Mulct of fifty Drachms, the ἀπαθογείς shall have Intelligence of his Mit-demeanors, and if his Penalty shall seem too light for his Crimes, be-sides 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 ἀπαθογείς for his ἀτυχομενικα, or Breach of the Laws.

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 κέφεα, or publick Dancings.

No Stranger shall join in a Dance with a Chorus; if he do, the Cho-ragus shall be fin'd a thousand Drachms.

This be lawful to inform against a Stranger to the Archon, before his Entrace into the Theatre to dance.

A Stranger, if indicted by a Xεῖρανις for dancing before the Archon, shall be fin'd fifty Drachms; and a thousand, if he perliath after Prohibition.

Those Dancers, who are (ἀτυχοι) infamous, are to be drove off the Stage.

Sixteen Men are to be chosen out of all the publick Companies, to con-tribute equally towards the building a Man of War, which Service they are to engage in from twenty five Years of Age to forty.

The Qualification for a Trierarch is, that he be worth ten Talents, ac-cording to which Estimation 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 together so many of them, till their Estates make up the Sum.

The Trierarchs, and Overseers of the Navy shall be commission'd to re-gister their Names, who, being of the same Συμμορία, are indebted to the Commonwealth for Ship-rigging, for which they shall sue them. See Book I. Chap. xv. and in the following.

He, that owes rigging, shall either give it, or give Security.

All Trierarchs elect, shall betake themselves to the Ships they are con-stituted over.

All Trierarchs are to render an Account of their Administration.

There shall be a yearly Appointment for the Exchange of Offices, where he, that shall be design'd a Λυκείον, shall be exempted from serving, if he can produce any vacant Perfon richer than himself, and

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1 Stobie in T'worarcham. 2 Demosthenes in Midiam. 3 Ibidem ibique Ulpianus. 4 Ibidem. 5 Ibid. 6 Demosthenes de Corona. 7 Ibid. 8 Ibidem in Energiam & Mnufbium. 9 Ibidem. 10 Idem pro Polye., 11 Stobie in Ctesphonien.
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if the Person produc’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. 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.

No Man, except the Archons, shall be excus’d from the Trierarch-

No one shall be exempted from contributing to the Affessment for the levying of Soldiers.

Laws concerning Honours to be conferr’d on those who have deserv’d well of the Commonwealth.

No Person shall be entertain’d in the Prytaneum oftener than once.

He, who shall be invited, and refuse to come, shall be fin’d.

They, who are entertain’d in the Prytaneum, shall have Maza, and, on Festivals, Bread. 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.

None, except the whole Body of the Senate, and popular Assembly; with particular Tribes, or Boroughs, shall be privilege’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 (υτωμακρυς) infamous.

No Citizen shall have a (εψανεν επιφανειας) 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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Demosthene, in Leptin, & in Phenip, & in sequentibus. Demosthenes pro Polycle.

No one of the wealthy Citizens, except hee 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 (ατιμος) infamous, together with all his House and Family, and shall be liable to the Action of Ῥαγδ and Ευνείς, 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 CVIIth Olympiad, and abrogated in the Year following at the Instance of Demosthenes. Honours conferr'd 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 Husbands shall be permitted Entrance into School, it 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 transgrees herein, and do not thrust him out of the School, the Master shall suffer according to the Law enacted against the Corrupters of freeborn Children.

Let all Choragi, elected by the People, be above forty Years of Age. All these Laws were design'd as a Guard to the Boys Chastity. See Book II. Chap. xx. in Epiuma.

No Slave shall presume to anoint, or perform Exercises in the Palaistra. See Book I. Chap. x.

Laws relating to Physicians and Philosophers.

No Slave, or Woman shall study, or practise Physick. See concerning this and the next Law, Book IV. Chap. xiv.

All freeborn Women have Liberty to learn and practise Physick.

Let no one teach Philosophy. 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 Peoples Approbation; he that doth otherwise, shall be put to Death. 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.


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Laws concerning Judges.

After a Magistrate's Determination, Appeal may be made to the Courts of Justice. One of Solon's Laws. See Book I. Chap. xx.

They, who are degraded from the Senate, may fit 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. Another of Solon's Laws. See as before.

The Protestation of the Heliaiax I omit, as before treated of. Book I. Chap. xxi.

Of Laws relating to Law-Suits.

Let the Bayliff, or Person that arrests be registred. 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 call'd Δίκαιον ὑπάτων, and be fin'd a thousand Drachms; but if a just Excuse be brought for his staying away, his Punishment shall be redres'd by another Action call'd Μνημέον, or the annulling of the former. See Book I. Chap. xxi.

Laws respecting Preparatories to Judgments.

The Archons shall propose Questions to both Parties, to which they shall answer. 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.

The Archons shall summon the contesting Parties to make their Appearance, and introduce them into the Court.

Let the Judges be elected by Lots.

No Judge shall give Sentence the same Day in two different Courts.

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 determin'd by them; in the rest my Sentence shall, as near as may be, agree with Justice.

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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. 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 Contests.

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 r.

The Court shall not sit after Sun-set s.

If any one hath brib'd the Heliacan 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 Fift to carry on any publick or private Cause, he shall be liable to be indicted before the Theseimothex by the Action call'd Ἐγαφρι t.

All private Bargains, that are struck up between Parties before Witnesses, shall stand good in Law u.

Don't make any Covenant, or Bargain contrary to the Laws x.

There shall be no after-wranglings rais'd concerning those things, which have been once agreed y.

Any Man shall be permitted to non-suit 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 Contracts 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, and 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.

It's lawful to make Appeal from Arbitrators chosen by Lots, to other Courts of Justice. See Book I. Chap. xxii.

A Law about Oaths.

OATHS shall be attested by three Gods, Ἰωάς, or the Supplieman's President, Κασάριος, the Purifier, Εὐσαρης, the Displayer of Danger, or Evil. See Book II. Chap. vi.

Laws treating of Witnesses.

THEIR Evidence shall not be taken, who are Ἀτυφοὶ. No Slaves shall appear as Evidence. See Book I. Chap. x.

No one shall be Evidence for himself, either in Judicial Actions, or in rending up Accounts. See Book I. Chap. xxi. and in some of the following Laws.

Both Plaintiff and Defendant are oblig'd to answer each other's Questions, but their Answers shall not pass for Evidence.

There shall be no Constraint for Friends and Acquaintance, if contrary to their Wills, to bear Witnesses one against another.

Let the Penalty of the Action call'd ἡυδοματρυπία 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.

His Evidence shall suffice, that can give his ἄξοοι, or what he heard from a Person deceas'd; or ἡυματρυπία, i. e. an Attestation receiv'd from one gone to travel, supposing the Traveller hath no possibility of returning.

That Witness, who declines his Evidence, shall be fin'd a Drachm.

One cited for a Witness shall either give in his Evidence, I 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 ἡυματρυπία. See as before.

Falsé Witnesses shall be prosecuted with the Action call'd ἂλττά ἡυματρυπία. He that suborn'd them with ἂλττα κατατηθέν, See Book I, Chap. xxiv.
Of the Civil Government of Athens.

Laws touching Judgments already past.

There shall be no renewing of any thing dispatcht by Judges either in publick 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, 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 publick Court, but some adhortatory Lecons of their Duty are to be privately inculcated z.

The most sufficient and wealthiest of the Athenians shall be exile'd by Ofstracism for ten Years, left they should rise up and rebel a. See Book I. Chap. xxv.

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 profecheth himself guilty before Arraignment, shall be condemn'd d.

Criminals, who have been fin'd, shall be oblig'd to pay from the very Day the Fine was due, whether they are registred in the Debt-Book, or no: And he that doth not make Payment within the ninth Prytanie, shall be oblig'd 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 convict 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 (ατιμωσί) infamous, but if they die, not having fully discharge'd their Debts, their Heirs shall be infamous, till they make Satisfaction h.

After Payment is made, the Debtor's Name shall be eras'd out of the Debt-book i.

Three Parts of the Debtor's Goods, which are forfeited to the Exchequer, 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 Eudeiges l.

w Idem in Timocretam.    x Ibidem.  y Idem.  z Plato Apologia Socratis.

a Plutarchus Pericle.  b Demosthenes in Polem.  c Audaces de Mysteriis.

d Demosthenes in Timocret.  e Libanius Argumento Orat. in Arisfogit. & in Andro.  f Idem Argumento Audriat.  g Dinarchus in Arisfogit.  h Libanius Argumento Orat. in Arisfogit. Ulpianus in Timocret.  i Demosthenes in Theocriti.

k Id. in Niostrat.  l Idem in Theocriti.
They who have been unjustly registred as Debtors, shall be struck out, and their Names, who registred them, be put in their Place a.

If any Debtor shall be blotted out of the Albe, or Register, before he hath discharg'd his Debt, let the Action call'd Apoqios be brought against him in the Court of the Thesmotheta b. See Book I. Chap. xxiii.

Whosoever hath been branded with Infamy before Solon's Archonship, shall be reprivilegd, except those whom the Areopagites, Epheta, or Prytanes have banish'd, by the Appeal of the Basilia, for Murther, Burglary, or Treason, when this Law was promulg'd c. One of Solon's Laws.

No Intercession shall be made for any disfranchis'd Person, nor for any one indebted to the publick Exchequer, or the Gods, towards the investing 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 caft, or the Debtor supplicate for himself before Payment be made; let the Writ cal'd Euedelbe issuable out against him after the same manner, as against those, 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 expos'd to Sale; and if a Prœdrus give a Debtor, or any other Person on this Account, leave to propose the Petition to be voted before Accounts be made up, he shall be Atpio d.

**Laws referring to Receivers of publick Revenues, the Exchequer, and Money for Shews.**

The Senate of five hundred shall put such, as Farm the publick Revenues, and are negligent to pay their Rents, in the Stocks e.

If the abovemention'd Officers don't bring in their Rents before the ninth Privany, they shall pay double f.

If they do not give Security to the Publick, let their Goods be confiscat'd 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 Ufe, shall be oblig'd to restore double; and they, who continue thus squandering another Year, shall be clapt into Goal 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 Ufes l.
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If any one proposes, that the Soldiers Pay should be taken out of the Money design’d for the Exhibition of Shows, he shall be put to Death. This Law was enacted by Eubulus, to ingratiate himself with the Commonalty. See Book I. Chap. xiv.

Laws about Limits, and Land-marks.

If there be a publick Well within the Space of an Hippicam, any one may make Use of that; but otherwise, every Person shall dig one of his own. One of Solon’s Laws, to prevent Contentions 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 Ogygus betwixt it, and his Neighbour’s Enclosure. Another of Solon’s Laws.

He that挖s a Well ten Ogygus deep, and finds no Spring, may draw twice a Day out of his Neighbour’s six Vessels of Water call’d Xos; 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. Another of Solon’s Laws.

If any one makes a Hedge near his Neighbour’s Ground, let him not pass 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. This was also enacted by Solon.

He that builds an House in a Field, shall place it a Bow-shot from his Neighbour. This was also enacted by Solon.

He who keeps a Hive of Bees, must place them three hundred Feet from his Neighbour’s. Another of Solon’s Laws.

Olive, and Fig-trees must be planted nine Feet from another’s Ground but other Trees, five. 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 us’d 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 theProsecutor shall deposit a Proof. The Fine laid on the convicted Criminal, the Archons before whom the Action is brought, shall give an Account of to the Minerva; and of that Part, which is to be reposed in Minerva’s Treasury, to her Quoits, which if they don’t, themselves shall be liable to pay it.

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Ulpianus in Olynthiac. I.  
Plutarchus Solone.  
Gaius lib. IV. ad Leg. XII.  
Tab. Ph. Plutarchus Solone.  
Gaius locis cit.  
Philostratus & Gaius locis cit.  
Eclogae Barcelln.  
Omicsthefis in Macare.  

Laws
Of the Civil Government of Athens.

Laws respecting Lands, Herds, and Flocks.

MEN shall not be permitted to purchase as much Land as they desire. 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 Arrears. Another of Solon's Laws.

Any one, who brings an He-Wolf, shall have five Drachms, and for a She-Wolf, one. 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. 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.

Hurt no living Creatures. One of Triptolemus's Laws.

Laws relating to Buying and Selling.

If any Person sues for the Title of Land, he shall prosecute the Possessors with the Action call'd Δεξιν εισαγων, if of an House, with a Δεξιν εισαειαν. See Book I. Chap. xxiv.

There shall be no cheating among the Market-folks. That Fisimonger shall incur Imprisonment, who shall over-rate his Fish, and take less than the first profert'd them for. Fisimongers shall not lay their Sinking Fish in Water, thereby to make it more vendible.

Laws appertaining to Usury, and Money.

A Banker shall demand no more Interest Money, than what he agreed for at first.

Let Usurers Interest Money be moderate.

No body, who hath put in Surety for any thing, may sue for it, he, or his Heirs.

Pledges and Sureties shall stand but for one Year.

No one to clear his Debt shall make himself a Slave. One of Solon's Laws.

He who does not pay what has been adjug'd in due time, shall have his House rifed.

The Fine ensuing the Action call'd Διψαν, shall go to the Publick.

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  & IX. Enstathius in Illiad. c Πορφύριος δ {ναον. d Hieronymus in Jovins lib.
  II. d Lyfas in Demost. Curs. e Demosthenes Leptinea. f Alexis Comicus Lebete.
  & Xenarchus τοκόφρον. c Lyfas Orat. I. in Theonneslib. 1 Ulpius
  in Timarchum extrem. k Demosthenes in Spoudiam. 1 Demosthenes in Apatu-
  ῳμ. q Plutarchus Solone. a Ulpius in Midiam. 9 Demosthenes Midiana.
  M 4
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An hundred Drachms shall go to a χρήσις*. One of Solon’s Laws, who regulated the Athenian Weights and Measures.

All Counterfeiters, Debafers, and Diminishers of the current Coin, shall lose their Lives†. This Law obtain’d in most Cities.

Let no Athenian, or Sojourner lend Money to be exported, unless for Corn, or some such Commodity allowable by Law.

He, who lends out Money for other Uses, shall be brought before the Masters of the Custom-House, and prosecuted by an Action call’d Φαρδία, after the manner of them who are caught transporting Corn unlawfully; let such an one have no Writ or Warrant permitted him against the Person to whom he lent Money, neither shall the Archons let him enter any Trial in the Judicial Courts‡.

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 amerc’d an hundred Drachms. This Law was enacted by Solon, by reason of the Barrenness of Attica§. The Conquerors in the Games on the Panathenæan Festival were excepted*.

Figurers are refrain’d by Law from Exportation*. See Book I. Chap. xxi.

If any Athenian Factor, or Merchant, convey Corn any where else than to Athens, the Action call’d Φαρδία is to be brought against him, and the Informer shall claim half the Corn‡.

He, who imploids a Merchant on slight Grounds, shall have both the Actions of Ενδήξις and Αποδικλήθη brought against him*

He shall be fin’d a thousand Drachms, and wholly debarr’d from issuing out the Action of Γραφή, Φαρδία, Αποδικλήθη, and Εφάρμονται, who shall deft from the Prosecution of any Merchant accus’d by him, or doth not require the fifth Part of the Suffrages‖.

Let no Inhabitant of Athens buy more Corn than fifty Phormi will contain*

No one shall export Wool, or Pitch*. 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 Τεθνητον; if any Mariners, in any of the Masts, bound to Athens, or for any other Place, are found guilty of Injustice, they shall be clapt into Custody till the Fine, which shall be imposed on them, is paid; any of them may non-suit his Adversary, if he be illegally prosecuted*

No Watermen and Masters of Ships shall carry Passengers any where else, than they agreed at first.

Laws respecting Arts.

A NY one may accuse another of Idleness *. This Law is ascrib'd to Draco, Solon, and Pisistratus.

No Man shall have two Trades †.

No Man shall sell Perfumes, One of Solon's Laws *.

Foreigners shall not be privileg'd to sell Wares in the Market, or profess any Calling ¥.

Any one may bring an Action of Slander against him, who disparages, or ridicules any Man, or Woman for being of a Trade *. 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 honour'd with the highest Seat *.

That Ferry-man 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-Burgesses, those of the same Φαραγγές, those who are occupied in the same Sacerdotal Function viz. the Ὥρας, Θυσίαις, or they who diet together, have equal Claim to the same Burying-place, travel together for the buying of Corn and other Traffick, 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 Eικαργηδία, and, if found guilty, be punish'd with Death d.

He that doth not stand to an Engagement made publickly, shall be (ἀξιωματικῶ) infamous e.

He, his Heirs, and all who belong to him shall be Ἀριμπασ, who hath receiv'd Bribes himself, tamper'd others with them, or us'd any other inconveniencing 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 h. One of Cecrop'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.

It an Heiress is contracted lawfully in full Marriage by a Father, Brother by Father's side, or Grand sire, it's lawful to procreate with her

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freeborn Children; but if she be not betroth'd, these Relations being
dead, and she 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 she pleases *

If any one marry a Stranger, as his Kinswoman, to an Athenian Ci-
tizen, he shall be Ατρεύς, his Goods publifht to Sale, the Thirds of
which shall fall to the Impeacher, who shall make him appear before the
Theofmos, after the manner of those, who are prosecuted with the
Action of Ενία 1.

A Stranger, that settles with a Citizen-Woman, may be sued by any
one impower'd thereto, in the Court of the Theofmos, 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 man-
ner foreign Women shall be dealt with, who marry freed Men, and be-
side that, the Man shall forfeit a thousand Drachms 2.

No Athenian Woman shall marry her self to an exotick Family 1.
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 her self
and Fortune to her nearest Relation n.

Every Month, except in that call'd Ἐκκυρων, the Judges shall meet
to inspect into those who are design'd for Heirefs's 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 deposite
ΣΔαχαιτον, or the tenth Part of her Portion, and he who enjoys
her, shall lay his Cause open to the Archon, but in Cause he makes no Ap-
peal, 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 Bufiness 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 oblig'd to lie with their Wives, if Heirefses, three
Nights, at least, in a Month s.
He that ravishes a Virgin, shall be oblig'd 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 allow'd the Familiarity of Women w.

* Demosthenes in Stephanum Telf. 1 Idem in Neeram. k Ibidem. 1 Idem,
& Ulpianus Timocrates. m Cornelius Nepos Cimonc. n Iasus de hered. Ariarici,
o Demosthenes in Stephanum Telfem. p Idem in Mareri. q Iasus de hered. Pyr-
rid. r Pindarchus Solone. t Ibidem. t Ibidem, Hermogenes Scholastes. u La-
ertius Solone. w Pindarchus Amathio.
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When a new married Woman is brought to her Husband's House, she must carry with her a Φίλοσφερ, in token of good House-wifery *. 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 *. 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 Πεπαναγιματινοι, five hundred Drachms; if of the Ψυχης, three hundred; if of the Ξυρια, 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 the 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 Juno. Whoever breaks this Law may be indicted by any Person before the Archon ‡.

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.

An Heiress's Son, when come to Man's Estate, shall enjoy his Mother's Fortune, and keep her §.

He that promises to settle a Dowry on a Woman, shall not be forced to stand to it, if she dies without Heirs.

Laws referring to Divorces.

He, 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 Odeo, with the Action call'd νεία νέων for her Maintenance.

If a Woman forsook her Husband, or he put away his Wife, he, who gave her in Marriage, shall exact the Dowry given with her, and no more.

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. See Book IV. Chap. xii.

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Laws belonging 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 ‡. This Law was enacted by Draco, and afterwards confirmed by Solon. See Book IV. Chap. xiv.

If any one is injuriously clapt up on Suspicion of Adultery, he shall make his Complaint by Appeal to the Thesmophoria, which if they find justifiable, he shall be acquitted, and his Sureties discharg’d 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 forc’d to get Friends to pass their Word for his future Chastity §.

If any one commit a Rape on a Woman, he shall be amerc’d twice as much as is usual otherwise h.

No Husband shall have to do with his Wife any more after she hath defil’d his Bed, and her Gallant convicted; and, if he does not put her away, he shall be esteem’d Αμάθος; hereupon she is prohibited coming to publick Temples, where if she does but enter, any Man may inflict any Penalty, except Death i.

No Adulterers shall be permitted to adorn her self; she that doth, shall have her Garments cut or torn off her back by any that meets her, and likewife be beaten, tho’ not so as to be kill’d, or disabled k. 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 Obulus, 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 carelessly or be enamour’d with a freeborn Youth; he who is, shall receive publickly fifty Stripes n. See Book I. Chap. x. This was 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 embrac’d; the catamited Boy shall have no Action issu’d out

* Plut. Solon. † Hermogenis Scholiastes. ‡ Lysias de cædre Eratosthenis. § Demosthenes in Nearch. † Lytias de cædre Eratosthenis. k Aeschines in Timarchum. m Plutarchi in Solone. n Ibidem, Aeschines in Timarchum.
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against him, but the Chapman, and Pander only, who are both to be punish'd 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 Obligations*. See Book I. Chap. ix.

If any one prostitute a Boy, or Woman, he shall be proscribed with the Action call'd ἐναιρόν, and, if convicted, punish'd 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 Thesmotheta are to create Judges to sit in the Helicea, within thirty Days after the Complaint hath been brought before them, or, suppose any publick Concern hinderers, as soon as Occasion will permit; if the Offender is cast, he shall immediately undergo the Punishment, whether corporal, or pecuniary, annexed to his Offence; if he be sentenced to die, let him be deliver'd to the Eudaimon, and suffer Death the same Day; if the vitiated Servant, or Woman belong to the Prosecutor, 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 past; if it be a freeborn Person he hath vitiated, let him be kept in Bonds till Payment thereof 0.

He that hath prostituted himself for a Catamite, shall not be elected an Archon, Priest, or Syndic; shall execute no Office, either within, or out of Attica's Boundaries, confer'd by Lot, or Suffrage; he shall not be sent on an Embassy, 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 above-mentioned Lasciviousness by offending against this Law, he shall suffer Death p.

Persons, 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 s. An old Law which was abrogated by Solon. See Book I. Chap. x.

Boys, or Women, are not to dispose by Will above a Median of Barley t.

All Genuine Citizens, whose Estates were impair'd by litigious Suits when Solon entered the Prætorship, 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 Diftemper, or the Enchantments of Witchcraft; or if they be not Henpeck'd, or forc'd to it by some unavoidable Necessity u. See Book 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.*

Any one, tho' he hath Daughters alive, may give his Estate to another body, on this Præviso, 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.

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, though 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 Bastards, from Euclides's Archonhip, 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 Bastard shall have left him above five years c.

All the Year round, except in the Month Ἐκηφόσιων, Legacies shall be examined 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 his Δικαιωματα, as is usual in other Actions, for unless he prosecutes the Enjoier, 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 expired after the Death of the immediate Successor, the Estate is to remain secure to the decess'd 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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Guardians shall let out their Pupils Houses 1. See Book I. Chap. xxiv.

The Archon shall be oblig'd to take Care of Orphans, Heiresses, decay'd Families, Women that remain in the Houses of their deceas'd Husbands, pretending to be with Child; and to protect them from Violence and Abuses: If any one is injurious or contumelious, the Archon shall fine him as far as the Limits of his Power extend; if the Offender herein transgresses beyond his Commiision of punishing, the Archon, having first imposed on him as he thinks fit, shall compel him at five Days Warning to make Appearance at the Court of Helica, where if he be convicted, that Court shall impose on him arbitrarily either a pecuniary, or corporal Penalty 1.

No Pupil after five Years Space, shall sue a Guardian for the Mismanagement of his Trust 2.

Laws about Sepulchres, and Funerals.

LET the dead be interr'd 1. One of Cecrop's Laws. See Book 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 arch-wise, 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 Victuals for the Ghost's Maintenance 1.) 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, defaces the Inscription, or beats down the Pillar, shall suffer condign Punishment 2. One of Solon's Laws.

No one shall come near another's Grave, unless at the Celebration of Obsequies 3. One of Solon's Laws.

The Corps shall be laid out at the Relation's Pleasure, the next Day following before Day-light shall be the Funeral Procession; the Men shall proceed first, the Women after them; it's unlawful hereby for any Woman, if under threescore, and no Relation, to go where the mournful Solennity is kept, or after the Burial is solemniz'd 2. See Book IV. Chap. iv.

Too great a Concourse of People is prohibited at Funerals 5.

Let not the Corps be buried with above three Garments 7. One of Solon's Laws.

Let not Woman tear their Faces, or make Lamentations, or Dirges at Funerals 7. Another of Solon's Laws. See Book IV. Chap. v.

At every one's Death there shall be paid to the Priestes of Minerva, who is plac'd in the Citadel, a Chœnix of Barley, the like of Wheat, and an Obolus 4. This Law was enacted by Hippias.

No Ox shall be offer'd to atone for, or appease the Ghost of the deceased 1. One of Solon's Laws. See Book IV. Chap. viii.

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1 Demosthenes in Aphobum. 2 Idem in Macartatum. 3 Idem in Naufimachum. 1 Cicero lib. II. de Legibus. 2 Idem. 3 Idem. 4 Plutarchus Solone. 5 Demosthenes in Macart. 6 Cicero de Legibus. 7 Plutarchus Solone. 2 Idem. 8 Cicero. 9 Aristoteles Oeconom. lib. II. 10 Plutarchus Solone.
Of the Civil Government of Athens.

Children and Heirs shall perform the accus'd Rites of Parentation. Slaves, when dead, shall not be embalm'd, or honour'd with a Funeral Banquet. See as before.

Let there be no Panegyrick, unless at Funerals publickly solemniz'd, and then not spoken by Kindred, but one appointed by the Publick for that purpose. See as before.

They who fall in the Field, are to have Obsequies celebrated at the publick Charge. See Book III. Chap. xi.

Let the Father have the Privilege of giving that Son a Funeral Encomium, who dy'd valiantly in the Fight.

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.

Let him, who accidentally lights on an unburied Carcase, cast Earth upon it, and let all Bodies be buried Westward. See Book IV. Chap. i. and vi.

Don't speak Evil of the Dead, no not tho' their Children provoke you. One of Solon's Laws. See Book IV. Chap. I.

Laws against Ruffians, and Assaillins.

The Arcopagite-Senate shall sit in Judgment upon Cases of wilful Murder, of Wounds given wilfully, setting Houses on Fire, or killing by Poyfon. See Book I. Chap. xix.

The Assaillin's Council shall not make any preliminary Apology, use any Motives for the gaining of Compassion, or speak any thing foreign to the Caufe. See as before.

The Thebomotheta shall punish Murderers with Death.

The Assaillin shall suffer Death in the murdered Person's Country; and, being hal'd away to the Thebomotheta according to the Appointment of the Law, he shall be liable to no other Violence or ill Usage, 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 Heliastick Court alone shall pass Judgment upon him. One of Solon's Laws.

If any one kills, or afflicts in killing a Murderer that abstains from the Forum, consecrated Places, publick Sports, and the Amphictionick Festivals, he shall undergo the Severity of the Law as much as if he had kill'd a Citizen of Athens. The Epheta are to take Cognizance of this Matter. This relates to a Murderer uncondemn'd.

One accus'd of Murder shall have nothing to do with City-privileges.
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He that puts him in Trouble, who was forc'd 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.

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. 

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. One of Draco's Laws.

If any one hath unadvisedly given his Antagonist in the Exercises 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, Miss, or the Nurse of his legitimate Children, let not such an one be banish'd. See Book IV. Chap. xii.

It shall be lawful to kill that Person, who shall make an Assault on the Innocent.

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 Judges, 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 absolved, shall only undergo the former Sentence of Banishment for Chance-medley. See Book I. Chap. xx.

If any Archon, or Man in private Capacity is instrumental in the Depravation, or repeal of these Statutes, let him, and his Children be Aristoi, and his Goods be sold.

It shall be lawful to hale a Murderer, if found in any religious Place, or the Forum to Goal, and if he prove guilty, to put him to Death; but if the Committer of him to Goal do not procure the Fifth Part of the Votes, he shall be find'd a thousand Drachms.

If any one comes to an untimely End, his nearest Relations may bring the Action of Avtopoia 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 privileg'd 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 Phyleia; the Murderers have Liberty granted of imploring 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 fore-mention'd Persons are all dead, and the Death of the Person came by Chance-medley, according to the Determination of the fifty Ephetae, ten of the same Phyleia may, if they think fit, con-

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a Demosthenes in Aristocratem. 
b Ibidem, Enyripidis Schol. alique plures. 
c Demosthenes in Aristocratem. 
d Ibidem. 
e Ibidem. 
f Ibidem. 
g Ibidem. 
h Ibidem. 
i Ibidem. 
j Ibidem. 
k Venet.
vene, and delegate one and fifty out of the Nobility to the Epheta **. All
they, who were Murderers before the making of this Law, shall be sub-
ject 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 Master; when a Freeman,
the succeeding Heirs; but if the Perfon 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 bury'd, and take care
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 Person's Debtor
double the Money he expended for the Funeral, which, if he neglect, he
shall pay it himself to those of his Borough ¹.

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 ¹.

Inanimate Things, which have been instrumental to People's Deaths,
shall be cast 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 Ac-
tion term'd aüias dken ².

He who hath maliciously hurt another's Body, Head, Face, Hands,
or Feet, shall be profcrib'd the City of that Man to whom he offer'd
the Detriment, and his Goods be confiscated; if he return, he shall suf-
fer Death o.

A Law relating to Accusations.

ANY one is permitted to inform against another, that hath done an
Injury to a third Person ³. One of Solon's Laws.

Laws concerning Damages.

He who wilfully infers Damage, shall refund twice as much: He
who does it involuntarily, an Equivalent ⁴.

His Eyes shall be both pluck'd out, who hath blinded any one-eye'd
Person ⁴. One of Solon's Laws.

That Dog shall be ty'd up with a Chain four Cubits long, which hath
bit any Body ⁴. Another of Solon's Laws.

1 Demosthenes in Macartiatam. ² Suidas v. Iap. ³ Lylias pro Callia.
₃ Aeschines in Ctesiphonem. ⁴ Lucullus Solon. ⁴ Demosthenes Aristocrates.
in Cincinni. ⁵ Plutarchus Solone. ⁵ Demosthenes Meditana.
₆ Plutarchus Solone.
Laws belonging to Theft.

HE 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 hath had any thing stolen from him, and has it restor'd, 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 Heliaei so order it; this Order shall then be made, when they consider what Punishment to inflict upon him. These two Laws were enacted by Solon.

If any one hath stolen away any thing by Day, worth above fifty Drachms, let the Action call'd Addeswron 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 Concession for Sureties, to put in Bail for the Restitution of the stolen Goods. He, farther, that shall pilfer out of the Lyceum, Academia, Gymnarges, or any of the Gymnasia any thing of the least Value, as a Garment, Oil-vial, &c. or above ten Drachms out of the Baths, or Ports, shall suffer Death w.

He that puts a Man in Prison for Thievery, and cannot prove it upon him, shall be fin'd a thousand Drachms x.

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's a capital Crime to break into a Man's Orchard, and steal his Figs. 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 punished corporally.

Laws restraining Reproaches.

No one shall calluminate, 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 injur'd Man, and two to the publick Treasury s. One of Solon's Laws.

He shall be fin'd who swears any Man t. Another of Solon's Laws.

He shall incur a Mulct of five hundred Drachms, who swears any one with committing some heinous Offence against the Laws f.

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1 A. Gellius, lib. X. cap. 18. Demosthenes Timocrates. 2 Demosthen, ibid. 3 Plutarchus Solone, A. Gellius, lib. XI. cap. 18. 4 Plutarchus Solone. 5 Aristophanes Schol. Echid. 6 Aristophanes Schol. Xenoph. 7 Plutarchus Solone. 8 Lyssas; Orat. I. 9 Ictocrates in Lochites.
Of the Civil Government of Athens.

No one shall call another Cut-throat, or Murderer. He that upbraids another for casting away his Buckler, shall be found. See Book III. Chap. xiii.

Laws about the Management of Affairs.

They who have been negligent in carrying on any Business, shall answer for that Neglect.

No Woman shall have any farther to do in Affairs, than a Medium of Barley will satisfy for Performance.

Laws referring to Entertainments.

No Entertainment is to consist of above thirty Guests.

All Cooks hire’d to dress up Dishes for Entertainments, are to carry their Names to the Gynaeconomi.

None but mix’d Wines shall be drunk at Banquets.

Let pure and unmix’d Wines be reserved till afterwards, for a relishing Taste to the Honour of the good Genius. See Book IV, Chap. xx.

The Areopagites shall take Cognizance of all Drunkards.

A Law relating to Accusations concerning Mines.

If any one hath prohibited another from working in the Mines, or hath carry’d Fire into them, carry’d 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 Δίκαιον μέταλλων.

A Law appertaining to the Action Εἰσαγγέλλων.

Timocrates hath enacted, that whatsoever Athenian is cast by the Action Εἰσαγγέλλων 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 Prytanie in the Accusation-note, and carry’d up to the Thesmophoros, the Thesmophoros within thirty 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 Heliaia shall inflict upon him Punishment, either corporal or pecuniary; and if the latter, he shall be clapt into Goal till he pay it. See Book I. Chap. xxiii.

Military Laws.

The Time for Military-Service shall be from eighteen Years to forty.

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8 Lydias loco citato.  b Ibidem.  c Demosthenes in Apolohem.  k Dio Chrysostomus Orat. 127 d. 15.  1 Lyceus Samius in Apophthegmat. Athenaeus, lib. VI.  
  m Menander Carpophalo.  n Alexis ο Βαίος.  o Athenaeus, lib. VI.  p Idem  
  q Demosthenes in Pantanest.  r Demosthenes in Timocrates.
Of the Civil Government of Athens.

Till twenty, Men shall remain within Attica to be ready in Arms, after that they shall serve in the Army without Attica. See Book III. Chap. ii.

He shall be Ar½μος, who offers to serve in the Horse, before he has undergone the accustomed Probation. See Book III. Chap. iii.

The Chivalry shall be detach'd out of the most pious and wealthy Athenians.

Soldiers shall not observe the Punctilios of Spruceness and Foppery, in their Hair, &c. This Law was enacted by Cinca$ and Phrynus. See Book III. Chap. viii.

None shall pawn their Arms. 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. See Book III. Chap. vii.

The Ceremony for proclaiming of War shall be by putting a Lamb into the Enemy's Territories. See as before.

The Polemarch shall lead up the right Wing of the Army. See Book III. Chap. iv.

All publick Revenue-keepers, and Dancers at the θαυβανικe, shall be exempted from serving in the Army. See Book III. Chap. ii.

Of Military Punishments and Rewards.

They, who have maintain'd their Post with Courage, shall be advanced, and others degraded. See Book III. Chap. xiii.

All Refusers to go into the Army, Cowards, and Run-aways, shall be expelled the Forum, shall not be crowned, or go to the publick Temples; he, who offends against this Law, shall be put into Bonds by the Eleven, and carry'd before the Helia½$ where any one impower'd may accuse him; if he is prov'd guilty, the Helia½$ 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 Goal till he pays it. See as before, and in the Laws following.

Let him be Ar½μος, who casts away his Arms.

He, who during the War by Sea, runs away from his Ship; and he, who being pres't doth not go, shall be Ar½μος. See Book III. Chap. xx.

All disabled and wounded Soldiers shall be maintain'd out of the publick Fame. 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, settled every one in his respective
Of the Civil Government of Athens.

Calling, and honour’d with first Seats in all publick Places, One of Solon’s Laws.

Miscellany Laws.

They shall be prosecuted for Ingratitude, who do not retaliate Kindnesses.  
The Borough, and Name of every one’s Father shall be written down in all Deeds, Compacts, Suits, and other Concerns.  
A Discoverer, who alledge Truth, shall be secure; but if Falshood, shall suffer Death.

He shall be Acusa, who stands Neuter in any publick Sedition.  
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 Piraeus.  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, unless in case of Exigency. One of Solon’s Laws. See Book III. Chap. iv.

He shall be denied Burial within Attica, and his Goods expos’d to Sale, who hath been convict’d of perfidious Behaviour towards the State, or of Sacrilege. See Book I. Chap. iv.

He that hath betray’d his Country, shall not enter into Attica’s Borders; if he do, he shall expiate his Crime by the same Law, as they who, tho’ condemn’d by the Areopagites to Banishment, return.

Those Compacts shall stand good, which have been approv’d by the Judges.

Let there be an Amnésy of all former Distensions, and no one be liable to be call’d in Question, or reproach’d for any thing done formerly.  
This Law was made after the thirty Tyrant’s Expulsion, to reconcile all former Quarrels, and was sworn to by the Archons, Senate of five hundred, and all the Commonalty of Athens.

When any Person is accus’d contrary to this Oath, use may be made of the Plea call’d Διορκεσθαι; 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 Εξώρυχον impos’d upon him.  This Law was enacted by Archinus, as a Security to the former.

No Stranger shall be wrong’d or injur’d.

Put the bewildred Traveller in his Way, and be hospitable to Strangers.

No Seller of Rings shall keep by him the Signature of a Ring, when sold. One of Solon’s Laws.

1 Lucaninus Adictate, Valerius Maximus, lib. V. cap. 3.  
2 Demesh. in Buxton.  
3 Andocides de Mysteriori.  
4 Plutarchus Solone.  
5 Stadis.  
6 Ludion Anacharside.  
7 Xenophon Ελλησιάκως, lib. I.  
8 Dinarchus in Demeshen.  
9 Demosthenes Halones.  
10 Cicero, Philip. I.  
11 Lyfas in Ctesiphonem.  
12 Andocides de Mysteriori.  
13 Xenophon Απολλοι, lib. II.  
14 Cicero de Offic. lib. III.
Archæologia Græca: OR, THE ANTQUITIES 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 deriv'd their Religion from the Egyptians: But Plutarch (who loves to contradict that Author) peremptorily denies it as being neither mention'd by Homer, nor any of the Ancients. Aristophanes, and Euripides say, that Orpheus was the first that instruc'ted the Grecians in all the Rites and Ceremonies of their Worship: He was a Thracian, and therefore, says Nomicus, Devotion was call'd Τρακαία, 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 deriv'd 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

* De Herodot. malevol.  b Ranis.  c Rhefs.  d Εὐσαγ. in Stel. I.  Thrace.
Of the Religion of Greece.

Thus 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 instruced in the Egyptian Religion by Dæanus, and his Followers. Cecrops, the Founder of Athens, who was the first that worshipp'd Jupiter by the Name of ûòwê, the Supreme, and introduced Civility among the barbarous Athenians, was likewise an Egyptian; whence some think he had the Title of άφων, one with two Natures; άφων Αιγύπτιος άπο τας δύο γλώσσας ιεντελο, because being an Egyptian, he spoke two (that is, the Egyptian and Athenian) Languages. Phoroneus, who is by some 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

Αιγύπτιον την τόλυν αυτων πεσομεχανον εστι Αθηνάω.

They had made their City to be Egypt 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, as the 'tis into the Number of their own, the Gods of all the Nations with whom they had any Commerce; inform'd that even in Hesiod's Time they were τοις μύσοις, thirty thousand,

Τείς ομοίως εύτις επί κόσοι πενιδεινος.

Athenias Zonis, Φύλακες μεγώτατοι εκ Αθήνων.

There are thirty thousand Gods inhabiting the Earth, who are Subjects of Jupiter, and Guardians of Men: and tho', as Ierocrates informs us, the ancient Athenians thought their Religion consisted chiefly in the Observation of the Rites and Ceremonies deliver'd to them by their Ancestors, yet there was a Custom that oblig'd them to entertain a great many strange Gods; whence it was that they religiously observ'd the οικενων, or Feast of all the strange Gods, which was also celebrated at Delphi, as Athenius witnesseth. Nay, so fearful were the Athenians of omitting any, that, as Phusianas 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 Laeritus witnesseth in his Life. But to this it is reply'd, that thou they were so desirous of new Deities, yet none were worshipp'd till they had been approv'd, and admitted by the Areopagites, as Harpocratin has observ'd;

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* Eusebius Chronico, Phusianias Arcaditiis.  
* Clemens Alexandrinus Protreptico, Argonautis, lib. VI. contra Gentes.  
* Oper. & Dier. lib. I. v. 250.  
* Orat. Areopag.  
* Delph. I. IX. c. 3.  
* Atticis, I. V. 27; idem; I. V. 21.

and
and thence was it, that when St. Paul preach'd amongst them Jesus and the Resurrection, he was summon'd to appear before this Council, to give an Account of his new Doctrine.

C H A P. II.

Of the Temples, Altars, Images, Groves, Asylas, and Sacred Fields.

THE first Generations of Men had neither Temples, nor Statues for their Gods, but worshipp'd towards Heaven in the open Air. The Persians, even in Ages, when Temples were common in all other Countries, "οι ἰδίων ἀνθρωποφθονίας θερμισαν τος Θείας, καθάπερ τοι Ελλάνως; not thinking the Gods to be of humane Shape, as did the Greeks, 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 templum effet ac domus; whose House and Temple was this whole World, to use the Words of Cicero*. The Greeks, and most other Nations worshipp'd their Gods upon the Tops of high Mountains. Hence Jupiter in Homer commends Hecitor for the many Sacrifices, which he had offer'd upon the Top of Ida:—

Strabo observes, that the Persians had neither Images nor Altars, but only sacrific'd to the Gods εν υψιλοι τοπω upon some high Place*. Thus Cyrus in Xenophon9, sacrificeth to paternal Jupiter, the Son, and the rest of the Gods upon the Summites of Mountains, ως Πατρος Θεον, 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 Balaam to the Top of Baalal, and other Mountains, to sacrifice to the Gods, and curse Israel from thence*. The same Custom is attested in almost innumerable Places of 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 Summites of Mountains. Thus it is observ'd of the Trojan Temples, in which the foremention'd Sacrifices are supposed to have been offer'd by Hector. And both at Athens and Rome the most sacred Temples stood in the most eminent Part of the City. It is farther observ'd, that very high Mountains were com-

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Of the Religion of Greece.

monly 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:

\[ \text{Πάσας ἡ σκοπία τοῦ φιλαν, καὶ πράωνες ἄκρας Κυνλῶν ἀγέων.} \]

Concerning this Custom, I have more copiously treated in my Commentary upon Lycurgus. 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, whichdid maxime caele appropinguare, precusque mortalium à Deo nusquam propriis 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, ὅποιοι ἐξ ἐκείνων ἐκείνων ἐπικοινωνοῦσιν τοῖς Θεοῖς, 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 Phoronius the Egyptian, others to Morops, others, among whom is Varro, to Aeusus the Son of Jupiter. 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 Isis, the Phrygians to Ufo. Others rather chuse to derive it from Cecrops, the Founder of Athens, or Dionysus, otherwise call'd Bacchus. Some mention the Arcadians, or Phrygians, or Thracians, or Cretans, as the first Founders of Temples. Others name in particular, Melisseus, King of Crete. Laftly, 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; and as most of the Gods were Men consecrated upon the Account of some publick Benefit conferr'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 interr'd in the Acropolis of Athens, and Erichthonius in the Temple of Minerva Polias, to mention no more. A farther Confirmation of this, is, that those Words which in their proper Acceptation signifie no more than a Tomb, or Sepulchre, are by ancient Writers applied to the Temples of the Gods. Thus Lycurgus, a noted Assester of obsolete Words, has us'd \[ Τόμεος δ' ἄλλον ἐναράτης μέρε Ὀπλοφιλικός, σφαγματον ἑτερεπρήδιον. \]

'Twas now, when fatigu'd with Toil of War
With eager Haste the Greek did home repair,
Of the Religion of Greece.

That from the treacherous Fate for him design'd
Great Juno's Temple sav'd.-

H. H.

Where he speaks of Diomedes, who, at his return from Troy, was laid in
wait for by his Wife Ægialea, and forc'd to take Sanctuary in the Tem-
ple of Juno. I will but give you one Instance more, and that out of
Virgil.

-------- tumultum 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 Magni-
nificeuce, 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 La-
cedemonians only had a Law amongst them, that every one should serve
the Gods with as little Ex pense 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; answ'er'd,
Left at anytime the Service of the Gods should be intermitted; for he fear'd,
that if Religion should be as expensive as in the other Parts of Greece,
it might sometime 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 De-
vo tion of their Worshippers. This Opinion of his was confirm'd by
the Oracle of Hammon; for the Athenians being worsted by the Laceda-
emonians 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 withal, to ask him why the Athenians, who
(faid they) serve the Gods with more Pomp and Splendor than all the
Grecians beside, should undergo so many Misfortunes, whilst the Laceda-
emonians, 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 Lacedemonians
was more acceptable to the Gods, than all the splendid and costly Devo-
tions of other People. The Reader will Pardon this Digression, since it
doeth so fully and clearly set forth the Temper of two of the most foun-
dring States of Greece.

Sometimes the same Temple was dedicated to several Gods, who were
thence term'd οἵονας, or οἵονικεται, as they who had the same Altar in
common, were call'd ὀρθόευμοι. Thus we find in the Medal mention'd
by Saubertus, with the following Inscription:

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2 Ænecd. ii. v. 74.  b Plato Alcib. II.  c Libro de Sacrificiis veter.
To Jupiter, the Sun, Great Sarapis, and the Gods who cohabit in the same Temple. Thus also were joint in one Temple Jpis and Avis. In another, Ceres, Bacchus, and Phoebus. In another at Rome, Jupiter Capitoline, 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, Aesculapius 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 Iovick, to Bacchus, Apollo, and Diana; the Corinthian, to Venus, 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 sacred to more Gods than one, or to some of those Gods, who were thought to prelide 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 Goddess 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 Iovick 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 Valleys, 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 sort of Prosperity, wherever the Temples stood. Hence Libanius 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. The Temples in the Country were ge-

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4 Libani Orat. pro Temp. nerally
nerally surrounded with Groves sacred to the tutelar Deity of the Place, where, before the Invention of Temples, the Gods were worshipp'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 Tanagraans 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 Noife and Hurry of Buisiness; for which * Paufanias commends them. Wherever they stood, if the Situation of the Place would permit, it was contriv'd, that the Windows being open, they might receive the Rays of the rifting Sun. The Frontispiece was plac'd 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 affirmed by Clemens of Alexandria, and Hyginus the Freed-man of Augustus Caesar, to have been the most ancient Situation of Temples, and that the placing 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'd should receive the rising Sun, was very ancient, and in later Ages almost universal; Almost all the Temples were then so contriv'd, 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. Thus the Eastern Nation commonly built their Temples, as appears from the Temple of the Syrian Goddess in Lucian, the Temple at Memphis, built by Pammenechus King of Egypt in Diodorus the Sicilian, that of Vulcan, erected by another Egyptian King in the second Book of Herodotus and (to mention no more) the Temple at Jerusalem. If the Temples were built by the side of a River, they were to look towards the Banks of it; 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 τό τοίοις ἱεροί, the other τό ἱερόν. Now this ἱερόν was a Vestiel (usually of Stone or Brats) fill'd with Holy Water, with which all those that were admitted to the Sacrifices were sprinkled, and beyond which it was not lawful for any one that was ἀκήρατος, or Profane, to pass. Some say, it was plac'd in the Entrance of the Adytum, which was the inmost Reccefs of the Temple, into which none enter'd but the Priest, call'd also Ἄδυτες, saith Polllux; whence ἀκήρατος, is by Phavorinus said to be so call'd in Opposition to this Adytum. But Cafaubon tells us, that the ἱερόν was plac'd at the Door of the Temple: And this Opinion seems the more probable, because all Persons that were ἀκήρατος, or unpolluted, were permitted to pass beyond it, which they could not have done, had it been plac'd at the Entrance of the Adytum.

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*c Baucis. f Vitruv. lib. IV. cap. v. g Strom. VIII. h De agrorum limit. conf. lib. I. i Dionysius Thrax. k Libro de antro Nympharum. l Conf. hujus Archetegos edit. Lat. p. 199, 200. m Ibidem. n Suidas, Phavorinus. o In Theophr. Charafel. The
The Word Σεβασμός is variously us'd. Ammonius, and Pollux say, that it properly signifies a Temple dedicated to an Hero, or Demi-god: By Hesychius, and Suidas it is expounded, εἰνδότερον τόπος τῇ ἅπε, the inner Part of the Temple, so that it should seem to have been the same with Αὐτῷ. The Word in its most proper Acceptation is us'd 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 arc of Opinion, from the likeness it has to a Sheepfold, was call'd Σεβασμός, which in time came to signify the whole Temple, the Part being put for the whole. In the same manner was Ἑσία, i.e. the Fire-place, or Hearth, us'd for the whole House.

Furthermore, belonging to Temples there was a place term'd in Greek Ἀφίσιον, by some translated summum templum, which was a Repository or Treasury both for the Service of the Church, and others who dier'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, μεγαλόπλευρον, ωκενοχωριον, ἀρχαίοπλευρον, &c.

The old Scholia upon Sephoecles, and out of them Phavorinus thus describes the Temples: Ναὸς, and ἱερόν, or, the whole Edifice, in which are contain'd, Βυρων, the Altar, on which they offer'd their Oblations: Προφορὰ, the Porch, in which usually stood an Altar, or Image: And Τίπος, the Place upon which the Image of the chief God was erected.

As among the most ancient Egyptians, ἄγλας ἄνθρωπος, The Temples were without Statues, if Lucian 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, liv'd about the Age of Moses. The most ancient Representations of the Gods were exceedingly rude and agreeable to the Ignorance of those Ages. The Syrians worship'd a sort of Sword call'd ἰχνιόν. The Arabians a Stone, the Persians a River.

The Idol was at first commonly a rude Stock, whence it is call'd Σεβασμός by St. Clemens of Alexandria. 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 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 ἀλυσίς, Pillars. Several Examples are mention'd by the forementioned Clemens, as also by Eusebius. 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. In the Temple of Heliogabalus, i.e. the Sun, in Syria, there was one pretended

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* Strabo Geograph. lib. XVII.
Of the Religion of Greece.

to have fall'n down from Heaven *. 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 *. 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 Colours was most commonly Black, which seems to have been thought in those times most solemn and becoming things dedicated to religious Uses. They were call'd βασιλεία or βασιλικας, *, which Name seems to be derived from the Phænician Language, wherein Bethel signifies the House of God. And some are of Opinion, that their true Original is to be deriv'd from the Pillar of Stone, which the Patriarch Jacob erected at Bethel *. Most of the barbarous Nations worship'd Mountains, or rude Stocks of Trees, or uniform'd Stones i. Thus Tacitus affirms, that in Germany the Images of the Gods consisted of θεπτιθεν ῥαδίβους, επὶ ιμπλούτα ῥοβοὶ of rude Trunks, and unpolish'd Oak *. Thus Lucan also describes the Gods of Masilia:

Simulacra misia Deorum

Arte carent, cæcis extant informia truncis.

And Themisius h hath told us, that all the Græcan Images till Dedalus's time were uniform'd; he it was, that first made two separate Feet, whereas before they were but one piece, whence it was reported (faith Palaephatus) that Dedalus form'd moving and walking Statues. At the first therefore, they were only call'd Εβέτρος, διὰ τὸ στατικῶς, because they were heaven; and this Word properly denotes an Idol, that is, εἰρημένον, or σταυρὶ out of Wood, or Stone, says Hefychius k. In After-ages, when the Art of Graving and Carving was invented, they chang'd the rude Lumps into Figures reframbling Living Creatures, generally Men, and then an Image was call'd Βιωτρας, διὰ τὸ σπρατὶ εκείνως, because it was like a Man l. Nevertheless in more refin'd Ages, such of the uniform'd Images as were preserv'd were reverenc'd for their Antiquity, and preferr'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 Ufe of for this Purpofe, 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 leffer Images were usually compos'd. It is also observ'd that thofe Trees, which were fared to any God, were generally thought most acceptable to him, and therefore Jupiter's Statue

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* Genev. XXVIII. 18, 19.  f S. Chrysost. Serm. XII.  s Libro de Moribus Germanorum.  h Orat. XV.  i Clemens Proce.  k Vocie εἰρημένον.  l Clemens loco.

m Porphyrius de Abstinente, lib. II. Sect. XVIII.  n Lib. de Plant.  W3S.
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 last of all, Gold, Silver, Brasses, and all other Metals were put to this Use. The Forms and Poftures 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 fecured.

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 enclos'd with Rails; whence this Place was called Συνέδριον. And that the Images were plac'd thus, Virgil bears me Witness, when he faith,

Tum foribus Divae, media testudine templi.

Then at the Chancel Door, where Juno stands.

Where by the fora Divae, is to be understood the Entrance of the Συνέδριον. And another of the Poets, where he talks of erecting a Temple, faith,

In medio mihi Cæsar erit—

I'll Cæsar's Statue in the midst erect.

More Instances might be produc'd, were not this Custom too well known, to stand in need of any farther Confirmation.

Bωυς among the Greeks is a Word of larger extent, than Altare among the Latins; for this in its proper Signification only denotes the Place, on which they sacrific'd to the Celestial Gods, being raised up high from the Ground, and therefore call'd Altare, ab altitudine, from its height; but Bωυς is us'd to signify not only this high Altar, but those lower ones call'd in Latin Are. These Altars differ'd according to the Diversity of the Gods to whom they were consecrated, for the Θησεις, or Celestial Gods had their Altars raised up a great height from the Ground, in so much that Paufanias tells us, the Altar of Olympian Jupiter was almost twenty two Feet high. Porphyry makes no Distinction between these, and the Altars of the Θεομακρούς, or Terrestrial Gods. But though they are both signific'd by the same Word, yet they seem not to have been of equal height. To the Heroes they sacrific'd upon Altars close to the Ground, which the Greeks call'd Ξανθάς, or Bέστρης. Porphyry adds a fifth, telling us that the Nymphs, and such like Deities, instead of Altars, had Αντρας, or Caves, where religious Worship was paid to them: διε τα των Αντρων καταλείποντα καθεως, ὁυ οἱ Ναϊάδες προσκυνοῦσα καμάρας, by reason of the Waters, which are diffil'd into the Caverns, and whereof the Nymphs call'd Naiades are Prefidens.
The Altars were always lower than the Statues of the Gods. They were made commonly of Earth 'heap’d together, sometimes of Ashes, as was that of Olympian Jupiter beforemention’d, which Paufanias ¹ saith, was made of the Ashes of burnt Sacrifices. Another of Ashes was dedicated at Thebes to Apollo, who had hence the Name of Σπηδιός, 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 ², but chiefly and most commonly Stones. Before Temples were in Use, Altars were sometimes erected in Groves, sometimes in other Places; and Eufathius ³ 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 worship’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 us’d to sacrifice upon the ¹ bare Ground, and sometimes upon a Turf of green Earth: Which is call’d efpes vivus, a living Turf, by Horace. And the Sacrifices offer’d without Altars, were term’d δεσμικοί Συνείδη, as we are inform’d by Hefechius and Phavorinus.

The Form of Altars was not always the same. Paufanias ⁴ in one Place mentions an oblong (ἐπιμήκας) Altar dedicated to the Parcae; In another ⁵, a square Altar upon the top of Mount Citharon. And from ancient Medals it appears, that other Altars were of a round Figure. The most ancient Altars were adorn’d with Horns. Nonnus ⁶ introduces Agave offering a Sheep by the Direction of Cadmus ἐν καρπῳ ὑδροτίμω καί βερω, upon an Altar beautified with Horns. The Figures of Roman Altars upon Medals are never without Horns ⁷; and the Altars which remain in the Ruins of old Rome have the same Ornament ⁸. And Moses was commanded to erect an Altar with four Horns ⁹. 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 Serapis, Isis, 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 ¹⁰, that Alexander sometimes wore Horns, as a token of his Divine Exaltation. And the Phœnician Accounts relate, that Astarte, one of the most ancient Phœnician Queens, us’d to wear upon her Head Bulls Horns, ἡς βασιλίας ἀνθρώπων, as an Ensign of Royalty ¹¹."
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, Αγνώσῳ Θεῷ, 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.

Cajus Julius Anicetus willingly dedicates this Altar to the Divine Sun in Performance of a Vow.

Some Altars were ἐπιτυγχανότα, design'd for Sacrifices made by Fire. Others, ἐπιτυγχανότα, without Fire, and ἐπιτυγχανότα, without Blood: Upon which neither Fire nor Blood could lawfully be plac'd, but only Cakes, Fruits of the Earth, and inanimate Things. An Example of these Altars we find in the following Versic of Orpheus n.

Another near the Altar of Horn at Delos, sacred to Apollo Genitor, upon which Pythagoras, who thought it unlawful to put Animals to Death, us'd to sacrifice, is mention'd by Diogenes Laertius o. Another dedicated to Τουταύτος, the Supreme, in the time and by the Order of Cecrops King of Athens, we find in Panfianias p. Lastly, To forbear the mention of any more Examples, Paphian Venus had an Altar, which was ἐπιτυγχανότα, free from Blood, it being unlawful to offer Animals upon it: But not ἐπιτυγχανότα, void of Fire; for the Goddess was worship'd solis precibus & igne puro, only with Prayers, and pure Fire, as Tacitus q affirms.

The manner of consecrating Altars and Images was the same, and is thus describ'd by the Scholiast upon Aristophanes r; a Woman dress'd in a Garment of divers Colours, brought upon her Head a Pot of sodden Pulfe, 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 practis'd at the Consecration of the Ephes, 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 s.

Χα. Αγνώσῳ τῷ νάμι ἐπιτυγχανότα παυτικάς;
Τα. Τί δ' ἀλλ' γ' ὡς τετωμένως ιδέτων;
Χα. Χυτρισίαν, ὑπέστη μεταφορὸν Ἑρμίδον;
Τα. Τί δ' ἐδω κατ' ῥαβδοὶς λυσθή σας;
CH. What other Expedition still requires Dispatch?
TR. Nought, but that you consecrate with these Pots
The Goddess Peace:

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Where the Scholiast observes, that sometimes their Consecrations were more expensive, being perform'd with more pompous Offerings, and Ceremonies. But these, like the other Parts of Divine Worship, were varied according to the Condition of the Worshippers, and the Nature, or Humour of the Deities. To give one Instance; Athenæus in the IXth Book of his Deipnosophists tells us, that Jupiter Gæfis's Statue was consecrated 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 it 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, consecrated the Statues of the Gods with very little Expence. Afterwards when they encreased in Wealth, and fell into a more sumptuous way of living, more pompous and costly Ceremonies were by Degrees introduced in their religious Worship. Only the poorer sort out of Necessity 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 consecrated in the same manner with the Mercuries. This is plain from the Verces cited by the Scholiast of Aristophanes, ' out of the Danaides of that Poet:

Μαρθομαύο εις Ζνις Ερόξες χύτρας,
Παρ' αις ό βαμός ζτθακανυ ἐπιθα ὠσι,
Περφυρία ος κτς ποικίλης ἱματίας
Ἐμάρτυρον.

But the most usual manner of Consecration was perform'd by putting a Crown upon them, anointing them with Oyl, and then offering Prayers and Oblations to them. Sometimes they added an Execration against all that should presume to profane them, and inscrib'd upon them the Name of the Deity, and the Cause of their Dedication. In this manner the Spartan Virgins, in Theocritus's eighteenth Idyllium, promise to consecrate a Tree to Helena; for it was customary to dedicate Trees, or Plants after the same manner with Altars, and Statues:

Πριται τοι εἴφαν τον Χαμαλι αὐξόμινο
Πλέκαςοι, σκιώτας καλαδομέρι ἐς πλατάνινιν,
Πριται δ' ἄφρυμις εἰς ἀπιτθεῖ ιγχρον ἀλεφαρ
Δωδεκάνιν, τεξίματε ὑπὸ σκιώτας πλατάνινι
Γράμματα δ' οὐ φλοιω γεγραπται (ὡς πυρίω τοῖς
Αὐτοῖς) Δωρείς, Στέεο μο. Ελείνας φυτὸν εἰρεί.
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 costly'd 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 amnoso robore quercus
Una nemus; vitia mediam, memoresque tabella,
Sertaque cingebant, voii argumenta potentis.

In these a well-grown Oak majestic flood,
Whofe 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 deriv'd 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 Command u. 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 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 it, was also continu'd down to the Times of Christianity. We find that in Theodoret's Time, superstitious Women anointed the Balisters (κυνλαδες) 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 the 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, To morrow 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 Herceus placed within the Court of Priamus King of Troy.

u Exod. XI. 9, 10. Num. VII. 1. w Gen. XXVIII. 18. XXXV. 14. x Quad. LXXIV. in Gen. y Jacob. z Suidas. a Num. VII. b Exod. XXXII. 5, 6.
But where Groves of Trees could be had, they were preferr'd before any other Place. It was so common to erect Altars and Temples in Groves, and to dedicate them to religious Ufes, that "άλθιν καλλίζει τι όψα πάσα, all sacred Places, even those where no Trees were to be seen, were call'd Groves; as we learn from Strabo 4. And it seems to have been a general Custom, which prevail'd 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 thy God 5. This Practice is thought to have been introduced into Greece from Phœnicia by Cadmus. And some are of Opinion that hence Asera, a Village in Boeotia where Hesiod was born, receiv'd its Name: For in the Scripture ΠΤΔΙΕ is the Name of a Grove; and ασερα is by Hesychius interpreted ηπος άκαρπ-θε, a barren Oak. Several Causes are assign'd why Groves came into so general a Request.

As first, the Pleaſantnefs 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 Caufe the sacred Groves consisted of tall and beautiful Trees, rather than such as yield Fruit. Hence Cyril does expresly distinguish το ἀλοῦδης ξίλεσ, the Tree fit for Groves, from το καπνόδεσ, 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 το άκαρτα ξύλον, Trees which afford no Fruit for humane Uſe, τις χάνου, merely for the sake of Pleasure 6. Thus one of the Temples of Diana is describ'd by Herodotus 7 to stand within a Grove δενδρου μοιχενον, of the largest Trees. And the way to Mercury's Temple was set on both sides with δενδρα οικορήπιους, Trees reaching up to Heaven, as we are told by the same Historian. The fame is farther confirm'd 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, ipsa silentia adoramus, the very Silence of the Place becomes the Object of our Adoration 8. Seneca also observes, that when we come into such Places, illa procuritas sileas, & secreteum loci, & admiratio umbra, sedem Numinis facit: The height of the Trees, the Solitude and Secrecy of the Place, and the Horror which the Shade strikes into us, does possefs us with an Opinion that some Deity inhabits there 9. It may not be impertinent to add one Testimony more from Ovid, who speaks thus 10:

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Thirdly, Some are of Opinion that Groves deriv'd their Religion from the primitive Ages of Men, who liv'd in such Places before the building of Houses. ThusTacitus reports of the ancient Germans, that they had no other Defence for their Infants against wild Beasts, or the Weather, than what was afforded ramorum nexu, by Boughs of Trees compacted together. All other Nations liv'd at first in the same manner; which was deriv'd from Paradise, the Seat of the first Parents of Mankind. And it is not unworthy Observation, that most of the Ceremonies us'd in Religion were at first taken from the Customs of human Life. Afterwards the Manners and Customs of Men chang'd, but the same Rites still were preferv'd in religious Worship, which it was thought a sort of Irreverence to alter. Thus from the Houses of Men were deriv'd 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 was reported to have liv'd 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.

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 reverence'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 Erichthonius for this Crime, whereof there is a prolix Relation in Callimachus; so in latter Ages, the same was thought a most grievous Wickedness; whereof it will be sufficient to mention this one Example, where Lucan speaks of Casar's Servants, in allusion to the Fable of Lycurgus, who endeavouring to destroy the Vines of Bacchus, cut off his own Legs;

Sed fortes tremueret manus, motique verenda
Majestate loci, si robora servarent,
In sua credebant redituras membra securas.

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-

1Libro de moribus Germanorum. mConf. Cicerium ubi de Germanorum Moribus agit, Medis nostras Differit, de Senect. Relat. Specerius de Legibus Hebraeorum. 

Hymno in Ceres.
lege to force him thence, and they thought his Blood would be upon them that should do it; infomuch, that those, who kill’d the Followers of Cylon, who had plunder’d the Temple of Minerva, because they executed them hanging on the Altars, were ever after call’d Ἀλεκτριοι, profane and impious. And in Ἑτολία, when Laodamia, who had fled for Protection to Diana’s Altar, was killed in a Tumult of the People, there ensued a dreadful Famine, with civil and foreign Wars, till the whole Ἑτολιαν 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, dy’d on the twelfth Day after the Fact was committed. Hence and from other Examples of the like Nature it came to pass, that the Privileges of the Ἀσύλα were preserv’d inviolable; whereas Tacitus complains, that the Grecian 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. And that this was a very ancient Caufe of Complaint, may be learn’d from the following Words of Ion in Euripides:

Φῶν Δεϊνος για, Ἴνθεὶς τὰς νήσους ὡς οὐ καλῶς
Εὐπρέπει δ Ὑθεὶς, οὐδεὶς ἀλλὰ γνώμοις σοφίς,
Τὰς μὲν ἄδεικες βουλαίς ὧν ἦσαν ἐκτὸς
Αλλὰ ἐξελάφων οὐδὲ θεταὶ φανεῖν καλῶς
Θεῖον ποιεῖσθαι μίνια τοῖς δ’ εὐδείους
Ἰεὺς καθήσεν, οἷς καθήσεσθαι ἐκτὸς
Καὶ μνὴν τῶν τούτων τούτων ἔχον ἐνδοιαν,
Τόν τ’ ἐνδίκειν όντα, τὸν τε μνὴ, Θεῷ παρά.

How infinitely more wisely were the Jewish Ἀσύλα, or Cities of Refuge order’d, in which they who had been guilty of Man-slaughter were protect’d 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 conspir’d against his native Country, fled to the Temple of Minerva Chalcheus, the Lacedæmonians unwilling both to offend the Gods, 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 unusual this way of proceeding was, may appear from Pausanias, who informs us, Μὴν αὐτῷ ἐπετεινόντων τῷ Χαλκίδικον ἀναρτών ἐδίκαιον that of all who had fled for Protection to the Gods, Chalcheus, he was the only Person who fail’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 forc’d away by Fire, as hath been observ’d by the Scholiast of Euripides, where Her-
Pôρ σοι προσέθησο, κύ τό σοι προστρέψωμι.

In the same manner Lycus treats the Relations of Hercules.

Ἀγ' ει μὴ Ἐλικώνι, οί δ' Ἡμεῖς Ἀδριανόνι περιγόνι
Τίμιων ἐν σειρῇ ηλέθηλας ὑπικυρίου σφόδρος
Κομμένη ἄρομα εὐσκομίωσαν πόλει,
Βιωμον πήλιξ νόσταις ἀμφότερο χύλα,
Εμπιάρατ' αὐτῶν, κύ πυρετό σάφματα.

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; templata supplicibus suis
Injexa flagrant; conjugerem & totam gregem
Consuamat unus igne subiecto 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 "+

Jam jubebo ignem & farmenta, carnifex, circumdavī.

In another Place of that Author, Labrax in the same manner bespeaks his Damsels, who had betaken themselves to the Protection of Venus.

Volcanum 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 us'd to constring 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 in Euripides;

Σοὶ δ' ἐν καταλέδο Θεῶι δι' εἰσόντων τάδε.

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 Asyla, according to the general Expression of Euripides;
The wild Beast is secured by the Rocks, and Slaves by the Altars of the Gods. Nevertheless, it is most certain, to use the Words of Servius, *non fuisse asylum in omnibus Templos, nisi quibus consacrationsis lege 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 Asylia 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 Usage of their Masters, and Men in Power; in Memory that Theseus was an Allister and Protector of the distressed, and never rejected the Petitions of the afflicted, that fled to him for Succour and Defence, as Plutarch reports. Nor was this Honour only granted to the Gods, but also to the Statues, or Monuments of Princes, and other great Persons. 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 Rhoean.

The first Asylum, some say, was built at Athens by the Heraclides, and was a Refuge for those that fled from the Oppression of their Fathers: Others will have this to be a Sanctuary for all sort of Suppliants. Others affirm, that the first was erected at the building of These by Cadmus, where the Privilege of Sanctuary was granted to all sorts of Criminals; and in Imitation of thefe, they say, the Asylum at Rome was open'd by Romulus. This is certain, that Sanctuaries were common in the heroical Times. Hence Troy being taken, Priamus fled for Protection to the Altar of Jupiter Herceus, as we are inform'd by Panthias: Virgil adds farther, that he was accompany'd by his Wife Hecuba, and his Children. And Polyxena, who was to be sacrific'd to appease Achilles's Ghost, is thus advis'd by one in Euripides:

Alcx. 135. πεπη νωπ, ἵπ τὸ πόδι βαρμάσ.

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 must necessarily be the Effect of tolerating fo many Villains, as were always harbour'd in them, dissolv'd them all, preferring only to Juno Samia, and one of Esculapius's Temples their ancient Privileges. Suetonius indeed reports, that he did abolire jus moremque asylorum, que uquam erant; abolish the Privileges and Customs of Asyla in all Parts of

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*a Comment. in Aeneid, lib. II.  b Theseo.  c Strabo, lib. III.  d Conf. Statius Thet. lib. XII. ejqulquevus Interps. Item Servius in Aeneid, lib. VIII.  e Alex. ab Alex. lib. III. cap. 20.  f Panthias, lib. VII.  g Epigram. Græc. Antholog. lib. IV.  h Co- rinthiatis.  i Aeneid, lib. II. ver. 512.  j Hecube ver. 146.
the World. 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.  

Before the Conclusion of this Chapter, it will not be improper to mention the Fields dedicated to religious Uses. These were call'd Τεμένος or Temple, is interpreted by the Scholiasts upon Homer to be is' εν ερείπιον, α' φοιεσμένον θεόι κατά τίμιαν, η μονο 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 reserv'd for the Maintenance of the Priests, or other religious Purposes. For, as hath 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:

Insuper id campi, quod rex habet ipse Latinus.

This was also call'd Τίπων which Word, according to Hesychius, signifies whatever is set apart Θεόι βασιλέω for a God, or a King. Thus the Lycians assign'd τήρων, a Portion of Land, for the private Use of Bellerophon. The same was promis'd by the Atolians to Melanger, and in Lycia enjoy'd by the two Kings Sarpedon and Glaucus, the former of which thus speaks to the later in Homer:

Καὶ τήρων παρείσχεται μέγα εξ νεκροί πας ἔχει οὐδὲν,  
Καὶ λοι βασιλεὺς καὶ ἄρετος παρείσχεται,

**C H A P. 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 ἡμενευεὶς δι' θεοῦ ἀνεγονος' deputed by the Gods to be their Interpreters to Men, to instruct them how to pray for themselves, what

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1 Tiberii, cap. 37.  
2 Annal. lib. III. 60, 61, 62, 63.  
3 Iliad. β. ver. 696.  
4 Plato, lib. VI. de Legibus.  
5 Æneid, lib. IX. ver. 274.  
6 Iliad. IX. ver. 574.  
7 Iliad. μ. ver. 313.  
8 Iliad. V. ver. 194.
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 us’d in the divine Worship, as Plato informs us. 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\textsuperscript{1}, 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\textsuperscript{1}.

\textit{Rex Anius, Rex idem hominem, Phæbiqve Sacerdos.}

In Ægypt 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 \textsuperscript{u}. In some Places of Greece ἀποτιθέον ἔν τῷ τῆς ἱερωνομιας ἁξίωμα πέρ ἐν τῷ βασιλείας; the Dignity of Priests was equal to that of Kings, as we are assured by Plutarch\textsuperscript{w}. At Sparta, the Kings immediately after their Promotion, took upon them the two Priesthoods of the Heavenly, and the Lacedæmonian Jupiter\textsuperscript{x}, which was rather esteem’d an Accesion 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 Blessing to be obtain’d, they had Recourse to some of those, who were consecrated to the Office of Priesthood. Thus the Pestilence could not be remov’d from the Grecian Army by any Prayers or Sacrifices, till they did

\begin{center}
\textit{Ὑπὲρ Χρύσων. —}
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\textit{Carry a sacred Hecatomb to Chryses, 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 Odysseis, 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, Faithful.}

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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, 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, where he speaks of Theseus's being appointed Priests of Minerva by the Trojans:

Την τιν Τρως ἠθικὸν Ἀθηναῖοι ἵππεας.

Her the Trojans appointed to be Priests of Minerva. Where Enélathein ob-

serves, that she was ἐν τῷ κόσμῳ, ὧν ὁ οὐρανός, ἐν ὸς ἠ[ν]θέωρος, ἀλλ' ὀν, ἐν τῷ παλαιῷ Φασί, το ἡλιός ζηλεό. 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 examind, whether they were ἀκακίᾳ, that is, perfect and entire, neither having any defect, nor any thing superfluous. In the same manner it is 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.

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 Euripides 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 Hierophants 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 mysterious 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 Business and Cares, they might have the more Leisur'd to attend on the Service of the Gods, and wholly devote themselves to Piety, and the Exercife of Religion. One of the Herbs commonly made use of by them, was the Agnus-castus, in Greek λύκος, or άγνος, so call'd from being ἄγνος, an Enemy to

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a Herodotus Enterpe.  
b II. Z. v. 200.  
c Hesychius, Etymologici Author v. Αφελίως  
d Levit. XXI. 21, 23.
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Generation; this they were wont to strew under the Bed-cloaths, believing it had a certain natural Virtue, whereby it was able to preserve their Chastity, as Enflathius, besides many others, hath observ'd. But, tho' most of them were oblig'd to strict Chastity and Temperance, and some to practise these Severities upon themselves, yet were others allow'd to marry; and Enflathius 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,

In Homer’s first Iliad, mention is made of Chryseis, the Daughter of Chryses, Apollo’s Priest. 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 Æneas after the Death of a former Husband, calls it culpam, a Fault:

Halicuni forsan potui succumbere culpa.

Where Servius has made this Remark, quod Antiqui à Sacerdotio repeltebant bis nuptias: 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 Priestess. Alia sacra coronat univirra, alia multivira, et magna religione conquiritur, quis plura possit adulteria numerare, faith Minutius Felix. This we find reported concerning the Priestesses in Lydia by Herodotus, and those in Armenia by Strabo.

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.

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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gious Services too burthensome for one Priest, several Priests were appointed, and other Officers design'red to the Priesthood, as εὐστατοι, νομολάκες, τυμιοὶ καὶ ἱεροὶ χειρεται, Sacrificers, Keepers of the Temple, Treasurers of the sacred Revenue, 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 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 Ἀχιεροστάτης, 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 there were two Chief-Priests, one of which belonged to the chief and celestial Gods, the other to the Δαιμονίς, or Demi-gods. At Athens they had a great many, every God almost having a Chief-Priest that presided over the rest; as the Dadouchus over the Priests of Hercules, and the Stephanophorus over those of Pallas. The Delphians had five Chief-Priests, who helped to perform the holy Rites with the Prophets, and had the chief Management of all Parts of divine Worship; these were call'd Ὀσια, i. e. Holy, and the chief of them that presided at Sacrifices, Οὐσιώτης, i. e. Purifier, one that makes holy; and another that had the Care of the Oracle, call'd Ἀφήνως, which is a Sirname of Apollo, given him by Homer, and signifies one that gives Oracles.

Another holy Order was, that of the Παρασίτης, which Word (faith Clearchus the Selenian, one of Aristotle's Scholars) in its first Acceptation signified παράσιτης, a Man quick and expeditious, but was afterwards taken for a Table-companion; the Polemon 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 Aeneasium.

ΤΟΙΝ ΔΕ ΒΟΟΙΝ ΤΟΙΝ ΗΓΕΜΟΝΟΙΝ ΤΟΙΝ ΕΞΑΙΡΟΥΜΕΝΟΙΝ ΤΟ ΜΕΝ ΤΗΝ ΤΟΝ ΜΕΡΟΣ ΕΙΣ ΤΟΝ ΑΓΩΝΑ ΤΑ ΔΕ ΔΥΟ ΜΕΡΗ ΤΟ ΜΕΝ ΕΤΕΡΟΝ ΤΩ ΙΕΡΕΙ ΤΟ ΔΕ ΤΟΙΣ ΠΑΡΑΣΙΤΟΙΣ

That of the Ὀξαν one part should be reserv'd for the Games; and of the other two, one should be given to the Priests, another to the Parastiti. It was at the first an Office of great Honour; for, by the ancient Law, the Parastiti were reckon'd among the Chief Magistrates. Their Office was to gather of the Husband-men the Corn allotted for publick Sacrifices, which they call Πρωτοδύο, ρύπανθα, the great Income, and is by Aristophanes put for the great Sacrifices, which, as the Scholiast tells
us, were so call'd, because their Charges were defray'd by these publick Revenues. The publick Store-house, where they kept these First-fruits, where call'd Παράσιτος. Diodorus the Sinopefian 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 fort 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 fake of a Dinner, conforms himself to every Man's Humour. Thus indeed Cæsareus 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 Parasiti, tho' not κατάκτωτοι, such as Hercules us'd to have, but τῶς κολαχίων ὀνομάζεισ, such as would flatter them most.

The Κύρινες also, or publick Cryers assisted at Sacrifices, and seem to have had the same Office with the Popes, and Victimarii among the Latins; for in Athenæus, c one Clidemnus tells us, they were instead of μάχυρας and βετοναλ, Cooks and Butchers; and adds, that a long time the Cryer'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 ministering at Sacrifices did of old belong to the Cryers. The same is also confirm'd by Enuñachius on this verse of Homer:

Κύρινες d' ἐκείν τίνες ἵππον ἵππον ἱκανόν

Along the Streets the sacred Hecatombo

The Cryers dragg'd.

Phavorinus, and Cælius Rhodigius give this reason for their being call'd Δίς ὑγράφος by Homer, viz. because they assisted at the Sacrifices of the Gods, and (as the former adds) τῶς ἱεροσ ρὶ ἵππον ἵππον, gave publick Notice of the Times wherein the Festival was to be celebrated. To this Purpose I might bring many instances out of the ancient Poets, and especially Homer. These Κύρινες, indeed, were a kind of publick Servants employ'd on all Occasions; they were instead of Ambassadors, Cooks, and Cryers; and, in short, there was scarce any Office, except such as was servile and base, they were not put to; but their Name was given them απὸ τοῦ κρείττον, faith Athenæus, from the best, and most proper part of their Office, which was τὸ κρυπτέων, 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, Ἐνυφαιμάτε σεῖμι πᾶς ἵππο θαυμάτωτα, when the religious Mysteries were ended, they dismiss'd the Congregation with these words, Δικαίον ἀμησίας, of which more afterwards. At Athens there was a Family nam'd Κύρινες from Κύρος, the Son of Mercury and Pandroïa, which was accounted sacred, whence Suidas calls them γάλακτοι ἵππον, καὶ Γατοφίλοο, a holy Family, beloved by the Gods;

b In Eπικλήρον. c Lib. X. & X. d Odyss. 6. *Ἐφηκοπίτεων.
such also were the *Eunompidæ*, who enjoy'd a Priesthood at *Athens* by Inheritance, being either descended from King *Eumolpus*, or instituted in Memory of him. The *Ceryces*, as *Athenaeus* the Comedian in *Athenæus* 6 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*, infomuch that *Athens* 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 belon'd to the *Kpikes* in other Places, *Diodorus Siculius* 6 resembles them to the *Egyptian Paphosphori*, 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.

*Neaúkôs* call'd by *Nicander Zaxèus*, so nam'd from ἀναφέρει, 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* 8 would have it, but herein he contradicts *Eufræides* 1, who brings in Ion, the *Neaúkôs*, or Ἀδιτῖνος of *Apollo*, telling *Mercury*, that he swept the Temple with a Beafom of Lawrel. There were also *Neaúkôlææ*, whose Charge it was to take Care of the holy Utensils, and fee that nothing was wanting, and to repair what went to Decay, faith *Aristotle* 2. Sometimes the *Parásiti* are said 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* 1 calls *Περικόλοσ*, which is a general Name for any *Servant*, and therefore to refrain it he adds ἄγιος, calling him παράσιτος ἄγιος. 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 belon'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* 5, where *Carus* thus speaks to the Priest:

**Oνικοῦ τα νεμιζομενα δε των λαμβεθειν;**

*Why don't you take the Part allotted you by Law?* Where the *Scholia* observes, there was a Law, *τα ιπελειπόμενα της Συντας τος ἱερα λαμβεθειν*.

That the Remains of Sacrifices should belong to the Priests, and that these were ἴηματα και κόλα, the Skins and Feet. Which he has repeated in another Place 8. Thus likewise *Apollo* and *Homer* 9 promises the Cretans, 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
grown rich: Whence Chrysés in Homer offers for the Redemption of his Daughter ἄφετος ἄνωμον, an infinite Price; and Dares, the Priest of Vulcan, is by the fame Poet said to have been a wealthy Man:

Ἡ δὲ τις εἰς Τροιῶν Δάρης, ἄφετος, ἄνωμον,
ἴμεε Ηφαίστος.

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.

DIYMUS, in his Annotations upon Pindar, reports, that one Melisseus, a King of Crete, was the first that offer’d Sacrifice to the Gods, and invented religious Rites and Ceremonies, and that A-malthea and Melisfa, who nurs’d Jupiter, and fed him with Goats-milk and Honey, were his Daughters. Others relate, that Phroneus, some that Merops, was the first who erected Altars and Temples, and offer’d Sacrifices. And others will have the Use of (Δακάλ θυσία) propitiatory Sacrifices to have first begun by Chiron the Centaur. 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 us’d at, and after their Celebration.

As to the Causes and Occasions of them, they seem to have been chiefly four. For Sacrifices were,

1. Εὐκταία, or Χαρίσμα, Vows, or Free-will Offerings; such were those promis’d to the Gods before, and paid after a Victory: As also the First-fruits offer’d by Husband-men 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 call’d θυσία δώρεφεια, because they were Free-gifts; and δώρεφεια, because thereby they fulfill’d some Vow made to the Gods; both which being Effects of Gratitude, I have reduc’d under one Head. It may not be improper here to correct the Misdame of Saubertus, who takes εὐκταία for αὐτοκτικα, petitionary Sacrifices: Whereas the proper Meaning of εὐκταία is according to Hesychius, to κατ’ εὐχιν δοκεῖδομεν, that which is paid to discharge a Vow.

2. Ιδιαρα...
2. Ιδιαςιδιαςις, or διαπλαγικος, propitiatory Offerings, to avert the Anger of some offended Deity. Such were all the Sacrifices us'd in Explications.

3. Αριστιαςις, petitionary Sacrifices, for Success in any Enterprize. So religious were the Heathens, that they would not undertake any thing of Moment, without having first ask'd the Advice, and implo'd the Assistance of the Gods by Sacrifices and Presents.

4. Τα αυτο παρεις, such as were impos'd 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 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:

Ante, Deos homini quod conciliare valeret,  
Era erat, & puri lucida mica salis.  
Nondum pertulere lacrymatos cortice myrrhas  
Aeta per aquaeas hospita natis aquas.  
Thura nec Euphrates, nec miserat India coetum:  
Nec fuerant rubri cognita filia croci.  
Ara dabat sumps horbis contenta Sabinis,  
Et non exiguo laurus adusa fone.  
Siquis erat, factis prati de flore coronis  
Qui posset violas addere, dizes erat.

Some report, that Cecrops introduc'd the Custom of sacrificing Oxen but Pausanias making a Comparison between Cecrops and his contemporary, Lycaon, King of Arcadia, affirms, that whereas the latter of these sacrific'd a Child to Jupiter Lycaus, and polluted the holy Altar with humane Blood; the former never sacrific'd any thing endued with Life, but only the Cakes us'd in his own Country, and there call'd ανθρώπως. Some Ages after the Athenians were commanded by one of Triptolemus's Laws to abstain from living Creatures. And even to Draco's Time the Attic Oblations consist'd 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 always usual for their own Feasts, and the Feasts of the

b CeI. Rhod. lib. XII. cap. 1.  
1 Faustor. lib. I.  
* Eunohius Chronic. pag. 361.  
2 Arcadias.  
3 Porphyri. de Abstinent. ab Animal.  
Gods.
Chap. 4. Of the Religion of Greece. 

Gods, (such they thought the Sacrifices) to consist of the same Materials.

The solemn Sacrifices consisted of these three Things, Σπευδσις, Ὑπνάλαξις, and Ημίσις. This Hesiod seems to intimate in the following Verses:

Καθερίσμοι δ' ἤρθαν ἱερ' ἄθανάλαξις Θεών
Αργός καὶ καταξεύς, ἔτι δ' ἄγηλα μερίς καλίν,
Ἀλλείς δ' ἐπωδότις, τεύεσθι τε ἱδανικά,
Ἡ μίν οὖ τι εὔναξ, καὶ όποιον ἑκεῖ οἶδα.

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 acquit the Gods with Sacrifices.

H. H.

Where it may be observ'd, that tho' the more solemn Sacrifices consisted of all these three Parts, yet it was lawful to use some of them by themselves. Whence Ennius 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 us'd upon fit Times, and weighty Occasions, both because of the Expensiveness, and Trouble of them. The Cafe seems to have been this: The Oblations of the Gods, as hath been before observ'd, were furnish'd 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 pleas'd with several sorts of Sacrifices. Some with humane Victims, others with Beasts of various Kinds, others with Herbs only, and the Fruits of the Earth. All requir'd 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, sacrific'd without Oblations of Drink: It being the Custom of Men to drink without eating, but very seldom to eat a Meal without drinking.

Σπευδσις, and λείας, 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 Iridorus; 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 αἰωνίω, λεια, and λιβατιο, which Words differ not at all from one another. The Matter in the αἰωνίω was generally Wine. Of Wine there were two sorts, the one ἵππωδος, the other οἵαπωδος, the former was so call'd, because it was lawful, the latter, because it was unlawful to make use of it in these Libations.

Of

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Chap. 4.

the Religion of Greece.

fuch they accounted all Wine mix'd with Water; whence uxfxroy, i. e.
pure and unmix* d Wine, is fo often made mention of by ancient WriAnd tho' fometimes mix'd Wine is mention'd at Sacrifices, yet,
ters.
if we may believe Eujlathius, this Mixture was not made of Wine and
"Water, but of different forts of Wine.

Tliny * alio tells us, that it

was

unlawful to make an Oblation of Wine, preis'd from Grapes cut, par'd
round, or polluted with a Fall on the Ground ; or fuch as came out of
a Wine-prefs trodden with bloody and wounded Feet, or from a Vine
unpruned, Wafted, or that had a Man hanged upon it. He fpeaks alfo
r
of a certain Grape call'd Afpendia , whofe Wine it was unlawful to of-

But tho' thefe Libatiorrs generally confifted of
"Wine, vet they were fometimes made of other Ingredients, and call'd
Such as thefe were
JirfpJcXtot 9-wr«ei, kite rov vviQuv, from being fiber.

upon the

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Altars.

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for

which Suidas gives
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this

Reafon, viz, that

He likewife adds, that at
divine Juftice ought always to be vigilant.
Athens fuch Oblations were made to the Nymphs, to Venus Urania, Mnehave been
mofyne, the Morning, the Moon, and the Sun ; and there feems to
fuch
a particular Reafon, why every one of thefe were honoured with
l
For inftance, Eujlathius tells us, that Honey was offered to
Oblations.
the Sun, but Wine was never ufed upon any Altar dedicated to him ;
becaufe he, by whom all Things are encompaffed, and held together,
ought to be temperate. Flutarch" fays, that thefe w<pu*iot bvaruu were
might
often performed to Bacchus for no other Reafon, than that Men
not be always accuftomed to ftrong and unmixed Wines. Vaufanias afAicmonui, i. e. Ceres and
firms, that the £/«*»* never offered Wine to ths

To

at the Altar dedicated to all the Gods.

Troferpina,

nor

Wine, and

after

Pluto inftead

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in
of Wine, Oil was offered, as Virgil witneiTeth ; and Homer brings
Alcinous, that he had made an Oblation to the infernal
UJjvJJes telling
Gods, in which he poured forth firft Wine mixed with Honey, then pure

'BoSdov

To

all

Water: His Words are thefe;

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xou tyGoc

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fharp'n'd Blade,

made,
Then thefe Libations pour'd around the Brim,
To th'Ghofts that fhoot along the Stygian Stream,
Firft Wine with Honey mix'd, then Wine alone,
Next Water, prefently when this §was done
Trench, a Cubit every

With

I

rineft Flower beiprinkl'd all

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around.

H. H,

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Nat. Hift. lib. XIV. cap.
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odvff. y

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lib. XIV. cap. 1 8.
w ^n.VI.v,l/4.

Nat. Hift.

u Defanicate.

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Voce N»jp*A,

* Odyff.XI. v.

ij".

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 οὐρανός, the Supreme, upon whose Altar the Athenians never offer’d Wine, or living Creatures. The νεφάλια ἤμα, sober Sacrifices, are divided into four sorts. 1. τὰ οὐρανόποδα, Libations of Water. 2. τὰ μελίσσωνδα, Libations of Honey. 3. τὰ γαλακτίσσωνδα, Libations of Milk. 4. τὰ ἰασισσωνδα, 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 νεφάλια. And of these, Water was first us’d, 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 consist’d of such Materials as were most easily to be provided.

Lastly, it must be farther 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 τέλεον καὶ ὅλον, whole and perfect. Thus to fill the Cup was term’d ἐπισάιρειν κρατήσα, to crown it; and the Cup so fill’d, ἐπισάιρεις ὅλος, crown’d with Wine, κύρος οὑρανόποδα, it is proper for the Liquor appearing above the Cup in the Form of a Crown, according to Athenæus z. The Poets often express this Custom. Hence the following Verse of Homer,

Κηφιζὶ κρατήσας ἐπισάιρεις στέφει.

And that Allusion of another Poet cited by Athenæus:

Ἀλλὰ Θεὸς μορφὴν ἐπισάς στέφει.

And Vina corona, to crown the Wine, is an Expression us’d by Virgil.

The second Thing to be consider’d in the Sacrifices is the Suffites, in Greek καλ’d θωσ, which Word doth not originally signify the Victim, but τὰ ψευστά, i.e. broken Fruits, Leaves, or Acorns, the only Sacrifices of the Ancients; whence in Suidas τὰ θώς are expounded ἵματα, or Incense. In like manner the Verb θώσ is never used by Homer to signify the offering of the Victim, (for in this Sense he has made use of ἐπὶσάα and δισάα) but only of these ψευστά, says Athenæus z; which Signification was afterwards chang’d, and almost appropriated to Animals b. If Aldrovandus e may be credited, there were no Sacrifices in the primitive Times, in quibus arbores, earumque partes, partem haud exiguam sibi non vendicabant; whereof Trees, or some Parts of them, were not made a considerable Part of the Oblation. These were chiefly odorous Trees, some Parts whereof πολλοὶ καὶ νῦν ἔστι θῶσ, many do even in this Age offer, faith Porphyry d. But the most primitive Offerings were only κλαδία, green Herbs, as we are informed by the same Author. In latter Ages, they commonly made use of Frankincense, or some Per-

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\( ^{v} \) De Abstinent. lib. II. \(^{z} \) Lib. I. cap. 11. Item. lib. XV. cap. 5. \(^{a} \) Deipn. lib. XIV.

\( ^{y} \) Porph. lib. II. de abstinent. \(^{e} \) Deorthol. lib. I. \(^{d} \) Libro citato.
fume. 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; and the Grecian Fables tell us, that Frankincense was first us'd, after the Change of a devout Youth call'd Libanus into that Tree, which has taken its Name from him. It may be farther observ'd, that some forts of Trees were offer'd with Libations of Wine, others only with κρατεία ιρί, which are thence call'd κρατεία ξύλα. These, according to Suidas's Account, were χῖν μετ' εὐφραίνω, μετ' τύφευ, μετ' μύθωσιν, all beside the Vine, Fig, and Myrrh, which being offer'd with Wine only, were term'd, οἰδοκρατεία. Hither also may be refer'd the έκαροτεία, ἕλαι, or mole falsa, which were Cakes of Salt and Barley, as πίθευς τοίς βοῦμασ πρὸ τι εσφραίνω, which they pour'd down upon the Altar, before the Victim was sacrific'd. At first the barley was offer'd whole and unbroken, till the Invention of Mills and Grinding, whence they were call'd ἔλαι q. φλω, faith Eustathius. To offer these was term'd ἀλαστεία, and of this Custom there is frequent mention in Homer. Of this kind also were the άποτανα, being round, broad, and thin Cakes; and another sort, call'd πίθων, of which there were several kinds, and those three reckon'd by Phoroni-nus, which he calls Οἶνος, ὑδετατος, and ἀρμοφόρος. Another sort of Cakes was call'd Σελανι 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 Βεσ, and usually offer'd to Apollo, Diana, Hecate, and the Moon. In Sacrifices to the Moon they us'd after fix of the Σελανι to offer one of these, which for that Reason was term'd Βεσ έδεμφά. The same was sometimes offered after a Sacrifice of six Animals, faith Suidas; and hence Βεσ έδεμφά, as being a Lump without Life, is proverbially us'd for a stupid and senseless Person. There were also other Offerings of this sort, peculiar to certain Gods, as the Οβελισθον to Bacchus, the Μενωθθατειν to Trophonius, with others, which for Brevity's sake I omit. It may here be observ'd that no Oblation was thought acceptable to the Gods without a Mixture of Salt. Nulta (sacra) contencionem sine metà falsa. No Sacrifice is made without Meal mix'd with Salt, faith Pliny. There is continual mention hereof in the Poets. Thus in Virgil:

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\text{Miki sacra parari}
\]

\[
\text{Et fruges falsa}
\]

And in Ovid describing the primitive Oblations:

\[
\text{Ate, Deos homini quod consiliare valebat,}
\text{Far erat, & puri lucida moea falli.}
\]

This Custom was certainly very ancient and universal. To forbear the Mention of other Teftimonials, we find this Precept given to Moses: 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 Friendship and Hospitality. It being also constantly us’d in all the Vi'uals of Men, was thought necessary to the Entertainments and Sacrifices of the Gods, as was before observ’d. 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 fort of Corn, which the Greeks us’d after their primitive Diet of Acorns; whence xipha is by some deriv’d from ποεσις, to discern Men being first by that sort of Food distinguished from other Animals, with whom they had before liv’d upon Acorns. On the same Account the Athenians offer’d only such Barley as grew in the Field Ρharium, in Memory of its having first been sown there. And instead of the Greek ξιφα, the Romans us’d another sort call’d Zak, which was the sort of Corn first us’d by them. This Practice remain’d in the Time of Dionysius the Halicarnassian.

The third, and chief Part of the Sacrifice, was皮革 the Victim; concerning which it may be observ’d in the first Place, that it was requir’d to be whole, perfect, and found in all its Members, without Spot or Blemish; otherwise it was unacceptable to the Gods, who must be serv’d with the very best of all the Flocks and Herds; to which end Solon in his Laws commanded the Athenians to offer Εξερατε ησεια, chosen and select Sacrifices; and it was an ancient Custom to cull out of the Flocks the bestliest of all the Cattle, and put certain Marks upon them, whereby they might be distinguished from the rest. Virgil 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,
Continuque-notas, & nomina gentis inurit:
Et quos aut pecori malint submittere habendo,
Aut aris forzaræ facros, aut seindere terram.

As soon as e’er brought forth, great Care’s injoynd
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.

The same is affirm’d by Apollonius Rhodius in the second Book of his Argonautics.

Notwithstanding all this Care in the Choice of Victims, yet it was thought unlawful to offer them, till the Priest had by divers Experiments made trial of them, of which I shall speak hereafter. The Sacrifice, if it was approv’d by the Priest, was call’d Τελειοι Συνια, whence comes the frequent Mention of ταοςκ εις, βοσ τελειοι. If not, ano-

\[k Enniatius loco citato. Conf. Archxologia hujus lib. VI. ubi de convivii materia agitur. 1 Pausanias Atticæ pag. 71. Edit. Ham. \quad m Lib. II. pag. 97. Edit. Lifs. \quad n Georg. III. v. 157. \quad o V. 355. \quad p Conf. Homerii lib. II. \quad ibique vetus Scholæs.\]
To the Trial, till one every way perfect was found. The Spartans, whose Custom was to serve the Gods, with as little Expense as was possible, did very often θυσία, sacrifice maim'd and defective Animals; out of an Opinion, that so long as their Minds were pure and well pleasing to the Gods, their external Worship, 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 Person 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 Tommy, faith Athenæus, to Neptune; and so the rest according to every Man's Employment. They differed also according to the Divinity of the Gods, for to the infernal and evil Gods they offer'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 these, Sacrifices were often choisen; for instance, to Hecate they sacrificed 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 offered. Mars was thought to be pleased with such Creatures as were furious and warlike, as the Bull. The Sow was sacrifice'd 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 Reason 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 σῦς, term'd in Latin also, Sus, is thought to have been so call'd by changing $ into $ from Sus to kill or sacrifice. The same Animal is also allowed by Porphyry to have been offered in Sacrifice before any other, tho' upon a different Account; for he derives it from a Command of Apollo, who, to excuse Cymnest's killing a Sow, ordered that in times to come that Animal should be offer'd in Sacrifice. Next to the Sow, the Goat came to be sacrificed, which happened by reason of its browsing upon the Vines, and thence becoming an Enemy to Bacchus. Thus we find in Ovid:

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Et prima putatur

Hojia Sus moriisse necim, quia semina pando
Emerat refo, semque intercepit avi.

Vae caper mora Bacchi maëtantis ad aras
Ducitur utoris: hoc quis sua culpa divulgat.

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The Animals most commonly sacrificed, were, beside the two forementioned, the Bull, Ox, Cow, Sheep, Lamb, &c. and amongst the Birds, the Cock, Hen, &c. Some were more acceptable at one Age than another. For Example, an Heifer a Year old, which had never

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been
been put to the Yoke, was most grateful to the Gods. Such an one is promised to Minerva by Diomedes in Homer:

Σαιοί ἔγώ ὃν μηδέν βύν ὑμιν τιφεμέντων,  
Αμφίλος, ἣν ἐπεὶ ἔτο κύρον ἡμεῖς ἐσμέν.

Another is elsewhere promised by Neftor. The same may also be observed in other Poets. And the Jewi were commanded to sacrifice an Heifer, without Spot, wherein is no Blemisb, and upon which never came Yoke, such as had been employ’d in the Service of Men, being unworthy to be made Victims to God.

Athenaeus tells us out of Agatharchides, that the Boetians were wont to sacrifice certain Eels of an unusual Bigness, taken in Copais, a Lake of that Country, and about these they performed all the Ceremonies usual at other Sacrifices. It will be difficult to guess the Reason of this Custom, for my Author tells us, that when a Stranger, once happened to be present at these Sacrifices, and enquired what might be the Cause of them, the Boetians made him no other Answer, than that they were obliged to observe the Customs of their Ancestors, but thought themselves not bound to give Foreigners any Reason for them. The only Animal almost unlawful to be sacrificed, was the ploughing and labouring Ox, and from him the Athenians abstained, because he assisted them in tilling the Ground, and was, as it were, Man’s Fellow-labourer, faith Athenaeus. 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: Athenaeus in particular, witnesses as much of the Phrygians; and Pliny in his Natural History mentions a Person banished Rome on that Account. But in latter Times, as Plutarch tells us, they were used at Feasts, and then ’twas no Wonder if they were also sacrificed to the Gods, and that they were so Lucian assures us. Nay, to eat and sacrifice Oxen, came at length to be so common, that boeotiiw was used as a general Term in the Place of Σῶν, maclare. Thus in Aristophanes:

Καὶ νῦν ὁ δεσπότης μὲν ἐνδον βεβυτεὶ  
Υἱ, καὶ τρέγοι, καὶ χειλῶν ἐσφανωμεῖΩ.

The Person who first adventur’d to kill a labouring Ox, was Cercops, according to Ensebius, as was observed in the beginning of this Chapter. Aratus charges it upon the Men of the brazen Age:

πρώτος γάρ βοῦν εἰκόναν ἐρωτήσαν.

But Theon, in his Commentary upon that Passage, affirms the killing of

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u Hid. v. 292.  w Odys. v. 282.  x Num. XIX. 2.  y Deipn. lib. VII.  
Z Athenaeus loco citato.  a Var. Hil. lib. V. cap. 14.  b De Re Russic. lib. II.  
c De Animal. lib. XII. cap. 14.  d Lib. VIII. cap. 45.  e De Efu Animal. lib. II.  
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 farther 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 witnessed the same of the Gauls; Lucan in particular of that Part of Gallia, where Massilia 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 civilized Nations, as in those which were barbarous. Among the primitive Grecians, it was accounted an Act of so uncommon Cruelty and Impiety, that Lycurgus, King of Arcadia, was feign'd by the Poets to have been turn'd into a Wolf, because he offer'd an humane Sacrifice to Jupiter'. In latter Ages it was undoubtedly more common and familiar: Aristomenes the Messenian sacrific'd three hundred Men, among whom was Thesprotus one of the Kings of Sparta, to Jupiter of Ithome. The mistakes, in order to procure the Assistance of the Gods against the Persians, sacrific'd some Captives of that Nation, as we find it related in Plutarch. Bacchus had an Altar in Arcadia, upon which young Damsels were beaten to Death with Bundles of Rods; something like to which was practis'd by the Lacedemonians, who scourg'd the Children (sometimes to Death) in Honour of Diana Orthia. To the Muses, 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 Heroe butcher'd twelve Trojan Captives at the Funeral of Patroclus. Aeneas, whom Virgil celebrates for his Piety, is an Example of the same Practice:  

\[\text{Sublime creatus} \\
\text{Quatuor hic juvenes, totidem quos educat Ujens,} \]
\[\text{Viventes rapit, inferias quos immolet umbis,} \]
\[\text{Captivoque rogis persfundat fangein flammas.} \]

Whoever desires to see more Instances of humane Sacrifices, may consult Clemens of Alexandria m, Laelianus 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 Person, 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
Of the Religion of Greece.

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 accustom'd Sacrifices, they had Liberty to offer what the Place, or Time would afford. Hence the Cy-zicenians, being closely besiegd, and unable to procure a black Ox, which they were oblig'd to offer upon a certain anniversary 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 desired any great Favour of the Gods, offer'd great Numbers of Animals at once: Whence there is frequent mention of Hecatombs, which consist'd of an hundred living Creatures, and of Chiliombs, in which were sacrific'd a thousand. An Hecatomb, faith Eujiathius a, properly signifies a Sacrifice of an hundred Oxen, and such a one was offer'd by Clisbenes in Herodotus; but it is generally taken for such Sacrifices, as consist'd 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 είκοσι βασανος, an hundred Oxen. Others derive it (faith my Author) from είκοσι δεκα, νεον πέδος, i.e. an hundred Feet, 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 Hecatomb amounts to no more than a Sacrifice consist'd 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 Hecatomb 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 some derive the Proverb, βοῦς τριποτίς, of which before. Another Sacrifice in which were offer'd only three Animals, was call'd Τριτίς, or Τριτίων. This consist'd, faith d Eujiathius, of two Sheep, and an Ox, according to Epicharmus; 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 Arisophanes. Sometimes the Sacrifice consist'd of twelve Animals, and then, faith my e Author, it was call'd δεκατίς θυσία, 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 us'd 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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* In voce Βοῦς.  
* a Iliad. ii. p. 36. Edit. Bas.  
* b In Maximo & Balbina.  
* In voce Βοῦς.  
* e Ibidem.  
* f Lib. ii. eleg. i.
Of the Religion of Greece.  

Discendite ab aris,
Quæs tuli hebetamina gaudia nocte Venus. 

You, who to Venus paid Devoir left Night,
Pleasing with lustful Heats your Appetite,
From the chaste Altars of the Gods absent. 

J. A.

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: Αγίστω, και εύω κακομα, και
ἀγνω ἀπ' ἀλλος ἀν ἀκαθαρσίων, καὶ ἀνεύ ἀνάδος συνταξιας καὶ τα Θεϊκεναι και Ἰεσουχαι θανατωρ τω Διονυσιω κατα τα πάτρια, καὶ στεκται καθισσαι χειρω.

I am pure, undefiled, and free from all sorts of Pollution, and particularly that, which is contrived by lying with a Man; and do celebrate 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 Thaes, 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 least every Person who came to the solemn Sacrifices, was purified by Water. To which end, at the Entrance of the Temples there was commonly placed 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 entered into the Temple: Thus we find in Euripides:

Διδὼς τὰ σαλια τῷ Παιαταύ κατίκως ἀκάκοις

Also in Aristophanes:

Φία τὸ τὰ δᾶνη, τὸν ἱμέλατον λαβών.

Where the Scholiast observes, that this Torch was used, because of the quality of Fire, which is thought to purify all things. Instead of the Torches, they sometimes used a Branch of Laurel, as we find in Pliny.

Thus sozomen, where he speaks of Valentinian following Jupiter into a Pagan Temple, relates, that when they were about to enter, a Priest salias tinaς διαεύκος κατικως, τομων Ελληνικος πορείας, holding certain

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green Boughs dropping Water, besprinkled them after the Grecian manner. Instead of Lawrel, Olive was sometimes us'd. Thus we find in Virgil 

Idem ter socios pura circumstulit unda, 
Spargens rore levi & ramo felcis oliva.

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 ἐνέργεια, around. Thus περιπλανέω, περιπλανόμενα, περιπλανόμεναι, ἐπεριπλανόμεναι, ἐπεριπλανόμεναι, &c. The Vessel which contain'd the Water of Purification, was term'd περιπλανώρημα. 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:

--- dum montibus umbra
Lustrabunt convexa.

Spondanus 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, ἀνίψεσαι ἤχεσιν, and ἀνίψεσαι προσ, in Latin, illius manus, et illius pedibus, which are usually applied to Men, who undertake any thing without due Care and Preparation. Porphyry tells us, there was a Programmatikus fix'd up, that no Man should go beyond the Περιπλανώρημα, till he had wash'd his Hands; and so great a Crime was it accounted to omit this Ceremony, that Timarchides hath related a Story of one Afterius, who was struck dead with Thunder, because he had approach'd the Altar of Jupiter with unwash'd Hands. Nor was this Custom only used at solemn Sacrifices, but also at the smallest Parts of their Worship. Hector tells us, he was afraid to make so much as a Libation to Jupiter before he had wash'd,

Χρησις ἀνίψεσαι Δί τε λάθειν αὐτικά ὁν
Ἀρεμαν. 

I dread with unwash'd Hands to bring
My incens'd Wine to Jove an Offering.

J. A.

And Telemachus is said in Homer's Odysseis to have wash'd his Hands before he adventured to pray to the Gods. This they did, out of a Conceit, that thereby they were purified from their Sins; and withal signifying, that nothing impure ought to approach the Deities. On the same Account they sometimes wash'd their Cloaths, as Homer relates of Penelope before she offer'd Prayers to the Gods. The Water used in Purification was required to be clear, and without Mud, and all other Impurities. It was commonly fetch'd from Fountains and Rivers. The Water of Lakes, or standing Ponds was unfit for this Pur-

--- Αἰνίδι, lib. VI. ver. 229.  
--- Αἰνίδι, lib. I. ver. 611.  
--- De Vidim.  
--- Librode Coroneis. 
--- pole, 
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pose. So was also the purest Stream, if it had been a considerable time separated from its Source. Hence recens aqua, fresh Water, is apply’d to this Use in Virgil;  

The same Custom prevailed in other Countries. The Jewish Eneids made use of καθαρισμὸν τῶν πρεσβευσίων ὑπάτων, the purer sort of Waters for cleansing, as we are inform’d by Porphyry. 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. The Prophet Ezechiel 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. But if the Sea-waters could be procured, they were prefer’d before all others, because, by reason of their Saltiness, θυσίας ὑπάτων, the Marine Waters are naturally Cathartick, as we are inform’d by the Scholiasts upon Homer. Hence Aristotle reports concerning some of the Jews, who liv’d near the Sea, that every Day before Mattins they use’d ἀποκάθαρσιν τῶν χώρας, to wash their Hands in the Sea. The Argonauts in Apollonius are said to find Circe washing her Head in the Sea.  

And that saying of Euripides;

Οὐλομον πλύσει πάντα τ’ ἐνθράπων κακι.  
All human Iils are wash’d away by the Sea;  

is apply’d to superstitious Men, Οἱ θεὸς τοῖς ἐξερεύνηται, who purify’d themselves in the Sea, according to Stobæus. When the Sea-water could not easily be procur’d, they sometimes mixt the Water with Salt, and to that they frequently added Brimstone, which also was thought to be endued with a purifying Quality, whence ἀπεδέω signifies to purify. In Theophrastus an House is thus purify’d,  

καθαρὸς ἔστω ὑπόσωστε δῶρα θεῖο.  
Πρέπεται ἐπιτιμήσας μεταμεινα’ναι, ὡς ἐνυποίησιν,  
Θαλλίῳ ἐπιφάνειον ἐσυμφέρων ἀδύνατο ὑπορ.  
The same Custom is also mentioned by Juvenal.  

Cuperent lastrari, sique darentur  
Sulphura cum tacid, & si foret humida laurus.
Torque fornem flamma, ter aqua, ter sulphure lufrat.

There are two ways of purifying mentioned 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. The second, call'd ἀνανυμνονομος, from σκυλαζ, a Whelp, which was drawn about the purify'd Person. This Method was us'd by almost the whole Greek Nation, as we are inform'd by Plutarch. Grangæus in his Commentary on the fore-mentioned Passage of Juvenal, mentions another way of purifying by fanning in the Air.

Whoever had committed any notorious Crime, as Murder, Inceft, or Adultery, was forbidden to be present at the holy Rites, till he had been duly purified. Pausanias 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 lost the Ufc 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 Hector in the Place before cited, adds,

It is 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 called ἀναμεμφατος, ὅπως, &c. the rest βιολος, ἀληθας, ἀκαδιας, ἐναγιας, ἀτυχιας, μακρως, παρακρας, ἀναλωσις, ἐξεργυνος, &c. Such were Servants at some Places, Captives, unmarried Women, and at Athens all Baitards, 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 Διανυμνομος, or Ἰπνυμνομος to enter into the Temple of the Eumenides, faith Hesychius, 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,
such as had been thought dead in Battel, and afterwards unexpectedly escaped from their Enemies, and returned Home, were not permitted to enter at the Door of their own House, but were received at a Passage open'd in the Roof. It would be endless 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 Καρε, or sometimes the Priest with a loud Voice commanded them all to be gone, as in Callimachus a,

\[\text{ιχάς, ιχάς ὁ σις ἀλιτράς.}\]

Which saying Virgil b hath thus imitated,

\[\text{procul, ὅ procul esse, profani; Conclamat Vates, totoque absitite luco.}\]

Distance, away, cries out the Priest aloud,
Ye profane Mischreants, 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 mysterious Parts of Philosophy;

\[\Phiσυχομαι οἷς Σώματέν ἔγις, Φάσας ὑπερθευς βασιλεύς Πάσιν ἐμῶς.\]

I'll sacred Oracles to them proclaim,
Whom Vertue doth with quickning 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 βασιλεύς were not permitted to pass. This Cord is call'd in Greek Ξηρανία, whence Men excluded from the holy Rites, are call'd by Demosthenes c Απεθανωμένοι, separated by a Cord.

The Ornaments used in the time of Sacrifice were such as follow; the Priests were richly attired, 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 Ἀσχύλους for the Tragedians, as we learn from Athenaeus 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 insinest on in the Poets. Thus;

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a Hymn. in Aeschin.  
ob Αν. VI. v. 378.  
c Ora. in Aristot.  
d Athen. lib. I. cap. 15.
Of the Religion of Greece.

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Pura cum veste Sacerdos.

And again;

Casti placent superis, pura cum vesto venito.

Various Habits also were us'd, according to the Diversity of the Gods, in whose Honour the Solemnities were celebrated. They who sacrific'd to the celestial Gods were cleathed with Purple; to the infernal Gods they sacrific'd in Black, to Ceres in white Garments. They had also Crowns upon their Heads, which were generally compos'd 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, 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. But of this there will be Occasion to speak more fully, when the Grecian Entertainments come to be describ'd.

Besides 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. Infula 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 introduc'd into Italy by Eneas, who cover'd his Head and Face, lest any ill-boding Omen appearing to him should disturb the religious Rites, as we are informed by Virgil. Nevertheless, some of the Roman Sacrifices were offer'd after the Grecian Fashion, ἀκαμνηκολού ιφακι, with their Heads uncover'd, as particularly those of Saturn mentioned by Plutarch, the Rites whereof were first brought from Greece, according to Macrobius. The same is affirm'd by Dionysius the Halicarnassian 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 sacrific'd, is call'd by Lycophron, γεφριας βας, because ἐκφιλαν ης ἄντων ἓναν τοις ἑφόδοις, they adorn'd with Garlands, and boast'd with Flowers them who were to be sacrific'd; as the Scholiast there observes. Upon solemn Occasions, as the Reception, and Petition of any Signal Benefit, they overlay'd the Victims Horns with Gold. Thus Diomedes in Homer promiseth Minerva,
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This Cow, whose Horns o’re-tipt with Gold look bright,
You shall have offer’d, Pallas, as your Right.

Alluding to this Custom, Porphryy calls the Oxen design’d for Sacrifice ἡμώνοις. Pliny\(^k\) hath observ’d, that the larger Sacrifices only, such as Oxen, were thus adorned; but the contrary appears out of a Decree of the Roman Senate, cited by Macrobius\(^l\), in which the Decem-viri 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 numbred amongst the ἀκαθαρσία, 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 Versibus; 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 Temper of the Gods. To the celestial Gods they sacrificed ἅγια τὰ ὑπὸ ἀνθρώπων ἐναρκτήσιον τὰ ἑλείς, 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 offered their Devotions ἄγια ἐνδοτάξια, about Sun-set,\(^m\) and very often at Midnight; at which Time the magical Rites, whereof Hecate was Presidant, were celebrated.

All things being prepared, the Mola falla, with the Knife, or other Instrument to kill the Victims, and the Crowns were brought in a Basket called καρνί, whence the Athenian Virgins, whose Office it was to carry this Basket at the Panathenaea, and some other Solemnities, were called καρνόφων.

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,

**Stratius and Echephor dragg’d by the Horns**

An Ox.

Sometimes, as Juvenal\(^n\) Witnesseth, the Victims were led by a Rope; but then it was a long one, and not so close, or strait, left the Victim should seem to be brought by Force to the Altar: Thus that Poet’s Words intimate:

**Seu procul extensam petulans quatis hosia funem**

**Turpeo servata jōvi, frontenique cornescat.**

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\(^{1}\) II. x’. \(^{k}\) Lib. XXXIII. cap. 5. \(^{l}\) Saturm. lib. I. \(^{m}\) Apollonii Scholiaetus in lib. I. Argon. \(^{n}\) Sat. XII.
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And left the Victim should seem to be sacrificed unwillingly, and by Contrain, the Cords were commonly loosed. Thus we find done in Virgil a;

\[ Tres Ereici vitulos, & Tempestatibus agraph, \]
\[ Cadre deinde jubet, solvique ex ordine funes. \]

In one of Aristophanes's Epigrams an old Woman leads a Bull to the Altar by his Ear, to shew his Compliance;

\[ Τέτοιον γαμοὺς φέβουσα μόνη μόνον ὥστ' ὑλείαν \]
\[ Τάου' ἐπὶ σωμάν, ἓ δ', ὡς ματίς παίει, ἔπειναι. \]

Sometimes there were certain Persons appointed to fetch the Sacrifice with musical Instruments, and other Solemnities; but this was seldom practis'd, 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 besprinkled also those who were present, taking a Torch from the Altar, or a Branch of Laurel. This Water was called Χεληστήρ, being the same they wash'd their Hands with at Purification. On both which Accounts the Poets use ἀρτεμισεως, instead of θεος θεον, to offer Sacrifice. The Veilts also they purified with Onyons, Water, Brimstone, Eggs, and the like.

This done, the Crier proclaim'd with a loud Voice, Τῇ τῷδε Who is here? To which the People reply'd, Πολλαὶ καγώδαι, Many and good. After this they prayed, the Priest having first exhorted them to join with him, saying, Εἰσάχωμεν, Let us pray. An Example of this we find in Aristophanes c:

\[ Τῷ, ΑΛΛ' ἐκχωρομεν. \]
\[ Τῇ τῷδε ποτ' ἔστι ΘΕ. Πολλαὶ καγώδαι. \]

Their Requests were generally, that the Gods would vouchsafe to accept their Oblations, and send them Health and Happines, they added at their νεκταρία 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 thee, or the like Words, Ἐφημερίτες σήμε, σήμε τὰς ἑτοὺς λαῳ. The same Custom was observed by the Romans in their Sacrifices, where they proclaim'd, Favete Linguis, which Words answer to the Greek σφαίρας, 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 profanec.

\[ a\] Aenid. lib. V. ver. 772. \[ b\] Aristoph. ejusque Schol. in Pace. \[ c\] pag. 662. Edit. Amstelod. \[ d\] Loco citato. \[ e\] Deipn. lib. XIV.
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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, Vetches before Goats; which, if they refus'd to eat, they were judg'd unfound. They sometimes besprinkled it with cold Water, which if it endur'd without shrinking, it was thought to be some way indifpos'd; thus * Plutarch. This being done, they made Trial whether the Victim was willing to be Sacrifice'd to the Gods, by drawing a Knife from its Forehead to the Tail, as Servius hath observed 8, at which if the Victim struggled, it was reject'd, 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 ἐπιθυμεῖ among the Greeks, and amnere 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 called ἀριστοκράτεις, according to the Scholiast upon Apollonius Rhodius h.

After this, they pray'd again; which being done, the Priest took a Cup of Wine, and having tafted it himself, cauf'd the Company to do the like, and then poured forth the Remainder between the Horns of the Victim, as we learn from Ovid 1:


dum vota sacerdos
Concipit, & fundit purum inter cornua vinum.

While th' 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 Furius Evenuis, wherein the Wine thus bespeak's the Goat:

Κάσι τις φάγεις ἐπὶ βίθον, ἰφός ἐπὶ καρπαφερίων
Οστοι ἐπιτειναὶ σεί, τρέαγε, ῥιπηρόβο.

Tho', leach'rous Goat, you on my Cyons browse,
And tear the swelling Clusters off my Boughs,
Luxuriant Sprouts will shoot out fresh Supplies,
To pour betwixt your Horns at your own Sacrifice. H. H.

After this, Frankincense, or other Incense was streu'd upon the Altar, and, as some fay, upon the Forehead of the Victim, being taken out of the Cenfor, call'd in Greek Θυματικήματος, with three Fingers, as Ovid k hath inform'd us,

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f Libro de Defect. Orac.  g In Æneid. XII. v. 173.
8 In Æneid. XII. v. 173.  h Argen. lib. V. 425.
i Metam. lib. VIII. v. 593.  k Fast. lib. II.
Thrice Frankincense beneath the Threshold laid,
Which thither with three Fingers she convey'd.

Whence it is, that the Pythia in Porphyry faith, that the whole Hecatombs of the Thessalians, were not more acceptable to the Gods, than the Ψευδα, which a certain Hermionian offer'd with his three Fingers. Then they pour'd forth part of the Οὐλαι 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 Οὐλαι upon the Altar; all these they called Προθύματα, as being offer'd before the Victim.

Then the Priest, or the Κέφεξ, or sometimes the most honourable Person 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 αὖ ἐκβιον, or in one Word ἐκβιόν: But if the Sacrifice was made to the Heroes or infernal Gods, it was killed with its Throat towards the Ground, faith Euphisthius. 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 reflēfs as tho' it expir'd with Pain and Difficulty, did not bleed freely, and was a long time a dying, it was thought unacceptable to the Gods; all these being unlucky Omens, as their contraries were Tokens of Divine Favour, and good Will. The Κέφεξ did then Help to slay 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 observe, and make Predictions from them, (it being unlawful to touch them with his Hands). The Blood was reserv'd in a Vessell called Σφαγιον, Αμπιόν, or according to Lycophron, Ποιμανδρία, 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 Sea-water; but if they were by the Sea-side, they slew not the Victim over the Σφαγιον, but over the Water, into which they sometimes threw the Victim, whereof this Instance occurs in Apollonius Rhodius.

H ε', ἀπα δ' Σφαγιάσιόν ἢ Ωλὰτα λαμβανόμενον,
Hix kathà πρώμην.

Then praying to the blow-ey'd Deity,
O're the curl'd Surface stabb'd the Sacrifice,
And cast it over Deck.

In the Sacrifices of the infernal Gods, the Beast was either slain over a Ditch, or the Blood pour'd out of the Σφαγιον into it. This done,
they poured Wine, together with Frankincense, into the Fire, to encrease the Flame; then they laid the Sacrifice upon the Altar, which in the primitive Times, was burn’d whole to the Gods, and thence called Ολοκαυτων, or ὀλοκαυτωρα. 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 referv’d for themselves. The Parts belonging to the Gods were the Μυρι, these they cover’d with Fat, called in Greek Κυλων, to the end, they might confume all together in a Flame; for except all was burn’d, they thought they did not καλλιεργειν, or ἱτιαρεῖν, i. e. that their Sacrifice was not excepted by the Gods. Upon the Μυρι, were cast small pieces of Flesh, cut from every part of the Beast, as the Απεξεδω First-fruits, of the whole; the doing this they call’d ἐμποστασίαν, either because they first cut the Shoulder, which is in Greek called Ωμος or because they did Ωμα τίθειν, put these raw pieces of Flesh upon the other Parts. Thus we find done in Homer:

καὶ ὕψιστας, καὶ Εὐρυς,
Μυρις τ’ ἐξεστορον, κατὰ τὸ κυλών ἐκκυλων,
Διαμίχη πνεύμωντες, ἐπ’ αὐτῶν ὁ ἐμποστάσιος.

The Μυρι, Θυσίας, were appropriated to the Gods, because of the Honour due to these Parts, since to λαυταί τες ὁμοίως τις βασιλικὸς τα καλὲ γίνον, because of their Service to Animals in walking and generating. And hereby they commenced, in the mystical Sense of this Rite, both themselves and all their Actions and Enterprizes to the Divine Protection. Thus Ennius; but Casaubon tells us, they sometimes offer’d the Entrails, herein contradicting Ennius, who informs us that these were divided among the Persons present at the Sacrifice; and Homer in the Descriptions of his Sacrifices usually tells us, that they feasted upon them, οὐκέτι ἐκάτερον. By the Word οὐκέτι they properly signify the Bowels, are to be understood, faith my Author, the Spleen, Liver, and Heart; and that it is sometimes taken for the Heart, will appear by the Signification of its Compounds: For by οὐκέτι οὐκ ἐκάτερον, is meant a πυθηλαμίνος Μαν: As on the contrary εἰπεν οὐκ ἐκάτερον, denotes a Man of Courage, faith the Scholiast upon Sophocles. Yet in some Places the Entrails were burn’d upon the Altar. Thus Αeneas does in Virgil:

Tum Stygio Regi nocturnas incinére aras,
Et solida imponti taurorum viscera flammas.

And another Person in Ovid’s Metamorphoses:

Viscera jam tauri flammas adelenda deduct.

But Dionysius the Halicarnassian comparing the Grecian and Roman Rites of Sacrifice, affirms, that only the άπεξεδω of the Entrails, as hath been

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c Iliad. ε. ver. 459.  d Ennius in Iliad. ε.  e Tzetzes in Hesiodi Oper. &
Dier. lib. 335.  f II. ε.  g In Theophrast.  h In Il. ε.  i In Ajace.

k Αeneid, lib. VI. ver. 252.
observed concerning the other Members, were sacrific'd. "Having
\textquote["wafhd their Hands (faith he) and purify'd the Victims with clear Wa-
ter, and bestrewed their Heads with the Fruits of Ceres, they pray to
the Gods, and then command the Officers to kill the Victims: 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 several Members; and cut off the First-fruits (\textit{αιναικεία}) from
every Entrail, and other Members, which being sprinkled with Bar-
ley-meal, are presented upon Caniffers to the Perfons who offer the
Sacrifice, by whom they are laid upon the Altar to be burnt, and
whilst they are consuming in the Fire, Wine is poured upon them.
All which is performed according to the \textit{Grecian} Rites of Sacrifice,
as will easily appear from the Poems of Homer \footnote{Hom.}\footnote{Hom.}. He then proceeds
to confirm this Description of the Sacrifices by several 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 Priest, and the Person who gave
the Victim, jointly made their Prayers to the God, with their Hands
upon the Altar, which was the usual Posture in praying, as will be
shewn 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 \textit{Plutarch} \footnote{Plutarch.}, of Ismenias,
who playing upon a Pipe at a Sacrifice, when no lucky Omens ap-
pear'd, the Man by whom he was hired, snatch'd the Pipe, and play'd
very ridiculously himself; and when all the Company found Fault with
him, he said, \textit{To play satisfactorily is the Gift of Heaven}. Ismenias with a
Smile reply'd, \textit{Whilst I play'd, the Gods were so ravished with the Musick,
that they were careless of the Sacrifice, but to rid of thy Noise they presently
accepted it}. This Custom was most in Use at the Sacrifices of the Aerial
Deities, who were thought to delight in musical Instruments, and har-
monious Songs.

It was also customary on some Occasions to dance round the Altars,
whilst they sung the sacred Hymns, which consisted of three \textit{Stanzas},
or \textit{Parts}; the first of which, called \textit{Strophe}, was sung in turning from
East to West; the other, named \textit{Antistroph}, in returning from West to
East; then they stood before the Altar, and sung the \textit{Epode}, which was
the last part of the Song. These Hymns were generally compos'd in
Honour of the Gods, contained 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 \textit{Παῖδες}, but there was
also a particular Name belonging to the Hymns of almost every God,
faith \textit{Pallas}. For instance, the Hymn of \textit{Venus}, was called \textit{φωτοί}, that of
\textit{Apollo} was peculiarly named \textit{Παῖδας}, and both of them were still'd
\textit{Παῖδας}; the Hymns of \textit{Bacchus} were called \textit{Διήθεμειδες}, &c. Of all mu-
sical Instruments, the Flute seems to have been most used at Sacrifices,
whence comes the Proverb Αὐλοτέρῳ ἐπὶ τῷ, applied to those that live upon other Mens Charges, because Αὐλοτέρῳ Flute-players, us'd to attend on Sacrifices, and to partake of them, and so liv'd on Free-cost, as Suidas informs us. At some of the Jewish Sacrifices, the Priests founded Trumpets, whilst the Victims were burn'd upon the Altar. And most of the Heathen Nations were possest'd with a Belief, that the Gods were affected with the Charms of Mufick in the same manner as Men. On which Account they are ridicul'd by the Christian Apologists. But, as hath been several times observ'd, the Feasts or Sacrifices of the Gods being managed in the same manner with the Entertainments of Men, it is no Wonder that musical Infruments 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 Magiftrates called Ἰπράσιον, 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 fake. This was termed Ὑλεύη, as conducing to their Health and Welfare. The Athenians were commanded by a Law to observe this Custom; and covetous Men sometimes fold what remained, and made a Gain of their Devotion. Sometimes the remaining Parts of the Sacrifice were sent to absent Friends; to which Custom Theocritus thus alludes:

Τῶι Νόρωτας, Μέσονι παλιν πέτεις αὐθηκα χρυσόν.

Go, Swain, go offer to the tuneful Nine,
And send a part to Morson. H. H.

For the most Part, especially if they had received any particular Mark of Divine Pavour, the Sacrifice being ended, they made a Feast; for which Purpofe there were Tables provided in all the Temples. Athenæus tells us, that amongst the Ancients, they never indulg'd themselves with any Dainties, nor drunk any quantity of Wine, but at such Times; and thence an Entertainment is called Οὖρν, because they thought they were oblig'd διὰ τὰς εὐώδεις, to be drunk in Honour of the Gods; and to be drunk was term'd μεθύει, because they did it μεθυῖ τῷ ὕλευ. after Sacrificing. Hence εὐπλατίνα, comedere, and the like Words, which express Eating, or Feasting, are sometimes put for Sacrificing. Thus we find in Virgil;

Jupiter omnipotens, cui nume Maenalia pilis
Geas epulata toris, Lexum libat homonem. 

Hence alo the Gods were faid to feast with Men. Thus Alcinous speaks in Homer;
Of the Religion of Greece.

Chap. 4. Of the Religion of Greece.

Aid ῦσ τοπάρος γε Θεοί φανεραι ἐναγγεὶς
Ημῶν, Ἐφ' ἔφωμέρι ἀγαλματεῖς ἐκκυμονος:
Διαντισ τε παν ἁμμι, καθήδρου ἢπα περ ἡμῖν.

On the same Account Jupiter and the rest of the Gods are said to go to a Feast in Ἀθηνία, which is only a poetical Description of a Festival-time in that Country;

Ζεὺς ὑπ' Ἀκαδία μετ' ἀργολισίαν Αἰδηποίας
Χαίδες ἤε εἷτι δάκτυλος ̓Ος δ' ἄμμος πάντες ἐποντο.

From these and the like Infrances in other Authors it appears to have been a Custom very ancient in Greece. The same was also generally observ'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 bepkeas Pharaoh in a different Form of Words, but importing the same Sense: 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 entertained by Balak, King of Moab, with the Flesh of sacrifice'd Victims d: And the Moabites entic'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, lest 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 offered by Chryses and the Grecians to Apollo in Homer,

Οἱ ε ἐπειμησίως μολυνθέν θεὸν ἱεροκοσμον,
Καλοὶ ἀκολουθοὶ παλαιοὶ κόροι Αχαιῶν,
Μιλποτες ἐκάργουν.

All Day in moving Sounds the Grecians sing,
And echoing Woods with Io Pena's ring,
To win the God t'accept their Offering,

When they sacrifice'd to Vesta, it was usual to eat up whatsoever was left, and to send any part of it abroad was thought a Crime; whence the Proverb Εστι σώσι, 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 Household Gods, whence comes the Proverb Εδρος ἐστις ἀρχαῖα, to begin at home. This Custom the Scholiaf upon Aristophanes h tells us, was founded upon a Grant of Jupiter to Vesta. After he had

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suppres'd the Sons of Titan, he promised Vesta to grant whatever he would request: whereupon the first defired that she might enjoy a perpetual Virginy; 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, she being the same with the Earth, to which the first and last Parts belong; all things are produced out of that Element, and again resolved into it. Or becaufe Vesta, who presides over are & foci, the Altars and Hearths of Houses, is custos rerum intimarum, Keeper of the most secret Things, and on that Account to be honoured above all other Deities. Which Reafon is affign'd by Cicero. To return, the Feast in some Places was to be ended before Sun-set, as Athenæus informs us, and was not to exceed an appointed Time in any Place. After the Feast, they sometimes play'd at Dice, as Sauberius hath observ'd 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 Calf, 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 Recreations being ended, they returned to the Altar, and offered a Libation to Jupiter fœlis, the perfect. The primitive Greeks were wont to offer the Tongues together with a Libation of Wine to Mercury, as Athenæus reports. The fame Custom is also mentioned by Apollodorus:

Ov' επικεφαλής μετέπεσεν κεφαλαρχὸν τοις λυκάρσις
H: Σεμίς έσι, τέχνις έσι τε γλώσσανι χέντο
Αθηναίοις: ώτε το ον: κύρους εμαυτοῦ.

Then as the Custom of their Country was,
On th' burning Tongues the mix'd Libation flows;
This done, they hafted unto their soft Repose.

H. H.

The Tongues they offer'd this Time, either with a Design to make an Expiation for any undecent Language which had been spoken; or in Token that they committ'd to the Gods as Witnesses, what Discourse had past at the Table; or to signifie what that had been spoken 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.

After all, they return'd Thanks to the God for the Honour and Advantage of sharing with him in the Victim, and then were dismiss'd by the κυρᾶς in this or the like Form, λα楼宇 εφετες.

Thus much concerning the Grecian Sacrifices. There were also other sort 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 termed ἵλινθος, and sometimes ἀνάκαμφτα, from their being reposited 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.

**Me tabula facer**

Votiva paries indicat uvidu
Suspensisse potenti
Vestimenta maris Deo.  

And in Virgil, to mention only this Example more;

**Si qua ijsce meis venatibus anxi,**
Suspensiva tholo, aut sacra ad fatisgia 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 Diftich of Tibullus:

**Nunc, Dea, nunc succurre mili:** nam posse mederi
Picta doceat Templis multa tabella tua.  

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 a Fisherman makes a Present of his Nets to the Nymphs of the Sea:

Ταῖς ἴμιραῖς Κρουσὶς τοδὲ διανυσὺν & ὅ ἁτινες
Τοὺς ἀκοντισίαν μοῖχον ἱερολήβις.

Shepherds hung up their Pipes to Pan, or some of the Country Deities. Thus we find done by one in Tibullus:

Pendebatque vagi pastoris in arbore votum,
Rustica silvestri sifula sacra Deo.

Hence Lais decay’d with Age dedicates her Mirror to Venus;  

Ἡ σοφαρδε γειλάτωσα καθ’ Ελλάδα & τίς ἱερών
Επέμεν ἐν πρεβάζεῖσ Λαίς ἠτιξων uion,

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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 Prescription the Tenth 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 Tenth 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:

Lucian mentions the Tenth of Spoils dedicated to Mars z. Herodotus a speaks of a golden Chariot and Horses confeccrated to Pallas by the Athenians with this Inscription:

We find in Xenophon b that the tenth Part of the Product of a certain Field confeccrated to Diana, was sacrificed every Year. And in Paufanias c, that the Siphnians conftantly presented a tenth Part of their gold Mines to Apollo. It was also cuftomary for Kings to receive a tenth Portion of the feveral Revenues of their Subjects. This was paid by the Athenians to Pifferatus, the receiving whereof that Tyrant excuses in his Epifde to Solon d, as being not expended in his own private Service, but laid out upon Sacrifices, and for other publick Uses. The fame Cuftom prevailed in other Countries; whence Samuel describes some of the inconveniences, which the Jews were bringing upon themselves by deiring 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 ye shall be his Servants. So constant and universal was the Cuftom of paying Tenth to the Gods and Kings, that Χειτωναι, and Χειτωλονας, Collectors of Tenth, are general Names

z Dialog. de Saltat.  a Lib. V. cap. 77.  b De expedit. Cyr., lib. V.
c Phidias, p. 628.  d Apud Diodor. Lat. lib. vi.  e 1 Sam. VIII. 13, 17. for
Chap. V. 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, 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 practis'd 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, Neoptolomeus is introduced praying for Success to the Embassadors, 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 In- stances, 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, "That at the rising both of the Sun and Moon, one might every where beheld 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:

Longas o utinam, dux bone, ferias,
Prefaes, dicimus integro
Sicci mane die, dicimus uvidi
Cum Sol Oceano subest.

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f Etymologici Auctorum, Harpocratis, Hefychii, Suid. e Gen. XIV. 18, 20. g Timo.
1 De Legibus lib. X. h Lib. IV. Od. V. v. 57.
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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 \(^1\) witnesseth; but Plutarch \(^m\) tells us, they added one Petition more, viz. 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 Panathenaei, a Solemnity, which was celebrated once in five Years, the publick Crier used to implore the Blessing of the Gods upon the Athenians and Plataens.

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, used 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 Δενναίος, or χλαδι κειστίων, ϕυλλάδες κειστίων, and κειστίωται. They were commonly of Lawrel, or Olive; whence Statius \(^r\),

Miue nemus circa,
Vittata Lauris, & supplicis arbor Olive.

About this Grove the peaceful Olive grows
And sprightly Lawrel, on whose verdant Boughs
Wreath'd Garlands hung

Which Trees were chiefly made use of, either because they were Δένναιες, always green, and flourishing, whence Euripides \(^s\) gives the latter the Epithet of Δένναιες, never fading: Or because the Lawrel was a Sign of Victory, Success, and Joy; the Olive of Peace, and Good-will. In these Boughs they put Wool, which was not ty'd to them, but wrapped about them; for which Reason the Tragedian \(^t\) seems to have call'd it Δισφων Δένναον Φυλλάδων, the Wreath without a Knot. And from their being wrapped round, some think, that they were called by the Romans Petitiones, or Insulae; whence Virgil,

ne tenne, quod ullo
Præferimns manibus vitas, ac verba precandum.

Let not the King despise us, 'cause we bear
This Wreath, the Badge of Supplicants.

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\(^{1}\) Alib. II. \(^m\) Instltut. Lacedic. \(^n\) Alkon. ab Alex. Gen. Dier. lib. V. cap. 27. \(^o\) Oed. Tyr. v. 3. \(^p\) Theb. lib. XII. \(^q\) In Ione v. 1436. \(^r\) In Juxta. V. 31. \(^s\) Æneid. VII. v. 256. 

And
And by the Greeks they were term'd εἰμωματα in which Sense Homer is by some thought to have used this Word;

Στέμματα έξαν εί τε κεφαλι εκπόλετα Απόλλων.

For according to the old Scholia upon Sophocles "εἰμωμα is to be interpreted τι προτεινομεν εις τω θαλλω' certain Wool wrapp'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 confident of Success, they rose as high as his Chin, or Checks. It was customary to touch the Head, because that is the principal and most honourable Member in a Man's Body, as Ensathius w thinks; or because they desired the Person should give his Consent to their Petitions ammendö, by a nod, for this was the Manner of granting Requests; whence Jupiter in Homer x having granted Thetis's Petition, adds,

Εἴδ', άγε τοι κεφαλι κατανυστέροι, άφρις πεπολυθ.  
Τάτα, άγε ίππου ροστ' αδαινότουι κεριζουσιν  
Τεχνομοι, α γειρ ήμων πυλικάζετεν, αδι' ατατηλιν,  
Ουδ' ατελικτυτιν γ', α τι κεφαλι κατανυστόι.

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.  

H. H.

The Hand they touch'd 7 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 Requests, 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 requested the Person to bestir himself, and walk about to effect their Desires. Whence, to use the Words of Pliny 9, hominis &c.  

Κεφαλὴ δ' επιστη μέγεν ωφανὶν, οὐλιμητον τε,  
Είδεν δ' εύφαστα Κρονιδων ἀτερ ήμηρον ἐλλατων  
Ἀκοπτατη κεφαλῆς πολυπραπεδον εὔλυμποτοι.  

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Of the Religion of Greece. Chap. 5.

Just had the blushing Goddess 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 seated high,
Remote from each inferior Deity:
Straight at his Feet her self she prostrate cast,
"And with her right Hand seiz’d with eager Haste,
His briskly Beard; her left his Knee embrac’d.

H. H.

Sometimes they kiss’d the Hands, and Knees. Priamis in Homer is introduced touching the Knees of Achilles, and kissing his Hands.

And Ulysses reports, that himself, when a Suppliant to the King of Egypt, touch’d, and kiss’d his Knees;

 Каи κατα γάναθ’ ἐλαίν, ὦ δ’ ἐφύσευε, καὶ μ’ ἐλέησων.

If the Petitioners were very fearful, and the Persons, to whom they address’d themselves, of very great Quality, they kiss’d their Feet. This kiss the Romans call’d Labratum, and the old Greek renders it φιλήματα βασιλίων, & εὐπλήθειαν βασιλέως, a Kiss of a King. Sometimes they kiss’d their own Hands, and with them touch’d the Perfon. 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;

Ph. Quod si non afferis, quo me vortam necio.
Pa. Si Deos salutas, dextra vortam censio.

Ph. But if he fail me, I known’t which Way to turn.
Pa. Turn!—why you must turn to th’ right Hand, I conceive, If you would reverence the Gods.

Sometimes they prostrated themselves at the Entrance of the Temples, and kiss’d the sacred Threshold. To which Custom Tibullus thus alludes:

Non ego si merui, dulciem proculmembre Templis,
Et dare sacratis oscula liminis.

So generally was this Custom of kisstanding by Supplicants, that Eu- stathius thinks the Word πεσκνίνια, to adore, was deriv’d from κοίλων, which signifies to kis.

Another manner they had of Supplicating, by pulling their Hairs off their Head, and offering them to the Person, to whom they pray'd. After this manner did Agamemnon present himself before Jupiter, when Hector had given the Greeks an Overthrow *

Πολλὰς δ' ἐκ κεφαλῶν προσθήκων ἔλεγεν Χαλκας
Τυχ' ἐνείτη Δί.

But the Celestial Jove presents with Hairs, Which from his mangled Head with eager Force he tears.

M. H.

They often cloathed 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 γενάξια, γνωτέρι, and suchlike, 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, precumbit uterque
Promus humi, gelidoque pavens dedit ofcula facio.

Which Practice is ridicul'd by Lucretius a, who says, that it is no act of Piety,

procumbere humi prostratum, & pandere palmas
Anae Devini delubra.

The Greek Scholast upon Pindar tells us, they were wont to turn their Faces towards the East, when they pray'd to the Gods; and to the West, when to the Heroes, or Demigods. Others b 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 c:

καθ' ἄτρωκα ἔπαττεν καὶ ἐσόμετο καὶ χονυώσει.

When they had once seated 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 d:

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* Iliad. c. 1 Metamorph. lib. I. a Lib. V. b Calmus Rhod. lib. XII. c. 2 c Odys. b. v. 153. d Jeron. lib. I. V.
As soon as o'er the Threshold they can get,  
At Veils's Shrine in humblest form they sit;  
For there they're safe, and of Want nothing know,  
Such Privilege our Laws the Poor allow.  

The Molossians had a peculiar manner of Supplicating, different from that of all other Countries; which was practis'd by Themisioles, when he was pursu'd 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 6.

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,

Πάντως ἐκ βετοῖς ἐπὶ καὶ Ἀδριτος ὄψιν,  
Προσήλθε, κατέρχετο, καὶ προσηθήκατο.

And when with Myrtle Garlands he had crown'd  
Each Altar in Admetus House, he pray'd,

H. H.

Saith Euripides 7, It was usual also to take hold of the Altars, as Virgil witnesseth,

Talibus orabat dicitis, arasque tenebat.  
Laying his Hands on th' Altar, thus he pray'd.

Whence Varro is of Opinion that Altars were call'd arc, q. aula, 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. Πάντως ἐκρινετο οἰκοδεσπότρος τὸς θεῖος εἰς τὸν ἄνω θεὸν πεινέως. We do all lift up our Hands to Heaven, when we pray, faith Aristotle 8. The same is affirm'd by Helena in her Prayer to Juno 9.

We our extended Arms, great Gods, heav'ld  
Tow'rd thy Pavilion deckt with Asterisms.
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 ὡς ἐναγών, 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.

Caelo supinas sī tuleris manus.

If to the Gods your Hands have been lift up.

On the contrary, because the infernal Gods were suppose’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 or these Gods, they stamp’d the Ground with their Feet. This is said to have been done by the Actors, when they pronounce’d those Words of Hecuba, wherein she invokes the Assistance of the infernal Gods to save her Son Polydorus:

Ω θείναι Θεοί, σώστε τεκτόν᾿ ἐμών.

Whence Cleanthes, cum pede terram percussisset, versum ex Epigoni dixisse ferror: ’Tis reported of Cleanthes, that having first stamp’d the Ground with his Foot, he recited the following Verse out of the Epigoni:

Audiśu hæc, Amphiaræ, sub terram abidite h?

When they lay prostrate or knee’d upon the Earth, it was customary to beat it with their Hands. Thus the Mother of Meleager is introduc’d by Homer i:

Πολλὰ ἐς ἀνοκτε ἔσοφθεν χείριν ἥλευς,
Κινέσσοις Ἀἶδη, τῷ ἐπάνω Ἑρμηνίων,
Πρόχυσι κατεξάρχησι

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 k; As likewise by Cloanthus in Virgil:

Ni palmas ponto tendens utrasque Cloanthus,
Eumisseque precibus, Divesque in vota vocassis:
Di, quibus imperium pelagi, &c.

These Customs are briefly explain’d by the Scholiast on the foremention’d Verses of Homer’s ninth Iliad: Εὐχαρται ἃ κείμεν τοῖς ροής ἐξήλθεν θεοί, ἐνώ τις,

Χεῖρας ἐναχύνεις μίγα ἐνυχτεύοντο ἐκαςΘ.

The Heroes pray to the Celestial Gods, lifting up their Hands to Heaven, as in the Verse there cited. Τοῖς ἃ καλαισσίς, To the Gods of the Sea, they pray’d thus:

Ω Euripides Hecuba v. 79.  h Cicero Tusc. Quaest. lib. II.  i Iliad. I. v. 564.
& Iliad. c. v. 350.  k Æneid. V. ver. 233.

R 2.
Of the Religion of Greece.

Chap. 5.

Πολλα ἦν μυθεῖς Φίλις ἤρασκο τείχες ὕμνιοι,
Πρὸς ἥλιον συνελέγων ἐλπιστὶν. Extending his Hands towards the Sea. Τοῖς κατα-
γεννοις ἤν, καταλαμβάνον τὴν γυν. ὡς ἑκάστος φιλὶ. 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 Custo
was also practis'd by the Romans, whenever they pass'd by a Temple, and was accounted a sort of Veneration, as Alexander ab
Alexandro informs us a; and Lullius Gyraaldus b tells us, he hath observed
the fame in Homer, and others. Whence Lucian in his Encomium of
Demophines has these Words: Κατ' τὴν κυβία τοῦ σώματι ἀποευθεύοντος,
ἐξαι ἀλλ' ἀς ἀνθρώπων ἐλαμβάνων. 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: ὁ σειν ἀκαμάτος οἱ θεοί, φιλίας μενον
τὴν ἰστρὶ δίκαιον. The poor Man obtains the Favours of the Gods, by kissing
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 ὑπόδειγμα, the Back and outward Part of the Hand thus ho-
nour'd: For, to use the Words of Pliny c, Ineff & aliis partibus quaedam
religio: Sicut dextera officlis aversa appetitur. There is a sort of Religion
in other Members: As we find by the Custom of kis'sing the back of
the Hand.

It will not be improper to observe in the last Place, that τὰς ἐνυθας
ἐκμελεύοντων τὰ δυσαρείτες ἐναι βαρβαρός Φίλων λεγερίας. 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 οὶ προσσὴ καὶ γενικὴ διάλεκτο, βαρβαρός μὲν, φιλὶ ἀπὸ τὸν ὑπο-
ματα ἰσωτων. The first and native Language of Mankind, tho' barbarous and
uncouth, yet consist'd of Words and Names more agreeable to Nature d.
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 Goodness of the Gods, and their Readiness to
hear the Petitions of Mortals, and send them Relief; and for an En-
couragement to Men to make known their Wants and Defires to the
Deities, and to expect Assistance from them: On which Account, as Eu-
hydrus has observ'd, all Prayers in Homer, the Petitions of which are
just and reaonable, 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 pro-
nounce'd, as to occasion the Destruction not only of single Persons, but
of whole Families and Cities. The Miseries which befell Atreus, Aga-
memnon, and others of that Family, were thought to proceed from

the Implications of Myrtilus upon Pelops their Ancestor, by whom he was thrown into the Sea. Thus Lycurgus:

Φερονάμνης ἔθελε Ναυγής ταφῆς,
Παναλεθέον κηρύκε σταυρης γίνει.

The same Implications 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 Curves of Thyestes, Atreus's Brother; whence Thyestes' præces are us'd proverbially for any dreadful Implications: As in Horace:

Mifit Thyestæs præces.

But the most dreadful Implications, were those pronounced by Parents, Priests, Kings, Prophets, or other sacred Persons. Examples whereof may be found in Homer's ninth Iliad, where Phoenix relates, that the Gods would not permit him to have Children by reason of his Father's Implications: And afterwards that Meleager was destroy'd by the Curves of his Mother:

Εξ ἀδεόν μακρὸς κεχαλαμένης, ή εὐς Στείοις
Πολλα' ἀχίσατε ἐκατο κανονίστιοι Φόνειοι.
Πολλα' της γαϊντ παῦλοφορον χερσίν ἄλοις,
Κυκλάκτισκα Αἴδη, της ἵππαιν Περιβολεαν,
Πρόχνιν καθισμάτω δύναο, της ἄνωτοι κέλτοι,
Παιδὶ δοκιμὰ δάκτυλον φερεβοίτης Εκκυρεὺς,
Εκλευς εξ ἔρεωσφυν, ἄμεληκχον ἐποφ ἐχεῖσα.

Hence it was customary for Men condemn'd for any notorious Crime, to be publicly curs'd by the Priests. This befel Alcibiades, against whom, beside Banishment and Conflagration, the Athenians set καταφείδαις παρανύμφων καταφείδαις παρανύμφων καταφείδαις decree, 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 Themis, who professed her self ἐν εὐκαίραι καταφείδαις ἐγγυπναί to be by her Office of Priesthood appointed to Bless and not to Curse.

There is likewise frequent mention of Implications in the Roman Affairs and Authors. Thus when Cæsars undertook that fatal Expedition against the Parthians, wherein he perish'd, ο Αὐτῆς προσφήμαι προς τὴν πύλα, ἠθοποιεῖ ἑκατομμύρια, κακοφορόν τῇ Κράτῳ γενομένη καὶ κακοφορόν, ἐπήκουν καταστολήν, ἀπὸ ἑπίεστο δακτύλοις, καὶ τὴν Προφίκαν, Ατειος running to the Gate of the City, placed there a Vessell full of burning Coals, upon which he offer'd Odours and Libations, and pronounced most dreadful Curves against Cæsars, as he pass'd by. And we are inform'd by Pliny, that Corvus depressionibus defigi, nemo non metuit. All Men are afraid of Implications. There being no way to avoid or expiate their direful Effects, according to Horace.


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 Curse upon the Perfon, who should rebuild Jericho: Which was fulfilled upon Hiel 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.

CHAP. 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 Contracts, Promises, and Assurances; and calling them to Witness Men's Truth and Honesty, or to punish their Falsity 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 Mens Reception into the Number of the Gods by their being invok'd in Oaths. Thus Horace speaks of Cesar:

Jurandafque tuum 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.

Adrafas in Statius 4 compliments the Ghost of Archelorus in the same manner:

captivis etiam jurabere Thebis.

1 Sam. XIV. 24. 1 John. VI. 26. 1 Reg. 34. 1 Numer. XXII. 5, 6.

2 Genes. XLIX. 3, 4. 2 Ibid. IX. 25. 26. 27. 2 Lib. II. Epist. I. ver.

3 Lib. VII. V. 417. 9 Thebaid. VII. 162.
And the inspired 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 Worshippers of the true God are by David described by swearing by him.

Oखि, the God of Oaths, is by Hesiod said to be the Son of Ereis, 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 banished 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 Falshood 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 reduced some of the barbarous Nations to a Sense of Religion and Virtue: Whence it is added in the same Place, that he taught them ἀποκάλυψις, ἀρετῆς, Ἰστική, 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 Definition of Oaths into that, which was call'd ὁ μὲν ἄρας, and us'd only on solemn and weighty Accounts; and that which they term'd ὁ μὴ ἀρας, 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 μὴ ἄρας ὁ ἄρας was that, wherein the Gods, ἀρας, that wherein Creatures were call'd to Witness; but the Frailty of this Definition 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 Nocacris, 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 Nocacris, 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,

\[ \text{Αὐτὴν μὲν ςέ ἤλθεν Τῶν μὲν ἀρασὶν ἑξῆς ἀρας.} \]

Ordain'd this Lake a solemn Oath should be

To all the Gods.

\[ \text{Æ 4} \]

Which
Which is the reason, why some derive the Word ὑπὲρΩ, an Oath, from Οὐρας, Hell. This Oath was invented by Jove, and prescribed by him to the rest of the Gods, in Honour of Sις; 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 Hesiod; or, because he had quenched his Thirst with her Waters in the Fight. If any God swore falsely by these Waters, he was debar'd the use of Nectar, and deprived of his Divinity for an hundred Years; these others reduce to nine, but Servius, out of Orpheus, enlargeth them to nine thousand.

The God that was thought more especially to preside over Oaths, was Jove; 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 Jove's Care; and tho' perhaps this may not appear (as some think it doth) from the Word ὑπὶ-jurandum, which they will have to be so call'd q. Jovis jurandum, yet it will sufficiently be prov'd by the plain Testimony of the Poet, that faith a,

\[ \text{Zeua 6, ὑς ἔφωκ } \\
\text{Ὄντος τομίας νεῖριτας.} \]

And Jove, that over human Oaths presides.

The Gods, by whom Solon commanded the Athenians chiefly to swear in publick Causes, were three b, viz. Πολυχρώνας, Καθάρσιος, and Εὐκακίας-c, or rather one Jove Φωκας, by three Names, tho' some make them to be three distinct Gods. Plato in his Euthydemus mentions Apollo, Minerva and Jove. Demosthenes also in his Oration against Midias swears by the same three Deities: But in another against Timocrates he takes an Oath by Jove, 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 μὲ τὸν δίκαιον ἔθις: The Spartans usually, μὲ τὸν Σιὸν, by Caesar, and Pollux. The Women's Oaths were commonly by Jove, Diana, or Venus, or μὲ τὸν Σιὸν, i. e. by Ceres and Proserpina, which were appropriated to the Female Sex, according to Phaedonius c, and never us'd by Men, except in Imitation of the Women. Not that these were the only Oaths us'd 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 Εὔπος Ανατρας, or Mercury; Plough-men by Ceres; those that delighted in Horses, by Neptune. The Athenians a alone of all the Greeks used to swear by Ιης, and the Thebans commonly by Οἰς ἔτη.

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a Emepid. Medee. v. 170.  
b Pollux lib. VIII. cap. 12.  
c In voce, Ν.  
a. al. ab Aeb. lib. V. cap. 10. Gen. Βιερ.
Sometimes, either out of Haste, or Assurance of their being in the Right, or some of the like Reasons, they swore indefinitely by any of the Gods, in this manner, ὄρκον μὴ τινὶ καταφεῖν ὑμῖν which Form we find us’d in Plato’s Phaedrus, and in Arifteles’s Epistle of Euwitheus to Pythias. Others, thinking it unlawful to use the Name of God upon every slight Occasion, said no more than Ναὶ μὴ τῇ, or, Εἴη, &c. by a religious Ellipsis omitting the Name; thus Phaenomus. Suidas also mentions the same Custom, which (faith he) ἐπηρεῖσθαι πρὸς ἑνετέναιν inures Men to a pious Regard for the Name of God. Icrates in Stoieus forbids to swear by any of the Gods in any Suit of Law about Money, and only allows it on two Accounts: whenever it were αἰκήρας ἀπλικόν, ἡ φύλος οὐ μεγαλὰν ιδιονον διατάξων either to vindicate your self from the imputation of some Wickedness, or to deliver your Friends from some great Danger. To which Simplicius in his Commentary upon Epicletus 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 so: Instead of the Gods he advis’d them to swear by Τὸν τετεθέτων, or, the Number four, faith Plutarch, as thinking the Perfection of the Soul consisted 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 Rhadamantus, 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, Goose, Ram, or such like Creatures; and in Conformity to this Rule, that Philosopher was wont to swear in Τὸν καταφεῖν, i.e. by a Shrub that bears Capers. In Anarius, one swears by Crambe, i.e. Cole-wort, faith Cælius; the same Oath occurs in Teleclides, Epicharmus, and Eupolis, and it seems to have been us’d more especially amongst the Ionians. By which Infliances it appears, that tho’ the Custom of swearing upon light and frivolous Occasions was very common amongst the Greeks, as may be seen in their Comedies and other interlocutory Discourfes, yet the more wise and considerate fort, entertain’d a most religious Regard for Oaths. Sometimes they seem entirely to forbid all sorts of Oaths, whether just or unjust. To which Purpose is that Saying of Menander,

Ὅρκον ἡγίω, καὶ δίκαιος ὄρκον.

And another of Chorilus,

Ὅρκον ἡγίω, ἐλευθεροκορομένου, ἐτε δίκαιον.

And, to mention no more Examples, the Scholiast upon Homer informs us, that the ancient Greeks did not προστάτων κατα τῶν Θεῶν ὀρκόνων, ἀλλὰ

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Sometimes they swore by the Ground they stood upon, as Hippolytus in Euripides 

\[ \text{και \ τεθε \ χειρας \ εμ\u03b2\u03b2\u03b1ς.} \]

And by the solid Ground I swear.

Sometimes by Rivers, Fountains, Floods, the Elements, Sun, Moon, and Stars, all which they accounted very sacred Oaths \(^b\). 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 \(^1\) Justinus 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 Enistathius \(^k\) 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 Demo- 

\[ \text{κηφαλιν \ μεγαν \ αξιων \ εικον \ εμ\u03b2\u03b2\u03b1ς.} \]

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 Αργων, a sacred Oath.

ΑΛΛ' άργων, αργων σεν κα'α κατομάκη.

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 Hansenius \(^1\) 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 us'd to swear by their Master 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 hath exalted him to a near Affinity with the Divine Nature.

\(^f\) Voce Neii μια τη. \(^e\) Verf. 1025. \(^b\) Alex. ab Alex. Gen. Dier. lib. V. cap. 10. \(^i\) Lib. XIII. \(^k\) In I. c. \(^l\) Libro de Jurament. Veterum.
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The manner of taking Oaths, was sometimes by lifting up their Hands to Heaven; whence Apollo, in the Poet, bids \textit{Lachesis ἑίοντες ἄνατινας}; Tho' Harsianius is of Opinion that this Custom was of a later Original. Sometimes in the \textit{μένας ἵππως}, 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 false 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 vertuous Life, was summon'd 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 pafs by other Examples, the same Rite is observ'd in Virgil at the celebrated League between Latinus and Æneas*:

\textit{Tango aras, mediæque ignes & numina testor;}
\textit{Nulla dies pacem hanc Italis et feadera rumpet.}

Instead of the Altar, faith Pfeifer, sometimes they made Use 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, \textit{Τῶν τε παραγόντων καὶ ἐκ ἑκάντων ἔτοιμοι πρὸς ἀλήθεϊν οὖν τὸ καθ' ἑαυτὸν καὶ ἑκομίσκειται.} 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 Scholaft upon Aristophanes hath inform'd us in his Comment upon this Verfe,

\textit{Τοιχείωντες ἀρεταὶ τῷ ἀλήθειας προτεινόμενοι.}

we, tho' depress'd with Age,
With Mutt'ring's near Tribunals still approach. E. D.

Where he tells us, that by ἀλήθεια is meant the ἀξιωσ, or Tribunal, in Pnyx, a publick Place where the Athenian Assemblies us'd to meet. And the Reason why it is so call'd, he gives in another Place, where the Comedian calls it Pterax, a Stone, because it stood upon a Rock; whence ἀλήθεια, προτεινόμενοι, are those that took, or imposed an Oath in Pnyx. Instead of the Altar in private Contracts, the Person swearing, according to the Roman Fashion, laid his Hand upon the Hand of the Party to whom he swore; This Ceremony Menelam in Euripides demands of Helena,

\textit{Επὶ τοῖς τοῖς νῦν ἔτιόν ἐν τῆς ἄρας} d.

T' unite our Hearts, our Hands let's friendly join,

In all Compacts, and Agreements it was usual to take each other by the Hand, that being the Manner of-plighting Faith, and this was done,

\* Æneid XII. v. 201. e Antiq. Græc. lib. II. cap. 27. d In Acharnensis.
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 Design of the Union of their Souls. And the right Hand seems to have been us'd 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,

\[\text{Δίκαια σημαίνει Καταρά Εὔρικαλέω.}\]

While God-like Cæsar shall a right Hand have

Fit for Command.

Beside this, in all solemn Leagues and Covenants they sacrifice'd 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 flanding upon them. A Ram, or Boar they us'd, is properly call'd *Τριών*. 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:

\[\text{Αργίων όι χεφαλίων τάψις τρίχας, αὐτηρ ἴπτετα}\]
\[\text{Κύριες Τράων καὶ Αχαϊών νείμαν αἵρεσις.}\]

Next from the Victim's Head he cut some Hair, Which to the ruling Chiefs the Cryers bear.

The Reason of this Custom *Euthathius* explains from the following Verses of Sophocles,

\[\text{Κακῶς κακῶς ἀλαττός οὐπέρει χθόνος,}\]
\[\text{Γένεσ ἀπαντός πίθαν ἡμιμενώνν,}\]
\[\text{Αὐτός ὁτος καὶ τὸν ἐγώ τέμνω πλέκων.}\]

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 wish; may your whole Race Plagues heap'd on Plagues vex, and at last cut off, As I these Locks cut from the sacred Head.

After this they invok'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 stabb'd.

For σώμακες originally signify'd a Throat, as Eustathius observes upon that Place. Hence comes the Phrase ὄψιν τέμων, in Latin, ferire faciis, 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 Heav'n 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 die all the Way,
Thus they address the Gods,
Great, mighty Jove, and all ye Pow'rs 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,
Whoe'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; 
Εἰ μὲν εἰσερχώ, πολλά μοι ἄγαλμα βλέπω, τι περικά, τίλλεις ἀπόλαιμαν. 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 Purpose, and take contrary Measures to what they then resolv'd upon. Upon which Account it was, that the Phocensians, who afterwards built the City Massilia in Gallia Narbonensis, oblig'd themselves

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a Ηιαδ. citat.  b Ηεροδ. lib. I. & Στράβ. lib. IV.
themselves by an Oath, back'd with terrible Imprecations, never to think of returning home; whence came the Proverb Ὑπὲροχήν ἀπαίδευσιν, applied to Men under the Obligation of a strict Oath.

To return, the Flesh on which they feafted at other Sacrifices, was in this thought unlawful to be eaten; and therefore, faith Eustathius, if the Person concern'd was at home, it was buried; for so Iriam seems to have done with his Victims in the Sacrifice before mention'd; but if the Party was a Stranger, they drew it into the Sea, as Talthybius did by the Sow, which was sacrifice'd at one of Agamemnon's Oaths, or dispos'd of it some other way. Here it may be observ'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, who reports, that when Pyrrhus, Lysimachus, and Cassander 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 Theodore the Priest forbad Pyrrhus to swear, declaring, that Heaven by that Omen, portended the Death of one of the three Kings, whereupon he refus'd to ratifie the Peace.

Alexander ab Alexander, 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 sacrifice'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 Βόος ὧν Μολοττῶν, as Suidas reports, and Zenodotus report. Erasmus, instead of Bos Molottorum, writes Bos Homo Molottorum, reading in the foremention'd Authors Ἰ βόων ὧν Μολοττῶν, instead of Βόος ὧν Μολοττῶν.

Another manner of Swearing was, that describ'd by Plutarch, 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 Curies 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 Scholiast upon Sophocles, speaks thus of the Phocensians,

Φωγήιον μηρίς καὶ μηνυματικῶς καὶ μὴ μύδας.
While these 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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*c II. v. d Vita Pyrrhi. e Lib. V. cap. 10. f Voce βοῦς. g In Proverb. in βοῦς.

b In Adages. i Vita Aristides. k Antigen. v. 270.
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the Life of Dion, which Dion's Wife and Sister 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 Theomphorus, the Law-giver, where after the Performance of certain Ceremonies, he was cloath'd in the purple Veiment 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 nam'd 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 Perfon accus'd was believ'd honest; but if it sunk, he was to be cast into the Flames immediately, which inful'd from the Fountain: Thus Arisotle¹ and Stephanus the Byzantian⁴.

Other ways also they had of clearing themselves from the Imputation of Crimes. As when the Perfon accus'd crept upon his Hands thro' the Fire; or held in his Hands a red hot Iron, call'd in Greek Μύδας⁵, as the Scholiast upon Sophocles reports, which was done by the Innocent without any Senfe of Pain. Thus one in Sophocles⁶ tells Creon, that all the Guards were ready to take upon Oath, that they neither buried Polyencies themselves, nor knew who had done it;

Ηδρ θυσίων ὡς μόνος αἱρεὶν χεροὶ,
Καὶ πόρ διάφετε, ὡς ἀρκομορτεῖν,
Τὸ ματὶ δάκαι, ματὶ τῷ σώματι
Τὸ πάγομα βελεσται ματὶ εἰργασμένοι.

There, Sir, we stood ready for all Commands,
Either hot Bars to take up with our Hands,
Or pass 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 Perfon accus'd pass'd blindfold, with bare Feet, over certain Plough-shares made red hot, and plac'd at an unequal Distance from one another; this Ordeal, Edward the Confeffor forc'd his Mother Emma to undergo, to vindicate her Honour from the Scandal of Incontinency with Alwyn Bishop of Winchester; and by this Trial he gave a sufficient Demonstration of her Innocence; for having pass'd over the Irons before she was aware of it, she cry'd out, When shall I come to the Place of my Purgation? And Kunningd the Wife of the Emperor Henry the Second, upon the like Imputation, held a red hot Iron in her Hand, and receiv'd no Harm thereby.
I shall desire the Reader's Leave to mention but one sort more of these Purgation-Oaths, which is describ'd by Achilles Tatius in his eighth Book, Of the Loves of Clitophon and Leucippe. It is this; When a Woman was accus'd of Incontinency she was to clear her self 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 innocent, all things remain'd in the same manner as they were before; but if guilty, the very Water, faith he, Swell'd as it were with Rage, mounted up as high as her Neck, and cover'd the Tablet; left so horrid and detestable 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 concerning their religious Observance of Oaths; and so conclude this Chapter.

What a religious Regard they had for Oaths, doth appear from this, that εὐφῶπος, or one that keeps his Oaths, is commonly us'd for ἱεροσάκης, a pious Person, as in Hesiod,

"Οὐδὲ τις εὐφῶπος καρπὸς ἱεροσάκης, ὄρει δίκαιος."

Nor just, nor pious Souls shall Favour have.

Aristophanes also has taken it in the same Sense,

"ἐὰν ξάφεις εὐφώπος τρέποις."

If you're with Justice pleas'd.

On the contrary, when they would express a wicked, forlorn Wretch, they call'd him ἐπικρατηρ, perjurious; which was the worst and most infamous 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, Εἰπερ βαλλετ τοὺς ἐπικρατηρ. If perjur'd Villains are indeed so liable to the Stroke, how comes it to pass that Cleonymus and Theodorus escape so well? or that the poor Oak is so often slaughter'd to pieces, Αἶτον γὰρ ἐπικρατηρ, since it can never be perjur'd? Such as were common and customary Swearers, the Athenians branded with the Name of Ardetti, from Αρδήτης, (faith Hesychius, at 1 out of him Phavorinus) the Name of the Place wherein Oaths were required of them, before their Admission to publick Offices, as hath been oblierv'd in another Place.

False Swearers were in some Places punish'd with Death; in others, suffer'd the fame Punishment that was due to the Crime, with which they charg'd any innocent Person; in others only a pecuniary Mulct. But tho' they sometimes escap'd human Punishment, yet it was thought the divine Vengeance would not fail to overtake them, and the Demons always pretended an utter Abhorrence of such enormous Crimes, of which there is a remarkable Instance related by Herodotus: There was at Sparta a Man nam'd Glauceus, fam'd over all Greece for his Justice and Integrity; into his Hands a certain Milesian, fearing some
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 promised to recollect with himself, and if he found any thing due to them, to pay it: To do this he took four Months time, and having gained 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,

No, Glaucus, no, I think you need not fear To risk 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 Oenias has a Monster Son Ghastly of Shape, who ever happens on Too o'er take Perjuries; he'll ne'er forget Your hainous Crime, but with revengeful Hate Send Losses, racking Pangs, destructive Woe, Till be your self with your whole Race undone.

This Prediction was fully accomplish'd in Glaucus, notwithstanding he afterwards refus'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, ffirm'd Oenias reports, that in the Balcstium 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, composed on purpose to terrify Men from invoking that God to witness any Untruth. Beside this, the perjur'd Persons were thought to be haunt ed and distracted by the Furies, who every fifth Day in the Month made a Visitation, and walk'd their Rounds for that purpose, according to Hesiod,

En τουτο γε φανν Εαυτους αμφιπολενεν
Ουκον πνυμακας, τυν Εις την την την ετηροσις (a).

(a) νουεις ν. 49.
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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 Briseis, call’d the Furies to bear witness,

Th' Infernal Furies I to witness call,
By whose Distructions perjur’d Villains fail.

Tho’ the Punishment here meant by Homer, seems to have been inflict’d after Death, because he faith ἡ οὐ καθὼς ἐπιθαυμασθεὶς, &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 ἔμοιαντεσ, and then the meaning of it will be, That the Souls of deceas’d 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, sac’red to Palaamon 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 Pallici, in the City Pallice, 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 (a).

Notwithstanding these, and other Instances of the Divine 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

(a) Conf. prater Aristotelem & Stephannum supra laudatns, Diodorus Siculus, lib. XI. Macrobius Saturnal. lib. V, cap. XIX.
of Treachery and Perfidiousness; insomuch that Græca Fides came to be proverbially applied to Men, that were wavering, inconsistent, and unfit to be trusted, or relied upon; Plautus, in his Play call'd Asinavia, by Græca fide mercari, means to buy with ready Money, as tho’ without that a Græcian was not to be medled with; his Words are these;

Dierum aequum, Solenn, Lunam, nociem, hoc argentum non emo, Cetera, que volumus uti, Græca mercatur 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:

Πασαν Ελλας οιδ'ην οδηρον.
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 ho- "nefs." Yet Ausonius had a better Opinion of them, unless his Words were Irony and Ridicule, when he said to Paulus,

Nobissum invenies μητροπλονία, sī libet 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 Zenodorus hath inform'd us, by Ξενοδότος νόμιμα, is meant Fraud and Deceit; and the other Proverb, viz. Θεόπολον σφιτσα, 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 Battel they turn'd Sides, and deferting the Athenians, went over to the Lacedemonians: which reason seems more probable than that mention'd by Zenodorus, viz. Their solemn Vow of an Hecatombof. 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 less infamous on the same account, whence those proverbial Sayings, Νέρεσι τις συνάδας, and Δοκεῖν ὁμφαλώς, do usually denote fraudulent Persons and Practices, as we learn from Zenodorus. And the Lacedemonians, as they were the most renown'd of all the Grecians for their Valour, Temepe-

S r
rants, and other Virtues, so were the most scandalous for their Treachery, and Contempt of Oaths; whence they are by Lycothron (a) call'd Αἰμολοι, which the Scholists upon that Place expounds, Ἀθηνησις ἡ Σώμη, i.e. liars, and deceitful; and by Euripides (b),

\[ \Sigma \pi \alpha \tau \mu \tau \eta \epsilon \nu \iota \\ \eta \lambda \iota \alpha \beta \mu \alpha \\
Spartans, fam'd ever for base Treacheries.

Aristophanes speaks yet more fully, when he tells us, they neither accounted Altars, Promises, nor Oaths sacred. His words are these,

Οἱ οίνοι ήτε βαρμούς, ήτε πίσις, καὶ ίπτομαι νομίζεις.

Who neither Altars, Oaths, nor Trust reverse.

And that this was no Calumny, may farther appear from the Aphorism of Lytander, one of their most eminent Generals, Ἐγέλθην πτώσις ἀργότερης ἀλλάντων αἰμολοίς, παλαιόν οὐ βεβαίον. Boys, said he, are to be deceived with Dice, but Enemies with Oaths. Tho' others will have this to be the Saying of Dionysius the Tyrant (c). However that be, 'tis certain the Lacedemonians, tho' perhaps more just and punctual in private Affairs, had very small regard for Oaths in publick Business. Their great Agesilaus seems to have thought it but a weak Obligation, whenever it stood in competition with the Publick Good, that great Mark, to which they thought all their Actions were to be directed, infomuch that, as Plutarch (d) affirms, to serve their Country was the Principle and Spring of all their Actions; nor did they account any thing just or unjust, by any Measures but that.

The Athenians seem to have had a greater regard for Honesty, as may appear from the Story of Themisidoes in Plutarch; for he telling the People he had form'd a Design, which, if accomplisht, would be very advantageous to the Common-wealth, but might not, at this time, be communicated to the whole Assembly; they order'd him to impart it to Aristeides in private; who having heard the Matter, came and reported to the People, that it was indeed a very beneficial Contrivance, but withal the most unjust in the World; whereupon they immediately commanded Themisidoes to desist from his Intention. Diogenian, in his Book of Collections, tells us, that Ἀθηνῆς μεγάς, was taken for a sincere and uncorrupt Witness; as also Αἴγιν Πτώσις, for a true, honest, and untainted Faith: And, tho' some would have this Proverb taken from the Goddes's Fides, who had a Temple at Athens, mention'd by Plautus (e); 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 refiores all that he was entrusted with; yet Velleius Paterculus (f) affirres us, it was taken from their Faithfulness, and unflaken Loyalty to the Romans; whence Attica fides, is by Flaccus (g) calld certa; by Horace (b) impollita; and by Silius (i) Pura. Notwithstanding this, their Honesty was not so firm, but that it might

(a) Cossander. v. 1124. (b) Andronymus. v. 445. (c) Alex. ab Alex. lib. V. cap. X. (d) Vini Agesilaici. (e) In Aulid. (f) Titus lib. I. (g) Argon. lib. IV. (h) Lib. III. Od. XVI. (i) Bell, Punti, lib. XIII.
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 (a), 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 Aristides, 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 Perfon 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.

CHAP. VII.

Of the Grecian Divination, and Oracles in general.

It was a receiv'd 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 μαντεις and μαντινα 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 (b), (who is follow'd herein by Aristotle, Plutarch and Cicero) into two Species, one of which is call'd δευτερα, διδικτεις, 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 further Care about it, than to purify and prepare himself to receive the Divine Afflatus. With this fort were all those endow'd, who deliver'd Oracles, and fore-told 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

(a) Vit. Aristides. (b) Phaedo.
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 referred to the second Species of Divination, call’d Τεχνική, 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 Imposition; which nevertheless was not supposed to be altogether destitute of Divine Direction and Concurrence; such was Divination by Lots.

I shall begin with the first sort of Divination, as having a more immediate Dependence on the Gods; and first, with the noblest part of it, I mean Oracles, which are call’d in Greek χερσυγιός, χερσυμφωνίας, χερσυνοδισά, μαντεύματα, μετέφθαλα, θησίουματα, θεσφατα, &c. The Interpreters, or Revelers of Oracles, χερσυμβυλορις, &c. The Consulters, μετέφθαλος, &c. The Places, in which they were deliver’d, χερσυγιός, μαντίς, &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 Dependence on them, who might either out of Ignorance, Mistake, 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 stood in need of the Rewards, nor card 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, as Strabo (a) 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: in so much, that no Business 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: Croesus (b) before he durst venture to declare War against the Persians, consulted not only all the most famous Oracles in Greece, but sent Ambassadors as far as Libya to ask Advice of Jupiter Hammon. Minos (c) the Great Law-giver, convers’d with Jupiter, and receive’d Instructions from him, how he might new model his Government. Lycurgus also made frequent Visits to the Delphian Apollo, and receive’d from him that Plat-form, which afterwards he communicated to the Lacedemonians. Nor does it matter whether these things were really true or not, since 'tis certain they were believ’d to be so; for hence appears what great Esteem Oracles were in, at least amongst the Vulgar sort, when Law-givers, and Men of the greatest Authority were forc'd

(a) Lib. XVI. (b) Herodot, lib. I. (c) Strabo loc. cit.
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 advanced 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 stood the Priests (who had their Dependence on the Oracles) in no small stead; for finding their Credit thus thoroughly established, they allowed no Man to consult their Gods, before he had offered 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 down-right Force compell'd to ascend the Tripus, when finding her self unable to resist any longer, she cry'd out Ἀνίψατο ἄρα, Θου οὖν ἀνέκτητος; which Words were thought a very lucky Omen, and accepted instead of a further Oracle.

As to the Causes of Oracles, it has been disputed whether they were the Revelations of Demons, 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 Demons; for which reason he was firm'd Παντοφατοσ, as Ensiathus tells us in his Comment upon this verse of Homer (a),

فارس پارتیوراً جنی μνέσευν Αχαϊ.

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. II

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 Æschylus (b) gives us to understand, when he faith,

(a) Ηιαδ. 9' 250. (b) Sacerdotibus.
Send, quickly send, for so my Jove inspird
Phaeton commands.

On the same account, in another place (a), 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 Prophetick Deities; His words are these,

To mine, and Jove's most sacred Oracles
Pay due Obediance.

Others report, that Apollo receiv'd the Art of Divination from Pas (b), others will have him instructed by Themis (c), others by Glaucus (d). Lastly, Some were of Opinion, that Apollo brought in Jupiter himself, commanding Men to reverence his Oracles; He adds, They must also pay due respect to those of Jupiter, without mentioning any of the other Prophetick Deities; His words are these,

To mine, and Jove's most sacred Oracles
Pay due Obediance.

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 pronounce'd viva voce, or return'd by Dreams, or Lots, (the former of which were suppos'd to be inspird, and the latter directed by the Gods) or some other Way. The Oracles which the Gods themselves pronounce'd, were term'd ἔρημοι νοτοι τι, those which were deliver'd by Interpreters, ἔρημοι ἀστειηναι. At some places, several ways were us'd; for instance, they who consult'd 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 Paxinæus reports in his Description of Beotia; and in another place (e), 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,

(a) Ennemidibus. (b) Apollonius Argon, lib. III. (c) Orpheus hymno in Themidem ver. 6. (d) Athenæus lib. VII. (e) Messenius.
CHAP. VIII.

Of the Oracles of Jupiter.

DODONA (a), is by some thought to have been a City of 
Thessaly; by others it was plac'd 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 belief'd
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 Mo-
lofsia; but Enlithius (b) has undertaken to decide the Controversy,
telling us that it did indeed once belong to the Thesprotians, but after-
wards fell into the hands of the Molossians; and He is herein confirm'd
by Strabo (b).

It was first built by Deycalion, who in that universal Deluge, where-
in the greatest part of Greece perished, retreated to this place, which
by reason of its height secure'd him from the Waters. Hither referred
to him all that had escap'd from the Inundation, with whom he peopled
his new-built City, calling it Dodona, either from a Sea-nymph of that
Name, or Dodon the Son, or Dodone the Daughter of Jupiter and Eu-
ropa; or from the River Dodon, or Don, for so it is call'd by Stephannus;
or, as some say, from Domonins the Son of Javan, who was Captain of
a Colony sent to inhabit those parts of Epirus. At the same Time,
Deycalion 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. 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 escape'd the Deluge, consulted the Oracle of Themis on Mount Parnassus, what means he should use to replenish the Country with People; and the same Oracle is said to have been jointly consult'd by the Earth, and Neptune, before it belong'd to Themis.

The Original of it, tho' like all other things of such Antiquity, wrapp'd up in Fables, I will repeat to you out of the fore-mention'd place of Herodotus, where he hath given us two Accounts of it, the first of which, He tells us, he received from the Priests of Jupiter at Thebes in Ægypt; 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 erected the first Oracle in those Nations, the one of Jupiter Hammon, the other of Jupiter Dodo-ness. The other account was given him by the Priestesses at Dodona, and confirm'd by all those that ministr'd in the Temple, viz. That two black Pidgeons taking their flight from Thebes in Ægypt, one of them came to Libya, where she commanded that an Oracle should be erected 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 of 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 fell one of them in Libya, and the other in Greece, it might be probable that she, that was transported into Greece was sold to the Thesprotians in that Country, which in his time was call'd Hellas, but formerly nam'd Pelasgia, where she instituted the Oracle to Jupiter, and gave Instructions after what manner he was to be worshipp'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 Ægypt; 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. Euflathius (a) gives two Reasons more for this Appellation: the first is, That they were call'd Ἔφεσες, or Doves, q. Παλαιομάντεις, because they made their Predictions by the Observation of those Birds; as they who made use of Crows in Divination, were nam'd Καρχυχομάντεις. The other Reason is, that, in the Molossian Language, old Women were call'd Παλαιά, and old Men Παλαιός, and that those Prophetesses being old Women, either by a mistake of the Word, or a poetical Equivocation were call'd Doves; and why aged Persons should be thus term'd, the old Scholia upon Lophocles (b) informs us; for faith He, the three old Prophetesses were call'd Πελεμάς, q. Πελαλεομάντεις, because of their gray Hairs. Servius gives another Reason in his Comment upon Virgil's Ninth Elegy, (c), viz. That in the Æsopian Tongue the Word πελεμάς is us'd 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 Ænigmatical Poet calls Cassandra by that Name twice in one Sentence (d).

(a) Odysse. Ε' p. 544; 545. Edit. Basil. (b) Trachin. v. 176. (c) Ver. 82. (d) Cassandra. v. 357.
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As when a ravenous Vulture first espies
A trembling Pigeon, strait-way fouling flies
Thro' liquid Air, to bear the wish'd for Prize
To his Ætherial 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 Hecato. 

Zeû, Æva Δωδωνας, Πελασγινι—

Pelasgian Jove, that far from Greece resides,
In cold Dodona.

Hesiod, whose Testimony also Strabo makes use of, is yet more express.

Δωδωνας, φηνων τε Πελασγινι μελανου ηκιν.

He to Dodona came, and th' hallow'd Oak,
The Seat of the Pelasgi.—

And this seems somewhat more probable; especially if what is com-
monly reported of Deucalion, deserve 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 concern-
ing the Foundation of this Oracle, out of Suidas's Thessaliana, 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 ac-
 companied by a great number of Women, from whence the Prophet-
tesies in After-Ages were descended; and that Jupiter receiv'd from
them the Appellation of Pelasgicus.

The Persons that deliver'd the Oracles, were, at the first, Men, as
Strabo (c) and Eustathius (d) have observ'd out of Homer, who calls
them in the Masculine Gender, Τεφιτης, and Σελας (e).

(a) Geogr. lib. VII. (b) II. π. v. 235. (c) Loc. cit. (d) Loc. citat. (e) Loc. cit.
Of the Religion of Greece.

Ch. 8.

Zeü α' Ευθαθιους, Πελαικίδας, τιλοί παῖς,
Δωδεκά τιμωοί δυναμεν ἄρους δέ Σελλοι
Σου ναικον χωρεινον αυτον ποιεῖς χαμαίνειν.

Parent of Gods and Men. Pelagian Pove,
King of Dodona, and its hallow'd Grove;
King of Dodona, whose intemperate Coast
Bleak Winds intect, and Winter's chilling Frost,
Round thy Abode thy Priests with unwall'd Feet
Lie on the naked Earth. ———— H. H.

Where some, as we are there inform'd by Eustathius read ἄμφι σε σ' Δαλοι, making those Priests to be call'd Helli; but the former Lecture, he tells us, is generally receiv'd. The Selli, are so call'd from Selle, a Town in Epirus; or, according to Eustathius, from the River call'd by Homer (a) Selleis,

Ἡταῖος ὑπ᾽ ἑπύριος, ποτυρίῳ ἄντο Σέλληνεν;

Whom He from Ephyras, and Selleis brought.

But herein he contradicts Strabo, who affirms, that the River doth not belong to Ephyras in Thebrosia; for that neither there, nor yet in Molossia was ever any River of that Name, but to another Ephyras, which is a City of Elis in Peloponnesus. The same were call'd Elli or Helli, from Elus, the Thebalian, from whom Ellopia, a Country about Dodona, receiv'd its Name: And Philochorus in Strabo is of Opinion, that these Priests were nam'd Elli, from this Region; but Piny will have the Selli, and the Inhabitants of Ellopia, to have been a different People. Apollodoros in Strabo, thinks they were call'd Ellοι, επί τη ελνιν, from the Pons and Marshes near the Temple of Dodona. We are inform'd by Aristotle, that the Country of the Selli was inhabited by the Graci, who were τον Ελνιν ες, in his Time call'd Hellenes. And Hesychius reports, that Διος ἰσηπον ἀμων, Επιθες, Jupiter's Temple in Dodona was call'd Ελλαδ. 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 (b) from Pindar, who derives the name from one Helenus, ή τις προ- τεις Ελλενος το μεντων, who first discover'd the Oracle. Afterwards, either by a Confusion of the Words σ' Ελαστι in Homer, which might easily happen, when it was customary to write continuo dictu, 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 ἄπηρα το Πελαγιδος, and ἀμωνεὺρως, given them by Homer, Strabo concludes they were barbarous and unciviliz'd; Eustathius (c) tells us, they were nam'd Ζαμωνεὺρως, because they slept upon the Ground in Skins, and in that Posture expected prophetical Dreams from Jupiter;

(a) Iliad 6. v. 531. (b) Iliad. π'. ver. 234. (c) II. π'. p. 107. Edit. Basf. Others,
Others, he tells us, would have them call'd Χαμαελία, because they did not lie in beds, but upon the bare ground; and Εὐστῆθεος, because they never went out of the Temple, and therefore had no occasion to wash their Feet; whence Euripides in his Erechtheus (a) faith of them.

Πιθοινί η' εν Χαμαελία πέρισ—
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; Χαμαελία, εν, διώτι σπεργες τω τεστη τχαμακ, απο τω, αντωδοσιν η ρωσι λην τω τη Θεου τω την Θεοσ, δι' ευνυ τω εν μαντειους πιλεοσιαν. i.e. Their Bodies indeed did lie upon the Ground, but their Minds, by the Assiilation 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 Pheres, that before the time of the Selli, the Temple of Dodona was inhabited by the seven Daughters of Atlas, that were the Nurses of Bacchus, and from this Temple call'd Dodonides. Their Names were these: Ambrosia, Euboia, Pausithere, Coronis, Pytho, and Tyche, or Tisbe. However that be, 'tis certain that in later Ages, the Oracles were pronounc'd by three old Women; and Strabo tells us this Change was made, that Jupiter admitted Dione 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 Stephans (b) affirms, Jupiter and Apollo at Miletus.

Strabo (c) in his Description of Boeotia reports, that of the People who consulted this Oracle, all others receiv'd Answers from Women, but the Boeotians receiv'd theirs from Men; and the reason of this Cuslom we have in the same place, which was this; In a War between, the Boeotians and Pelasgians, the Boeotians coming to Dodona, to enquire of Jupiter the Event of the War, receiv'd Answer; That their Enterprize should have Success, if they would act wickedly. Upon this the Boeotians supposing that the Prophetess 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 mimifled 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 Prophesies; but the Boeotians alleging that no Laws in the World permitted Women to do Judgment, it was agreed that two Men should be in joint Commission with them. When the time to pass Sentence was come, they were condemn'd by the Women, and absolv'd by the Men; whereupon (as was usual when the number of Voices was equal on both sides) the Boeotians were acquitted, and dismis'sd. Ever after it was establisht, that Men only should give Answers to the Boeotians.

(a) Ver. 123. (b) Voce Ασφάμα. (c) Geogr. lib. IX.
The Prophets of this Temple were commonly call'd Tomuri, the Prophetesses Tomures, from Tomirus, 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 (a) in this Sense applies it to Pythia the Son of Mercury.

Some are of Opinion, that all the Oracles were here deliver'd by Women: And that the Selli were only Inhabitants of the neighbouring Country, who had some Employment in the Temple, and publish'd the Oracles receive'd from the Prophetesses to other Men. Hence they will have them to be call'd by Homer, not προφητασ, but ἱερατίας ἱερατικαὶ γὰς ἱεραταὶ τῷ θείῳ τῷ θεοντιον ἀγάλματος, ή τὰς μαντεῖς τὸς τίγραυουςας έκατ έκειν εὐεργετάς. That name signifying Men, who liv'd in the Temple, and publish'd 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 esteem'd; insomuch that Virgil hath mention'd them by way of eminence (b),

Liber, & alman Ceres, vesbro φε immere tellus
Chaonia pingui gladiem mutavit artita

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 (c),

Prima Ceres ferro mortales verteere terram
Instituit; cum jam glandes atque arbusta sacra
Deficerent silvas, & victum 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.

These Oaks or Beeches were endued with an human Voice, and Prophetical Spirit, for which reason they were call'd Περάγαριές, and μαντεῖας γύρις, i.e. speaking, and prophesying Oak's. And Argo, the Ship of the Argonauts, being built with the Trees of this Wood, was endu'd with the same Power of speaking, whence Lycophron (d) calls it αδήνοθεν χιστρας, a chattering Mag-pye. The reason of which Fiction some think was this; the Prophets when they gave Answers, placed themselves

(a) Caflandr. v. 223. (b) Georg. v. 27. (c) Verf. 146. (d) Caflandr. v. 1319
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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 pronounce'd 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 Herodorus reported to have sat upon the Tree: and the Scholiasts upon Sophocles (a) affirms, that <\textit{\textup{ποιον παλαιον, above the Oracle there were two Pigeons.}} But others rather think, that Oracles were pronounce'd from the hollow Stock, both because the Prophetes could best be concealed there, and because it is express'd and affirm'd in the following Fragment of Hesiod's \textit{Eos}:

\begin{quote}

\textit{τλω Ζεύς ειλάντυν, κυριως ξυπνίειον έναε

\textit{Τιμον αςδηπόεοι, ναεν ν\textsubscript{2} ε\textsuperscript{2} ποθύριοι ευγαε}

\textit{Ερθεν ε\textsubscript{2}χ\textsuperscript{2}βο\textsubscript{1}οιοι μαντεύματα πάντα φεσυναε.}
\end{quote}

I must not omit the Brazen Kettles of this place, which some affirm, and others again deny, to have been us'd in delivering Oracles. However that be, \textit{Demon} in Suidas reports, they were so artificially plac'd about the Temple, that by striking one of them, the sound was communicated to all the rest. But Aristotle, cited by the same Author, or Aristides, as he is call'd by Stephanus the Byzantian, describes the matter thus: That there were two Pillars, on one of which was plac'd 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 \textit{Δωσωνείον καλακείον, ὅποι ὁς μαντεύωντων, or rather ὅποι ὁς μαντεύωντων, for it was applied to talkative Persons. Another Saying we have not much different from the former, viz. \textit{Κεραγμείον μασίγειν,}} which (as some are of Opinion) was taken from this Whip, which, together with the Boy and Kettle, were all dedicated by the Coryreans (b). About what Time, or upon what Account this Oracle came to cease, is uncertain; but Strabo (c), who flourisht under Augustus Cesar, faith, that in his time the Gods had, in a manner, deservt that, and most other Oracles.

The same Author (d), in his Description of Elis, makes mention of an Oracle of Olympian \textit{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 Presents from every part of Greece. Pindar also hath taken notice of an Altar dedicated to \textit{Jupiter} at Pisa, where Anfwers were given by the Poffertv of \textit{Jamus} (e).

There was another very ancient Oracle of \textit{Jupiter} in Crete, mention'd by Strabo, from which Minos is said to have receiv'd a Plat-form of the Laws afterwards enacted by him; whence Homer faith of him,

\textit{Ενίοιεξες φανιλα δίος μεγάλη δαείσι}.  

(a) Trachin. ver. 174. (b) Epitom. Strab. lib. VII. (c) Lib. VII. (d) Lib. VIII. (e) 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 (a), who lay asleep in this place many Years. Pythagoras also descended into this Cave to consult the Gods, as Diogenes Laerius 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 (b) there was a High-road, very pleasant. It stood upon Mount Ida, and the Maximus Tyrius, in the fore-mention'd place, calls it Διονύσιος Δίας διαιτησιν, yet in his twenty second Dissertation, he faith it was plac'd on Ida, to which Diogenes Laerius, and others agree. It was sometimes call'd Ἀγιόσιν, from the word ἄγιος, which signifies to help or defend; because the Sons of Titan, being vanquish'd by Saturn, fled into this Cave, and there escap'd the Fury of their pursuing Conqueror (c).

CHAP. IX.

Of the Oracles of Apollo.

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 Ænigmatical Poet calls him, Κατά Κατ' Ἰατρό, or Gainful, from κατά Ἰατρό, Gain, because of the Profit which Man-kind receiv'd by his Predictions, faith Tzetzes (d) 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 Perfiduity of its Answers, the magnificence of its Structures, the Number and Richness of the sacred ἀναλήμματα, or Precepts, dedicated to the God, and the Multitudes which from all Parts resort'd 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 Priest's 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'd this place, and was overcome by Apollo: or σῶς τὰ τυφίσει, i.e. to putrify; because the Carkas of Python was suffer'd to lie there and putrify; which Reason is given us by Homer (e): or σῶς τὰ τυφίσει, i.e. to enquire; because

(a) Maximus Tyrius Diff. XXVII. (b) Plato de Leg. lib. I. (c) Ernyolog. Aureli. (d) Cassand. v. 208. (e) Hymn. in Apollonius v. 372.
the Oracle was there consulted and enquir'd of, and this is Strabo's (a) Opinion: or from Pytho, another name of Delphi, the place of this Oracle, given it from Pythis, the Son of Delphus, the Son of Apollo.

The City Delphi (as Strabo (b) reports) was by some thought to be plac'd in the middle of the World; and the Poets reign 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 Οὐρανός, which word signifies a Navel, because that is the middle part of Man's Body; and therefore Sophocles calls this Oracle μισομομάκαρον μαντεῖον: and in allusion to that Name Strabo and Pausanias 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 LaMontius and Phurnutus are of Opinion, that this Name was not deriv'd from the Situation of the Place, but from the Divine Answers given there, which are in Greek call'd Ὁμαρά, and Varro herein agrees with them.

Concerning the Original of this Oracle there are various Reports: Diodorus the Sicilian (c) 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 her self, but Neptune had an Interpreter nam'd Pyro, and that afterwards Neptune resign'd his part to Earth. This Goddes 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 Metamorphosis. Some there are that will have Themis to have posses'd this Oracle from the beginning: which is the les to be wonder'd at, since Themis and the Earth, were commonly reputed the same Goddes under different Names, πολλὰν ὁμαδύτων μορφὴν πιὰ, according to Ἀείχυλος (d): Whence Themis is call'd by Aristides (e), Θεῶν πρεσευτὴς, the eldest of the Gods. Yet Ἀείχυλος in another place (f) reports, that this Oracle was first posses'd by the Earth, then by Themis, Daughter of the Earth; who resign'd it to her Sifter Phoebus, by whom it was at length given to Apollo. Pindar, and from him the Scholiast upon Ἀείχυλος tells us, that Apollo, having seiz'd this Oracle by force, the Earth endeavour'd to precipitate that God into the Infernal Regions. And (g) 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

(a) Geogr. lib. IX. (b) Lib. IX. (c) Lib. XVI. cap. XVI. & Pausanias Phociss: (d) Prometh. v. 208. (e) Orat. de concordia ad Rhodos. (f) Eumenium initio. (g) Iphigenia v. 1259.
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this Oracle was possess'd by the Earth, she return'd Answers by Dreams. Thus Euripides.

\[ \chi\delta\nu \text{ ἐπεκκαίων θαύματα (a).} \]

The Earth brought forth nocturnal Spectres. And afterwards, Apollo being deriv'd of the Oracle, prays Jupiter (b).

\[ \Pi\nu\beta\iota\alpha\nu \nu\mu\omega\nu \]

\[ \chi\theta\omicron\iota\alpha\nu \lambda\omicron\epsilon\omicron\nu \]

\[ \Theta\epsilon\iota\zeta\mu\nu\iota\nu, \nu\chi\lambda\iota\nu \tau\iota \epsilon\upsilon\omega\nu\iota\upsilon. \]

To expel the Earth with her nocturnal Oracles, from the Pythian Temples. And this Goddess 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 (c), and that the Grecians receiv'd the celebrated Answer, ὅπ τὸς ἄνδρος ἄταντον ἔτει τὸ Ἰλίου παρθένος, That Troy should be taken by them in the tenth Year: From this God we are inform'd by the Scholiast upon the following Verse of Lycophron (d), which likewise relates to this purpose:

\[ \text{Oi } \alpha\nu\mu\iota\iota \betaω\iota\omega\iota \nu\tau\alpha\epsilon\mu\iota\nu \tau\sigma \text{ Κενα.} \]

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 Titus, 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 Empedon, by Ilaec Tzetzes, in his Comment upon Lycophron (e), 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. Αρεάλοι, which word signifies Brethren, because Apollo and Bacchus were both Sons of Jupiter.

We find it related by Diodorus the Sicilian (f), 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 Cercias) observing this, and wondering what should be the Cause of it, went himself to view the Cavern, whereupon he was also seiz'd with a like Fit of Madness, leaping and dancing, and fore-telling 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 possess'd with such a degree of

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(a) Loco citato.  (b) Ibid v. 1271.  (c) Celius Rhodiginus Lib. Antiq. lib. XVI.  

Divine
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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: Pausanius 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 Duft, thro’ which the Afflatus pass’d into the Virgin’s Belly, and thence proceeded out of the Mouth. The Scholiast upon Aristophanes (a) faith, it was a wide mouth’d Brafs’d-Pot fill’d with Ἐποιημέναι, or Pebbles, by the leaping of which the Prophetess made her Conjectures. Others are of Opinion, that it was a large Vessel supported by three Feet, into which the Prophetess plung’d her self, when she expected an Inspiration. But, according to the more common Opinion, Calius (b) 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 Οἶνους, which word properly denotes a Mortar, or round Stone, according to Hesychius; whence Apollo is call’d in Sophocles, Εὐφρυγεῖται, and his Prophetess, Εὐφρυγεῖται. And this, as some are of Opinion, gave occasion to the Proverb, Ἐν ἐλμοι ἐνδοξοι, 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 οἶνους, when they desired a Prophetical Dream. Phrannus 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 passeth over the third in his Annual Circuit. And the Scholiast upon Aristophanes (c) will have the three Legs of the Tripus to signify the Knowledge of the God, as distinguish’d by the three Parts of Time, viz. Preient, Past, and Future,

Οὐ τε ὡς τοῖς τινὶς ἔνθεσε τοὺς τὰ τρία τε οὐδήματα, ἀπὸ τὸ τρίς ἐκβαίνει:
Who knew things past, and present, and to come.

The fame 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 Brafs, so famous amongst the Poets. There was also another Tripus of Gold, as the Scholiast upon Aristophanes (d) reports, dedicated to Apollo on this Account: Certain Fisher-men at Miletus, having sol’d their next Draught to some Persons that ftood by, cast their Net into the Water, and drew up a Golden Tripus; where

(a) Lystrates. (b) Leuct. Antiq. lib. VIII. Cap. XV. (c) Inicio. Plut. (d) Loc.
upon there arose a very hot Contention between the Fisher-men and their Chap-men; the Fisher-men alleging, that they sold nothing but the fifth they were to take, and that therefore the Tripus belonged 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,

Εξίδοε Μιλήτης, τειπτοθε τοπός Φοίβον ἑρωτας;
Ος ουσίν παντον ἀφωτοθ, τετο τειπτοθδ οδη.

Art thou, a Native of Miletus, come
To enquire what must be with the Tripos, 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 flourished in Greece; the Tripos therefore was presented to one of them, (which that was, is not agreed on by ancient Writers;) he modestly refusing it, they offered it to another, and so on to the rest, till it had been refused by them all; whereupon it was determin'd to consecrate it to Apollo himself, as being the Fountain of all Wisdom. The Tripos 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 Tripos, 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 Tripos, 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 Theater, 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 Ennus call'd Cali corina; and the Tholus or round Compass at the top of a Theater, is by another nam'd cortina Theatri.

The Person that deliver'd the Oracles of the God was a Woman, whom they call'd Pythonis, Pythonissa, and Phoehas: The most celebrated of these 1 faith Pausanias (a), Phaemonae, who is remarkable, not only as being the first Priestesses of that Oracle, but more especially because she was the first (as most say,) that cloath'd the Oracles with Heroic Verse. But Baco, a Delphian Lady, in one of her Hymns, reports, that Olau, 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 Pausanias to be thus,

Ενις τοι ευνυστου χρισιεων ευπελεον λοι
Πανσης τυρπορεων, Πανασια πι νυ Αγρευας, ηκ.

(a) Phocides.
Where Hyperboreans to thy lasting Praise
Eternal Oracles did consecrate.

Then she proceeds to enumerate some others of the Hyperboreans, and in the End of the Hymn adds,

Ωλιω θ', δε ηλετο πρωτό Φοιβοίοι Κεβραίτις, 
Πρωτό ος αρχικων επικε τεληνατ' ιποδιω.

No Grecian yet warm'd with Poetick Fire
Cou'd fit th'unpolish'd Language to the Lyre,
Till the first Priest of Phoebus Olen rose,
And chang'd for smoother Verse, their stunning Profe.

But herein She contradiets (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 ΑΕλιαν (a). There is mention in Herodotus (b) of a certain Κεβραίτις, Prophet, in this place, whose Name was Ακεραύ. And Apollo is said in Homer to choose the Men of Crete to publish his Oracles (c):

Εκαίτε οϊκώ Κυνοτί Κυναντι, οίκε τ' άνων η
Ιεσά πεζων, κυ ταλλετι Σαμωνος
Πλεε Απόλλωνος Κεβραίτις, ο ιναν είτη
Χρειαν ειν διαρnis γειλον ινα το Παρουσιαο.

But perhaps these Men are to be accounted Priests, and Κεβραίτις, who publish'd to others the Anwers first by them receiv'd from the Pythia, rather than inspir'd Persons, and Prophets strictly so call'd.

Venerius (d) is of Opinion, that there were more than one Pythia at the same time; which he proves out of Herodotus, who in the sixth Book of his History reports, that Cleomenes corrupted with Bribes the Prophetess Perialla, who was vaticinantium mulierum antistes, the President of the Prophetesses: 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 Κεβραίτις, which Word (however it may seem to signify a Prophet superior to the rest) according to its common Acceptation implies no more than Μάνης. Thus Euripides (e) hath us'd it, when he saith, Κεβραίτις Κυναν, i.e. one that foretell'sh Evils to come: In which sense Herodotus himself in another place hath us'd the Verb Κεβραίτισαν, Μάνη: More Influences would be needless.

These Women were, at the first, Virgins, till one of them was de-flower'd by Echecrates a Theessian; 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 Lust, or if they should be at any time forc'd to the Violation of their Chastity, having pass'd the time of

(a) De Animal, lib. X. cap. XXVI. (b) Lib. VIII. cap. XXXVII. (c) Hymn. in Apollinem. v. 393. (d) De Divinacion. & Orat. Antiq. (e) Helena.
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 Mode of. They were obliged to observe the strictest Laws of Temperance and Chastity; not being allow'd to wear rich and costly Apparel, or use phantastical Drelsies; and Plutarch \((b)\) 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 Castalia, a Fountain at the Foot of Parnassus, where the Poets, Men inspired by the same Deity, us'd to wash and drink. At her first sitting down upon the Tripus, she us'd to shake the Lawrel-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 Arisitophanes \((c)\) at this Verse, where one asketh,

\[ \text{Τί δόθ᾽ ἐ σφίσθ᾽ ὕλαξεν ἐν σεμιχατών;} \]

What from the Oracle with Garlands trimm'd Has Phoebus 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 μαντυνὸν εὐπρ᾽, the prophetick Plant. The Pythia being plac'd upon the Tripus, receiv'd the Divine Affluence in her Belly; whence she is call'd ἐγκέφαλις θύρωθ, or σερπιόμαντ. She was no sooner inspir'd, 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 phrenetic 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 full and malignant, she was thrown into extreme Fury; insomuch, that Plutarch \((d)\) 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 Paroxysm, that in a little time after she died. Some say, that under the Tripus sometimes appeared a Dragon that return'd Anfwers and that the Pythia was once kill'd by him. And Eubulus reports, Ἐκείνου τελείως ἀκήκοα ὑπὲρ τεῦτον, that a Serpent rolled himself about the Tripod.

The time of consulting the Oracle, was only one Month in a Year. This Month Plutarch \((e)\) tells us, was call'd Βοαος, which, as many are of Opinion, was so nam'd, q. Φυσιδ, from εὔπρο, 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 B for Ὁ (as the Macedonians, who for Φιλίππος, Ἀλκιμέδες, and Ἀσσανίας, say Βιλιππός, Βαλκάμεσ and Ἀσσανίας), but instead of Π; for they usually say Μετείν', for πατείν, and Ὁμοῖον, for τικείν. But therefore is put for Πυθὺς, so call'd ἢ τὸ Πυθὺς τὸν Ποιμην, because in that Month they were allow'd to enquire of Apollo's Oracle, and this

\(\text{[a]}\) Diodorus Siculus, lib. XVI. \(\text{[b]}\) Lib. De Orac. \(\text{[c]}\) In Plinio, \(\text{[d]}\) De Deipnt. Orac. \(\text{[e]}\) Quaest. Græc. IX.
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is their genuine and Country-way of Speaking. The seventh Day of the Month they call'd Apollo's Birth-day, naming it Πυθία; (not πυθία, as some read it) not because they bak'd a sort of Cakes call'd ψεύδος, but because the God did then return a great many Anfwers; and at the firft the Pythia gave Anfwers only on this Day, as Callisthenes and Anaxandridas 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 Prefents to the God, whereby it came to pa's, that this Temple in Riches, Splendor, and Magnificence, was superior almoft to all others in the World. And Ἀπόλλων υπερ (so call'd from Αρρητος, a Name of Apollo, given him, as some fa'y, from sending forth Oracles) have been proverbially us'd for abundance of Wealth. Another thing requir'd of those that defir'd Anfwers, was, that they should propound their Questions in as few words as might be, as we are inform'd by Philo- stratus (a), in the Life of Apollonius. It was the Custom alfo, to offer Sacrifices to Apollo, in which, except the Omens were favourable, the Prophete's would not give any Anfwer. At these Sacrifices there were five Priefts, faith Plutarch (b), nam'd Ος, i.e. Holy, that affifted the Prophete's, and perform'd many other Offices with them, being suppos'd to be defend'd from Deception: There was one alfo who prefided over these call'd, Ος, or Purifier; tho' Plutarch faith, that the Sacrifice flain when any of the Ος were declar'd, was call'd by that Name; unlefs instead of τοῦ Συνάγουσαν ἱερεῖον, or the Sacrifice kill'd, we might be allow'd to read τοῦ Συνάγουσαν ἱερεῖον, or the Perfon that kill'd the Sacrifice. There was anoter Prieft alfo, that affifted the Prophete's in managing the Oracle, whom they call'd Αρρητος, upon the fame account that Apollo was so named.

The Anfwer was always return'd in Greek, as appears from Cicero (c), who, speaking of the Oracle, reported by Ennius to be given to Pyrrhus the Epirote, by Apollo, viz.

Aio te, Αεαίς, Romanos vincere posse.
Go, Pyrrhus, go, engage with Warlike Rome;
Fate has decreed th' irrevocable Doom,
And You the valiant Romans shall o'ercome.

H. H.

Concludes it was not genuine, because the Pythia never us'd to speak in Latin; and, in Pyrrhus's time, had left off giving Anfwers in Verfe, which had been the Custom in all former Ages, from the firft foundation of the Oracle, deriving, (as hath been faid already) its Original from Phæmonoe the firft Pythia. The ancient Greeks deliver'd their Laws in Verfe, whence it came to pa's, as Arifotle witnesseth, that νόμος, which properly signifies a Law, is often us'd to signify Verfe or Songs. The firft Philofophers, as oft as they thought fit to communicate their Mysteries to the World, cloathed them in Verfe; and the primitive Ages scarce feem to have written any thing Curious, or Excellent, nor any thing of Weight or Moment, but in Verfe.

(a) Lib. VI. cap. V. (b) Loc. cit. (c) Lib. II. de Divinatione.
The Verses of the *Pythia* were, for the most part, faith Plutarch (a), 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 Dress she pleas'd; the Sense therefore was his, the Words her own. In the same 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 Verse. The Verses were for the most part Hexameter, insomuch that this Oracle was thought to be none of Apollo's, because it was not Heroick:

Σοφίης Σωφρακτή, σοφάτερες ε' Ευριπίδες,
Ανδρέων οι πάντων Σωφρακτίς σοφάτα Ἡ.

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 Custom of Versifying was left off, the Reafon whereof hath been copiously disputed by Plutarch, in a Treatise on that Subject, to which I refer the Reader. I shall only add one thing more to be observ'd, That as the Custom of giving Answers in Verse never appear'd so universally, but that sometimes they were deliver'd in Prose, as Plutarch hath prov'd by a great many Instances; so neither was it ever so wholly left off, but that Oracles were pronounc'd in Verse; an Instance whereof he giveth in his own Time. The Oracle concerning the Birth of our Saviour Christ, which was deliver'd in Heroick Verse to the Emperor Augustus, is mention'd by Eusebius, Zenovius, and others. And another, which was return'd in the same sort of Verse to Julian the Apo-

The Delphian Oracles, if compar'd with some others, might justly be call'd plain and periphrastic; and, as Hermes, the Philosopher, tells us, it was usual for those that had receiv'd an obscure Answer at Dodona, to desire Apollo at Delphi to explain the meaning of it: He adds also, that Apollo had interpreted a great many of them. Nevertheless, they were generally very obscure, and ambiguous; insomuch that Apollo, as some say, was call'd Λογιας, because his Answers were Δωδεκα, i.e. crooked, and hard to be understood. And Heraclitus in Plutarch, speaking of Apollo, faith, ἐπι λογιας, ἐν ἐσχάτεις, ἀλλά συναφίεσι, i.e. He doth not speak the Truth plainly, nor yet wholly conceal it, but only give small Hints of it; so that if the Event happen'd contrary to any Man's Expectation, he might rather find fault with his own Interpretation of the Oracles, than call in question either the Knowledge or Veracity of Apollo. The reason of this affected Obscur-

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(a) Lib. de Pythia Orac. (b) Clemens Alexandrinus Strom. V.
Of the Religion of Greece.

The Veracity of this Oracle was so famous, that *Τα ἐν Θεινῷ*, i.e. *The Responses given from the Tripus*, came to be us'd proverbially, for certain and infallible Truths: and, as Cicero rightly argues, it is impossible the Delphian Oracle should ever have gain'd so much Repute in the World, or have been enrich'd with such vast Prefents 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 altered; and so Cicero tells us, it was a long time before his Days; Demosthenes, who flourish'd three hundred Years before him, complain'd the Pythia did ὕπαρξις ἦλθε, or speak as Philip the Macedonian would have her. Before that time she was said to receive a Bribe of Clybehnes, to persuad the Lacedemonians to free the Athenians from the Tyrants that were impos'd on them. Periilla the Pythia, was depriv'd of her Office for being corrupted by one of Cleomenes's Agents, to say that Demaratus, Cleomenes's Colleague, was not the true Son of Aristio, 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 (a) hath told us, that in his time it had lost its ancient Reputation. Die will have it to have been extinc't from the time that it was polluted by Nero, who kill'd Men εἰς τὸ σῶμας τῆς ἐργασίας, in the Cavern's Mouth, out of which the sacred Inspiration ascended. In Juvenal's (b) time, the Gods had quite forsaken it, if any Credit may be given to the following Words;

--- Delphic Oracula cessant.

The Delphian Oracles are now no more.

Minutius Felix reports, that cautum illud & ambiguum deficere oraculum, cum politiores homines, & minus creduli esse ceperunt (c): This cautious and ambiguous Oracle gave over speaking, when Men began to be more Polite and less Credulous. Lucan (d) telleth us, that it had ceas'd a long time before the Battle at Pharsalia;

--- Nonullo Secula donò
Nostra carent majore Deum, quam Delphica sedes
Quod situit.

No greater Gift can bounteous Heav'n bestow,
Nor does our Age a greater Blessing want
Than silenc'd Delphi.-----------

H. H.

But this must not be understood of a total Defect, or perpetual Silence; for this Oracle, as van Dale (e) hath abundantly prov'd, did several times lofe its prophetick Faculty, and again recover it. Lucian (f) reports, That Answers 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 suppositious. And farther, 'tis certain that this, and those at Delos and

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(a) Lib. IX. (b) Sat. VI. v. 554. (c) Ofiavii p. 242. Edit. Lugd. Bat. (d) Lib. V. (e) Dillert. de Oraç, (f) Alexandro Pleuđomani.
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Dodona, with some others, continued till the Reign of Julian the Apostate, and were consulted, faith Theodoret, by him. And he is said to have received from Apollo Delphiens, the following Answer.

Εἰπάτε τῷ βασιλίϊ, Χαμαί πίες δαίδαλος αὐλε, Οὐ, ὁ φοίτης ἤχες καλύτερα, οὐ μανθάνει μάγνων, Οὐ πάντων λαλέσαν, ἀπέστειξεν ἃ γαλάν οὐδαρ.

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: Whoever desireth to be more particularly informed, may consult van Dale's Treatise on that Subject.

When the God forsook Delphi, he betook himself to the Hyperborean Scythians, as we learn from Claudian,

<table>
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<tr>
<th>pulcher Apollo</th>
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<td>In fervat Hyperboreas Delphis cessantibus aras.</td>
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Ah! abject Delphi; see thy God resides
In distant Hyperborean Climates. ———— E 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, and Priest of Apollo, who travelled into Greece about the Time of Pythagoras, is said to have written a Book concerning Apollo's Oracles, ἦ λατρεύειν εἰς ὑμεῖς βοήθεις, and removal to the Hyperboreans (a).

And the Athenians, at a time when the Plague rag'd over all Greece, receiv'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 trespassed 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 Presents, curious pieces of Art, and other Rarities belonging to that Place, in Paussanias. There was another of Apollo's Oracles at Cirrha, a Seaport belonging to Delphi, from which it was distant about LX Stadia. This is mention'd in Staturis's Thelais (b):

Time & Apolloine tacuerne oracula Cirrha.

Where Latarius observes, that in Cirrha tantum prospera Deorum dominatur oracula: num cui exitium imminebat, taciturnitate templi pennitus damnatur. At Cirrha, none but prosperous Oracles were pronounce'd: And if any Calamity was to befall them who came for Advice, that was declare'd by God's Silence. Several others have mention'd this Oracle, tho' neither taken notice of by Strabo nor Paussanias, 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

(a) Suidas v. Aepa. Diodorus Siculus, alique. (b) Lib. VII. v. 411.
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 obtained the Delphian (a):

Cirrhæa Pean templæ, & aetheriam domum
Serpente case meruit.

And a Prophetefs is reported by the same Author, to have deliver'd Oracles at Cirrha, as was done in the Delphian Temple (b):

Et ipse nostris vocibus teñis veni
Fatidice vatis ora Cirrhæa movens.

Lastly, There was a Cavern at Cirrha, as in the other Place. This appears from Statius (c):

Non Cirrha promiserit anno
Certius, aut fromdes lucis, quas fama Moloffs
Chæonia somnisse tibi.—

Next to this Oracle may justly follow that at Delos, the most celebrated 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-shor, looking towards Eubæa, 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 Anfwers, for their Certainty, and Perspicuity, not only not inferior to those at Delphi, but, as some report (d), far exceeding them, and all other Oracles of Apollo; being deliver'd in clear, plain Terms, without any Ambiguity, or Obscurity. But these Anfwers were not to be expected all the Year; Apollo only kept his Summer's Residence in this Place, and in Winter retired to Patara, a City of Lycia, as Servius hath observ'd in his Comment upon thefe Words of Virgil.

Qualis ubi hybernam Lyciam, Xanthique fluenta
Deferit, ac Delum maternam inviñit Apollo (e)

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 Anfwers gives
In Summer Seasons.

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 compost of the Horns of Goats kill'd by Diana, upon Mount Cynthus, which were compacted together in a wonderful manner, without any visible Tyre or Cement; whence Ovid faith of it (f):

(a) Hercul. Oet. ver. 92. (b) Oedip. ver. 269. (c) Thebaid. lib. III. ver. 474. (d) Alexand. ab. Alex. (e) Æneid. IV. v. 143. (f) Epiftola Cydippes ad Ascont. Conf. etiam Plutarch. de Sclers. Animalium, Callimachi hymn. in Apollinem, ver. 58. Politiani Miscellanea. cap. LII.

Miro
Of the Religion of Greece.

Mirov Æ immumeris frukläm 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 Tyre.

E. D.

To Sacrifice any living Creature upon this Altar was held unlawful,
and a Prophanation of the Place, which it was the Gods Will to have
preserv'd pure from Blood, and all manner of Pollution. Teneydides (a)
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 bet-
ter to preserv'e it from Pollution, they put forth an Edict, command-
ing, that whoever lay sick of any mortal or dangerous Disease, and all
Women great with Child, should be carried over to the little Isle call'd
Rheno.

I must not omit in this place the annual Procession 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 de-
vo'ur'd by the Minotaur, made 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 Δωρεας, the Persons em-
ploy'd in it Θησευς, and Δωρας, from the Name of the Island, the
Chief of them Αγαστης, and the Ship in which they went Θεσευς,
or Δωρας, which was the very fame that carried Theseus and his Com-
panions to Crete; being (faith Plutarch) preserv'd by the Athenians till
Demetrius the Phaleræan's Time, they restoring always what was de-
cay'd, and changing the old and rotten Planks for those that were new
and entire, inomuch that it furnish'd the Philosophers with Matter of
Dispute, Whether after so many Reparations and Alterations it
might still be call'd the same individual Ship; and serv'd as an Instance
to illustrate the Opinion of those that held the Body still remain'd the
same numerical Substance, notwithstanding the continual Decay of old
Parts, and Acquisition of new ones, through the several Ages of Life;
for which Reason Callimachus (b) calls its Tackle, everliving (de-
νοντι):

αίξεσαν Θεωσις θείς, ἑγερὰ πολεμungeons.

To great Apollo's Temple every Year,
The sturdy Thearis th' Athenians send,
Yet spite of envious Time, and angry Seas
The Vessel ever whole will be.

E. D.

The beginning of the Voyage was computed from the Time that

(a) Lib. IV.  (b) Hymno in Belum.
Apollo's Priest first adorn'd the Stern of the Ship with Garlands, faith Plato (a); and from that time they began to cleanse and purify the City; and it was held unlawful to put any Malefactor to death till its return, which was the Reason that Socrates was reprieved thirty days after his Condemnation, as we learn from the same Author, and from Xenophon (b). The Theori wore Garlands of Laurel upon their Heads, and were accompanied by two of the Family of the King (c), who were appointed to be πρεσβύτεροι at Delos for that Year. Before them went certain Men with Axes in their Hands, in fiew as if they design'd to clear the Ways of Bandits; 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 Αἰσχυλus (c) seems to allude, when he faith,

Πέμπτον δ' αυτών, χρυσηίζον μέγα
Κολευτότων παίδες Ἡραίες, χάλκινα
Ἀνυμεσεν πλεντεῖς ήμεραμάτως.

Mov'd 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 αὐξανεῖν, to ascend; when they return'd καλύπτειν, 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 sail'd homewards. At their return, all the People ran forth to meet them, opening their Doors, and making Obeyance as they pass'd by; the neglect of which respect makes Theseus complain in Euriptides (d),

Οὐ γὰρ πᾶς μου ὑπὸ Θεοῦ μὲν οὖν
Πόλισις ἀνυμιζόμενα εὐρημενοίς ἑγερθείσως.

My scornful Citizens, I find, neglect
Rushing to crowd about the op'ned 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 Didymus, so nam'd (e) 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 Didymus, and belong'd to the Milesians, whence Apollo is call'd Milesius. It was also call'd the Oracle of the Branchides, and Apollo himself was call'd

(a) In Phaedon. (b) Memorab. lib. IV. (c) Ennemid. initio. (d) Hippolyto-
(e) Macro. lib. I. cap. XVII.
Branchides, from Branchus, who was reputed the Son of Macareus, but
degotten by Apollo; for it was no unusual thing for the ancient He-
roes 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 Ju-
piter and Amphitrion; Hector of Priamus and Apollo, with many others.
The Original of this Oracle is thus describ'd by Varro, where speaking
of Branchus's Mother, he reports, "That being with Child, she dream'd
" the Sun enter'd into her Mouth, and pass'd through her Belly: Whence
" her Child was nam'd Branchus from {bes}¡°, the Throat, thro' which
" the God had penetrated into the Womb. The Boy afterwards ha-
" ving kiss'd Apollo in the Woods, and receiv'd from him a Crown and
" Scepter, began to Prophecy, and presently after disappear'd. Where-
" upon a magnificent Temple was dedicated to him and Apollo Phile-
" {sus, so call'd from φιλείρι}, to kiss, whence Statius faith he was

patrioqae aequalis honori.

In Honour equal to his Father Phoebus.

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 (a) telleth us, that this Oracle was fac'd to Jupiter and
Apollo, and perhaps it might belong to all three. However that be,
we are affir'd by Herodotus, that this Oracle was {ἐν πελατία} ἱδρύ-
µένον, τις λαοῖς τὸ πάντως τῷ Αἰ comboBox εἰδοθέντων χάριτα very ancient,
and frequented by all the Ionians and Æolians: And are farther told by Co-
ron in Photius's Bibliotheca, that it was accounted χερσηγίων Ἐλληνικῶν
μεῖον ἄλλους, κεφαλαίον the best of all Grecian Oracles except the Delphian.

In the time of the Persia War (b), this Temple was spoil'd and burn'd,
being betray'd into the Hands of the Barbarians, by the Branchida, or
Priests, who had the Care of it; but they, conscious of their own Wick-
edness, and fearing left they should meet with condign Punish-
ment, defir'd of Xerxes, that, as 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 plac'd beyond
the reach of Justice. Xerxes granted their Request; whereupon, not-
withstanding a great many unlucky Omens appear'd to them, they
founded a City, and call'd it after their ancient Name, Branchida. But
for all this, they could not escape Divine Vengeance, which was in-
flicted 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 Posterity of
such impious Wretches.

The Persians being vanquish'd, and Peace restor'd to Greece, (c), the
Temple was re-built by the Milesians, with such Magnificence, that it
surpass'd almost all the other Grecian Temples in bigness, being rais'd

(a) Voce διόσύγ. (b) Strabo lib. XIV. & Suidas in Voce Βραχυδία. (c) Strabo
loc. cit.
to such a Bulk, that they were forc'd to let it remain uncover'd; for
the Compass of it was no less than that of a Village, and contained, at
least, four to five Stadia.

Another of Apollo's Oracles we read of in \textit{Abe}, a City of 
Phocis, mention'd by \textit{Herodotus} (a), and \textit{Stephanus} the 
Byzantian (b); by the latter of which, we are told, it was more ancient than the 
Delphian. \textit{Sophocles} (c) also hath taken Notice of it,

\begin{align*}
\text{Cúkē} & \; \text{τὸν} \; \alpha\iota\iota\kappa\tau\upsilonν \; \varepsilon\iota\muα
\end{align*}

\begin{align*}
\text{Tas} & \; \varepsilon\iota\; \delta\iota\mu\sigma\alpha\upsilonν \; \varsigma\iota\omicron\omicron\upsilon\nu
\end{align*}

\begin{align*}
\text{Cúδν} & \; \varepsilon\iota\; \text{τὸν} \; \text{Ἄκαμπ νυόν.}
\end{align*}

Hence all Religion, now I will no more
Trouble that hallow'd Fane, which equally
Parts the divided Earth, no Journies make,
To \textit{Abe} for the Answers of a God;
In vain 'tis to be good.

\textit{E. D.}

The \textit{Scholiasts} on this Place are of Opinion, that \textit{Abe} was a City in 
\textit{Lydia}, but are sufficiently refuted by the Testimonies already cited. We
are told by \textit{Pausanias} (d), that the Temple of this Oracle was burn'd
by \textit{Xerxes}.

At Claros, a City of \textit{Ionia}, not far from \textit{Colophon}, there was another
Oracle (a) sacred to \textit{Apollo}, first instituted by \textit{Manto}, the Daughter of 
\textit{Tiresias}, who fled thither in the second \textit{Theban} War, when the \textit{Epigoni},
i.e. the Sons of those that were slain in the former War, invaded
\textit{Thebes}, under the Conduct of \textit{Alcmenon}, in Revenge of their Father's
Deaths. The Person that deliver'd Answers, was a Man generally chosen
out of some certain Families, and for the most part out of
\textit{Miletus} (e): He was usually unlearn'd, and very ignorant, yet return'd
the Oracles in Veres 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 \textit{Manto}, when she bewail'd the De-
solation of her Country: Into this he descend'd when any Man came
to consult him; but paid dear for his Knowledge, Water being very
prejudicial to his Health; and, as \textit{Pliny} (f) hath told us, a means to
shorten his Life. By this Oracle the untimely Death of \textit{Germanicus}
was foretold, as we are inform'd by \textit{Tacitus} (g), by whom also the fore-
mentioned Account of \textit{Pliny} is confirm'd.

At Larissa, a Fort of the \textit{Argives}, there was an Oracle of \textit{Apollo}, fir-
nam'd \textit{Δησελάνας}, from \textit{Diras}, a Region belonging to \textit{Argos}. The
Answers in this Place were return'd by a Woman, who was forbidden
the Company of Men: Every Month she sacrific'd a Lamb in the Night,
and then, having tafted the Blood of the Victim, was immediately seiz'd
with a Divine Fury (b).

(a) Lib. I. cap. XLVI. (b) Voce \textit{Acetes}. item \textit{Hesychius}, & \textit{Phavorinus}. (c) \textit{Oedip.}
Tyr. v. 908. (d) \textit{Phocicis}. (e) \textit{Cael. Rhod. Ann. Læcæ.} lib. XXVII. cap. V. (f) \textit{Nat. Hist.} lib. II. cap. CIII. (g) \textit{Annal.}, lib. II. cap. LIV. (b) \textit{Pausanias Corinthiatis}. 

\vspace{1cm}

\textit{Apollo}
Apollo had another famous Oracle at Eutresis, a Village in Boeotia (a), seated in the way between the Thebians and the Plateans.

Orphean Apollo delivered Oracles at Orope, a City of Eubœa, as we are inform'd by Stephanus.

At Orope in Eubœa, there was ἄγενείας τμων, μοντείον, a most infallible Oracle of Apollo Selinuntius: as we find in the beginning of Strabo's tenth Book.

Another Oracle of Corycean Apollo, at Corype in Thessaly, is mention'd in Nicander's Theriac:

Maunteias Korupai Τα ἡγείοι κε ἔμυν ἀνραών.

'Tis reported by Athenæus (b), that the Carians on a certain time consulted Apollo's Oracle at Hybla: which Caesarbon would have to be read Ἀβ�行, 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 Ichmaus at Ichne in Macedonia (c).

At Tegyra, a City in Boeotia, there was an Oracle sacred to Tegyran Apollo, which was frequented till the Persian War, but after that remained for ever silent (d).

No less famous was Prious, a Mountain in Boeotia, for the Oracles given by Apollo, firnam'd Prious from that Place, where was a Temple dedicated to him. This Oracle ceased when Thebes was demolished by Alexander (e).

Apollo, firnam'd Δαψεύς, from Daphne his beloved Miftress, or the Laurel, into which she was transform'd, had an Oracle near the Caelian Fountain, the Waters of which were also endued with a prophetick Virtue (f).

Apollo was call'd Iffemius, from Iffemius, a River and Mountain in Boeotia, in which he had a Temple, and gave Answers to thoe that came to enquire of him.

Pausanias (g) hath told us of another place in Boeotia, where Apollo return'd Answers, viz. a Stone call'd Σαψεύς upon which he had an Altar, erected out of the Ashes of Victims offer'd to him; whence he was call'd Spodi from Σπόδης, i.e. Ashes: whence for Σπόδης in Pausanias, must be read Σπόδις. He did not here, as in other places, signify his Will by inspir'd Prophets, but by χαλιστείς, ominous Sounds, in the Observation of which He instructed Perfons appointed for that purpose; 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 Purpose. Thus much of the Oracles of Apollo.

(a) Stephanus in voce Εὐτρεις. (b) Lib. XV. cap. IV. (c) Hesychius v. Ιχνανα. (d) Plutarch. Pelopida. (e) Pausan. Boeotiae. (f) Clemens Prorept. (g) Pausan. ibidem.
Trophonius, the Son of Eresimus, and Brother of Agamenes, (a), being possessed with an immoderate Thirst of Glory, built himself a Mansion under Ground, at Lebadea a City of Boeotia, 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, perished in his Hole (b). Cicero (c) giveth us a very different account of his Death, when he tells us, that Trophonius and Agamenes, 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 promised 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 Scholiasts 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 (d). 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 Lycophon testifieth (e).

Then shall my Husband, whom a Captive Bride
I now obey as my Superiour Lord,
By subtle crafty Spartans Jove be call’d,
And worship so, from their Posterity
Receiving greatest Honours,—

Σ. Δ’

Which words Cassandra speaks of Agamemnon, whose Captive and Consulbines he 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 Boeotia, all the Cities of that Country, with a joynt 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 an 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 Embassadors immediately obey’d, and repair’d to Lebadea, still re-
Of the Religion of Greece.  

main ing 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 Success, 
one Sam. an Acrephian, 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 en- 
ter'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 sa-
tisfactory 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 (a).

The Place of this Oracle was under the Surface of the Earth, and 
therefore it was commonly call'd ἐκαθαρσία, and the Persons that con-
verted it ἐκατανοεῖσθε, because the way to it was a Descent. Con-
cerning 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 of Pausania's and Plutarch have left of it; 
the former of which consulted it in Person, and thereby had opportu-
nity of being an Eye-witness of what he reports. His Words are thus 
translated by Mr. Abel.

"Whoso'er's Exigencies oblige him to go into the Cave, must in 
the first Place make his abode for some set-time in the Chappel of 
Good Genius, and Good Fortune; during his stay here, he abstains from 
hot Baths, and employs himself in performing other sorts of Aton-
ment for past Offences; he is not wholly debard bathing, but then 
it must be only in the River Hercyma, having a sufficient Sutenance 
from the Leavings of the Sacrifices. At his going down, he sacrificeth 
to Trophonius and his Sons, to Apollo, Saturn, and Jupiter, (who 
hath the Title of King) to Juno Henoicha, 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 same 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 eagerness of good Hopes; and thus is the Manner: 
Immediately they go that Night along with the Priests to the River 
Hercyma, where they are anointed with Oil, and wash'd by two Ci-
tizen's Boys, aged about Thirteen Years, whom they call Εὔαξ, 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 wash'd, they are not straightway conducted 
by the Priests to the Oracle, but are brought to the River's Rifes, 
which are adjacent to one another: Here they must drink a Dole

(a) Pausania's Brought.
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 concerns. After that, they take the Water of Mnemosyne, viz. Remembrance, to retain the remembrance of those things, that shall be exhibited to them in their Defcent; amongst which is expos'd a Statue, adorn'd with that admirable carving, that it's set up by the People for Daedalus's workmanship; whereupon they never exhibit it, unless to descendants: to this therefore, after some venerable obeysance, having mutter'd over a Prayer or two, in a linnen Habit set off with Ribbands, and wearing Pantofles, agreeable with the fashion of the Country, they approach the Oracle, which is situated 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 Thrashing floor, but in height scarce two Cubits, supporting brazen Obelisks, encompass'd round with Ligaments of Brass, 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 Mechanism and Proportion, the Figure of this Workmanship is like an Oven, its breadth diametrically (as nigh as can be guess'd) 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 Pavement, being in breadth about two span & half; and in height not above one; at the mouth of this, the Defendant, 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 row'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 descended, 'twas never known that any was lost, except one of the Lifeguard of Demetrius; and besides, 'tis credible the Reason proceed'd 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 avaricious Humour, for the sacrilegious Conveyance back of the Gold and Silver, which was there religiously bestowed; wherefore 'tis said, that his Carcase 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 Consultant 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 Amazement, and forgetful of himself, and those about him, to the Chapel of Good Geniuses and Good Fortune, where he had made his former
"stay at his going down; here, after some time, he's restor'd to his
former Sentles, and the cheerfulness of his Vifage 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 Consultants 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 ex-
hibited to Consultants; which tho' they were various, and seldom the
same, being it is a remarkable Story, I will give it you, as it is transla-
ted by the same Hand.

"Timarchus, being a Youth of Liberal Education, and just initi-
ated in the Rudiments of Philosophy, was greatly defirous of know-
ing the Nature and Efficacy of Socrates's Demon; wherefore com-
unicating his Project to no Mortal Body but Me and Cebes, after the
Performance of all the Rituals requisite for Consultation, He def-
cended Trophonius's Cave; where having stay'd two Nights and one
Day, his return was wholly despair'd of; insomuch, 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 elcap'd the starring Rout, He laid open to us
a prodigious Relation of what he had seen or heard, to this Pur-
pole: In his Descent, he was beset with a caliginous Mift, upon
which he pray'd, lying prostrate for a long time, and not having Senfè
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 echoing
Violence, as differ'd the Sutures of his Skull, thro' which his Soul
migrated; and being disunited from the Body, and mixt with bright
and refin'd Air, with a seeming Contentment, began to breath
for a long time, and being dilated like a full Sail, was wider than
before. After this, having having heard a small Noife, whistling in
his Ears a delightfom 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 Aether, which occasion'd that
Whistling, the gentle Pleasantness of which bore an adequate A-
greement with their well-tim'd Motion. Between thefe there was
a Sea, or Lake, which spread out a Surface glittreing 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-
known sunk. This Sea, for the most part, was very shallow and for-
dable, except towards the South, where twas of a great Depth; it
very often ebb'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 fame Place as at first, or bringing them about with a
Circumference; but in the gentle turning of them, the Water makes one rising Rowl: Betwixt these, the Sea seem'd to bend inwards about (as near as he could 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 best 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 Darkness to a Miracle; not thin, but thick'en'd, and agitated: Here he was seiz'd with no small Fright, by the astonishing Hubbubs, and Notices 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 invisibly 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 cheerful Countenance, whereas 'tis commonly reported, that all theConsultants of this Oracle became pensive and melancholy; that their Tempers were sour'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, 

Γεβονίς μὴν εὐφράτης, i.e. He has been consulting the Oracle of Trophonius. But this is only to be understood 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.

C H A P. XI.

Of other Grecian Oracles.

Amphiaraus was the Son of Oicles, and married Eriphyle the Sister of Adrafitus, King of Argos; he was an excellent Sooth-sayer, and by his Skill foresaw, 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 Polynices had corrupted with a Prefent of a golden Chain. Being discover'd, he was oblig'd by Adraftus, 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 morfis Amphiaraus equis.

Some say this Accident happen'd in the Way betwixt Thebes and Chalcis, and for that Reason the Place is call'd Apula, i.e. a Chariot, to this Day, faith Paufanias (a).

(a) Attia.
After his Death, he was honour'd with Divine Worship; first by the Oropians, and afterwards by all the other Grecians: And a stately Temple, with a Statue of white Marble, was erected 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 Confines of Attica and Boeotia, which for that Reason, is sometimes attributed to both Countries. There was also a remarkable Altar, dedicated to him in the same 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 Amphilochoe, (for Alcmen, the Son of Amphiaras, was not allow'd to partake of any of the Honours paid to Amphilochoe, or Amphiaras, because he flew his Mother Eriphyle:) The fourth to Venus, Panacea, Jason, Hygia, and Paonian Minerva. The fifth Part to the Nymphs, Pen, and the Rivers Achelous, and Cepheus.

Answers were deliver'd in Dreams: Jopbon the Gnosian, who publish'd the ancient Oracles, in Heroick Verfes, reports, That Amphiaras return'd an Answer to the Argives in Verse; but my Author herein contradicted him, and reports farther, that it was the general Opinion, that only those, who were inspried 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 said, 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: (a) Philostratus adds, they were to Fast 24 Hours, and abstain 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 same manner did the People of Apulia Daunia expect Answers from Podalirius, 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 Lycophron (b).

\[
\text{Αΐς} \text{πνέων τὸς θεοῦ φιλοσοφοῦς}
\text{Χειρὶ καθ' ὑπὸ νυμφίτη φαν.}
\]

They, whose aspiring Minds curious to pry
Into the mystick Records of Events,
Ask Aid of Podalirius, must sleep
Prostrate on Sheep-Skins at his hallow'd Fane,
And thus receive the true prophetick Dreams.

E. 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 (c), He gave them their Option of

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(a) Vita Apollonii Tyanei, lib. II. (b) Cassander, v. 1050. (c) Lib. VIII. cap. CXXXIV.
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 very great Esteem: Herodotus (a) reckons it amongst the five principal ones of Greece, consulted by Cyrus, before his Expedition against Cyrus; viz. the Delphian, Dodonean, Amphiaratus's, Trophonius's, and the Didymian; and Valerius Maximus (b) 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 Amphiaratus, 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 Ufe, as washing the Hands, or Purification: nay, it was unlawful to offer Sacrifice before it, as was usual at other Fountains: The chief Ufe it was employ'd in was this, viz. They that by the Advice of the Oracle had recover'd out of any Disease, were to cast a piece of coyn'd Gold or Silver into it; and this (c) Paufanias tells us, was an ancient Custom, and deriv'd from the Primitive Ages.

At Phære, a City of Achaia, Anfwers were given by Mercurius Apo-
edû, so nam'd from ἀποδεξαίω, 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 place'd a low Stone Altar, upon which flood brazen Bafons folded 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, stemp'd with their own Country Impression, and call'd χαλκοῦς, then propos'd the Questions they desir'd to be resolve'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 fame Ceremonies were practis'd in Ægypti, at the Oracle of Serapis, as (d) Paufanias reports.

(e) At Bura in Achaia, there was an Oracle of Hercules, call'd from that City Bariacis; the Place of it was a Cave, wherein was Hercules's Statue: Predictions were made by throwing Dice. They that consulted the God, first address'd themselves to him by Prayer; then taking four Dice out of a great Heap that lay ready there, they threw 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 therefore as they had cast the Dice, they went to the Book, and there every Man found his Doom.

At Patra (f) a City on the Sea-coast of Achaia, not far from the sacred Grove of Apollo, there was a Temple dedicated to Ceres, in

(a) Lib. I. cap. XLVI. (b) Lib. VIII. cap. XV. (c) Atticis (d) Achaïcis (e) Ibidem. (f) Paufanias ibidem.
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 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.

(a) At Traæzen, a City of Peloponnesus, there was an old Altar dedicated to the Muses and Sheep, 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.

(b) 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 timerag'd exceeding amongst them: Whereupon they sent Ambassadors to Epidaurus, to defire 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 straight 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 Distress 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 Sory is related by Pliny (c), and Ovid (d).

At Ampbielea, call'd by Herodotus, Ophitea, by Stephanus Amphicae, there was a Temple sacred to Bacchus, but no Image, at least, none expos'd to publick View. To this God, faith Pausianias (e), the Ampbieleans 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, tell us, Juno had an Oracle in the Corinthian Territories, in the way between Lechaum and Pagae. 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 sink down, Good; if not, something Dreadful was portended,

(a) Pausianias. (b) Idam. Corinthiæ. (c) Lib. XV. (d) Met. XV. (e) Phociis.

(a) Cæliæs
Of the Religion of Greece.

(a) Ocelvs Rhodogius 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 Heracles's Arrows: He adds, that the Kings of Persia and Babylon, often sent Ambassadors to consult this Oracle, and particularly Cyrus, who being desirous to know by what Death he was to die, receiv'd this Answer, Tà επικεφαλείάτερας, το νασω: My Fate, O Cyrus, is decreed you, Whereby it was meant he should be beheaded; for Orpheus suffered that Death in Thrace, by the fury of the Women, because he professed 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 Ὀρφεοςτελεστίας, who assured all those 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. Leostrides, the Spartan reply'd, Why do not you 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 (b).

An Oracle of Pan, which was consulted by the Inhabitants of Pisa, seems to be meant in the following words of Statius (c):

An Oracle of Pan, which was consult'd by the Inhabitants of Pisa, seems to be meant in the following words of Statius (c):

--- licet aridus Ammon
Invictus, Lyciaque parent contendere fortes,
Niliacumque pecus, porriaque aequalis honoris
Branchus, & undofs qui rutilus accola Pisa
Pana Lyconia nocturnum exaudit in umbra.

Seneca speaks of an Oracle at Mycena (d):

--- Hinc orantebus
Responfa dantur certa, cum ingenti sone
Laxantur adyto fata, & immiguit specus
Vocem Deo solvente.

An Oracle of the Night is mention'd by Pausanias (e).

In Laconia, in the way betwixt Oebylus and Thalania, (f) Pausanias faith, there was a Temple and Oracle of Ino, who gave Answers by Dreams, to those that enquir'd of her.

(g) Plutarch maketh mention of another famous Oracle in Laconia, at the City Thalania, which was sacred to Paphsbae, 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 call'd Paphsbae. Το ταύτα φαίνειν τα ματεία, from revealing Oracles to all Men. Others will have it, that this was Daphne the Daughter of Amyelas, who flying from Apollo, was transform'd into a Lawrel, and honour'd by that

--- Antiquitata. lib. XV. cap. IX. (b) Pausanias Eliac. (c) Thebaid. III. v. 476. (d) Thysylle ver. 677. (e) Atticus 75, Edit. Haren. (f) Laconitias. (g) Aesides.
God with the Gift of Prophesie. This Oracle, when Agis, King of Sparta, endeavour'd 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 (a) : "About that Time, faith he, one of the Ephori " sleeping in Pasiphae's Temple, dream'd a very surprizing Dream; for " he thought he saw the four Chairs remov'd, Where the Ephori us'd " to fit and hear Caufes, and only one placed there; and whilst he won-" der'd, he heard a Voice out of the Temple, saying, This is the beft " for Sparta.

Upon the Top of Citharion, a Mountain in Boeotia, was a Cave call'd Sphragidium, where many of the Inhabitants of that Country were in- spir'd by the Nymphs call'd Sphragitisides, and thence nam'd Νυμφόλιθοι (b) i.e. inspir'd by the Nymphs.

Ulyfifes had an Oracle amongst the Eurytanes, a Nation of ΑΕtolia, as (c) Aristotle is said to report by Tzetzes, in his Comment upon Lyco-

H a v i n g 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. Θεοί) 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 the Μαντεία be a general Name, and sometimes signifies any sort of Divination; yet it is also us'd in a more strict and limited Sense, to denote those Predictions that are made by Men; and in this acceptance it is oppos'd to Φερομος, as the Scholiai upon Sophocles has observ'd (e).

(a) Cleomen. (b) Panstianas Boetic. (c) lthasor, Politeia. (d) Ver. 799. (e) In Oedip. Tyr.
Thus much for the Name. As to the Thing it is distinguished from Oracular Divination, (I mean, that which was delivered 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 Θεουδίνες were free and unconfin’d, being able (after the offering of Sacrifices, and the Performance of the other usual Rites) to prophesie 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 possest with Divine Fury, swelling with Rage like Persons distracted, and beside themselves. (a) Virgil describes the Sibyl in this hideous Posture,

Cui talia fami
Ante fores subito non cultus, non color mus,
Non coms manfere cona, fed feitus anhelum,
Et rabie fera corda tumen; majorque videri,
Nec mortiœl sonam: afflata est numine quando
Jam prepiore Dei—

Thus at the Entrance spake the sacred Maid;
And now no fettd 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 gristy Hair; her Breast
Throbbing with holy Fury, still express’d
A greater Horror, and the bigger seems
Swol’n with th’ Afflatus, whilst in Holy Screams
Sh’ unfolds the hidden Mysteries of Fate.

Few that pretended 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. μα’ντις) to be deriv’d στο’ς μα’ντις, i.e. from being mad.

Other Customs there were, common to them with the Pythia; I shall only mention those about the Lawrel, 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 μαντικὴ φυτή, the Prophetick Plant: Whence Claudian saith of it,

Venturi præcia Laurus.

The Lawrel skill’d in Events,

With this they us’d to crown their Heads. Thus Cassandra is describ’d by Euripides (b). And Aeschylus (c) speaks thus of her:

(a) Aen. lib VI. v. 47. (b) Andromache. (c) Agamemnon, v. 1273.
Kai σκυφία, κα μαντεία τει' Νερίν σταν.
Her Hand a Lawrel Scepter gras'd, her Neck
The same prophetick Plant with Garlands grac'd.

Where by σκυφία, he means a Staff of Lawrel, which Prophets usually carried in their Hands; it was call'd in Greek ἤθωρθείον, as we learn from Hesychius. It was also usual to eat the Leaves of this Tree; whence (a)Lycophron faith of Cassandra,

Δαρμεδών φοίβαζεν εἰς λαμμών ὑπα.
The Mouth with Lawrel Morsels often blest'd,
In mystick Words unriddl'd future Truths.

And the Sybil in Tybultus 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 Cassandra 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 Tiresias 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
Voscar & aeternum sit mihi Virginitas.

With holy Lawrel may I ever be fed,
And live and die an unpolluted Maid.

It was also customary for Diviners to feed upon the κυμοσκυφία μυευν, 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 (b).

Thus much of these Prophets in general; I shall only add, that they, as also other Divines, were maintain'd at Athens at the publick Charge, having their Diet allow'd in the Πολιτεία, or Common Hall, as the Scholiast upon Aristeophanes observes.

Of the Θεοκρίτες there were three sorts among the Gracians, distincti'd by three distinct manners of receiving the Divine Afflatus.

One sort were posses'd with prophecyng Demons, which lodged within them, and dictated what they should answ'r to those that enquir'd of them or spoke out of the Bellies or Breast of the posses'd Persons, they all the while remaining Speechless, and not so much as moving their Tongues or Lips; or pronounc'd the Answer themselves, making use of the Members of the Demoniac. These were call'd Δαισκυφίαι, i.e. posses'd with Demons; and because the Spirits either lodg'd or spoke within their Bodies, they were also nam'd Εὐφασεμυθοι.

(a) Cassandra, v. 6. (b) Lib. II. de Abstinentia ab animal.

(which
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(Which Name was also attributed to the Demons) Ἐγκαβεμπτες, Στρεμπο-

eντεις, Ἐγκαβιται, &c. This way of Prophecying was practic'd also in
other Countries, and particularly amongst the Jews; as also Necrom-
ancy: For the Prophet Isaiah denounc'd God's Judgments upon those
that made use of either of them. (a) His words, as they are translated
by the Seventy, run thus, Καὶ ἑαν εἰσήπτω σπέρα ὑμᾶς, ζητήσαντες τὸς
ἐγκαβεμπτες, καὶ τὰς ἀλήθειας τῆς ἀληθείας, τὰς κατολογήσαντας, οἱ ἐν
τὰς κοιλιὰς φωνάζων ἐκ θεοῦ φως; Καὶ ἔδωκαν ἐκ τοιώνουσι; πι ἔν
κοίλους ἀλήθειας τῶν ἔρευνας; 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 Εὐρυκλαῖς, and Εὐρυκλεῖται, from Eu-
rycles, the first that practis'd this Art at Athens, as the Scholiast upon
Aristophanes hath inform'd us, at these words,

Μιμωνόνων τῷ ναῷ Εὐρυκλᾶς μαντίῶν καὶ διανόησιν
Εἰς αἰστείας ἱερείας υἱὸς, κομῳδία πολλὴ καλὰς (b).

Like that fantastick Divination,
Which Eurycles of old did first invent,
To enter Bellies, and from thence pronounce
Ridiculous Whims. ———

H. H.

They were also call'd Πυθώνες, and Πυθώνικοί, from Πυθών, a Prophecy-
ing Demon, as Hesychius and Suidas have told us: the same is mention'd
in the Acts of the Apostles (c). Ἐγκαλετεὶν ἐν τοῖς μυστικοῖς ὑμῶν ἔνει
τὰς ἐνηετρείως, παρασκευὴ παρά ἐκχυσιν ἐνεύμαθα Πυθώνος, ἄγαντικὸι ὑμῖν.
Our Translators having rendred it thus: And it came to pass as we went to
prayer, a certain Damself possessed 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 those Familiar Spirits were anciently call'd Εὐρυκλαῖς, and only
Πυθώνες in latter Ages: "It is absurd (faith he) and childish to sup-
pose, that God himself, like the Ἐγκαβεμπτες, which were formerly
"call'd Εὐρυκλαῖς, but are now named Πυθώνες; should enter into the
"Bodies of Prophets, and make use of their Mouths and Voices, in
"pronouncing their Answsers.

As to the Original of this Name (Python) there are various Con-
jectures; the most probable of which seems to be, That it was taken
from Apollo Pythius, who was thought to preside over all sorts of Di-
vination, 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, Τυχῶνος, by the ancient Greeks was apply'd to all Kings,
as well the just and merciful, as the cruel, and whom we now call Ty-
annical; but in more Modern Ages, was appropriated to that latter

(a) Cap. VIII. v. 19. (b) Vespis. (c) Cap. XVI. v. 16.
fort, and became a Name of the greatest Ignominy and Detestation. On
the contrary, Words of a narrow and limited Sense, have sometimes
passed their bounds, and taken upon them a more general and unconfined
one: so Mavtie, which at first signified only that sort of Prophecying,
which was inspired with Rage and Fury; being derived (as Plato, and
others after him will have it) μαντεία, from being Mad; and
by Homer (a) in that Sense opposed to some other ways of Divination,
as that by Dreams, and Entrails, came at length to be a general Name
for all Sorts of Divination.

The second Sort of Θεομαντείαι, were call'd Ephebratai, Evdeyanoi, and
Θεομαντείαι, being such as pretended to what we also call Embushiasm;
and different from the former, who contain'd within them the Deity
himself; whereas these were only governed, acted, or inspired by him,
and instructed in the Knowledge of what was to happen. Of this Sort
were Orpheus, Amphion, Musaeus, and several of the Sibyls.

A third Sort were the Examanoi, or those that were cast into Trances
or Exstasies, in which they lay like Men dead, or asleep, deprived of all
Sense and Motion, but after some time, (it may be Days, or Months, or
Years, for Epimenides the Cretan is reported to have lain in this Pottage
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 Deceased, and the heavenly Regions, and by conversing
with the Gods and Heroes, be instructed in things necessary for the Con-
duct of Human Life. Plato, in the tenth Book of his Politicks, speaks
of one Pamphilus, a Pharsean, that lay ten Days amongst the Carcasses
of slain Men, and afterwards being taken up, and placed upon the Funeral
Pile, to be burned, returned to Life, and related what Places he had seen
in Heaven, Earth and Hell, and what was done there, to the Astonish-
ment of all that heard him. And Plutarch, in his Discourse concerning
Socrates's Demon, 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 Perions at a great Distance; till at last, by the Treachery
of a Woman, his Body was delivered to his Enemies, who burn'd the
House, while the Inhabitant was abroad. Several other Stories of the
same nature, are recorded in History; which whether true or false, it
matters not much, since they were believ'd, and receiv'd as such.

Hither may also be reduc'd another sort 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 foresee future Events. Whence Hector is
introduc'd by Homer (b), fortelling to Achilles the Authors and Place of
his Death. In imitation of whom Virgil brings in Oedipus fortelling the
Death of Mezentius (c). I will only mention one Example more, which
is related by Cicero (d), 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, propellisit te videbo: Yes, I

(a) Iliad. a.  (b) Iliad. X. v. 355.  (c) Aeneid. X. 739.  (d) De Divinis
lib. II.
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Shall see you shortly. Quod ita consitit: 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.

C H A P. XIII.

Of Divination by Dreams.

I Shall 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 Divine; and of these there were three Sorts.

The first was Χρηστοματιστος, when the Gods or 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 Nestor, 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 (a) Paulusiniae reports) Proserpina appeared 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 Praises 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 Verses, and repeated to her an Hymn made by him upon Proserpina.

The second is Ορασεως, wherein the Images of Things which are to happen, are plainly represented in their own Shape and Likeness: And this is by some call'd Ορασματιστος. Such an one was that of Alexander the Great, mention'd by (b) Valerius Maximus, when he dream'd that he was to be murder'd by Caspar; and that of Croesus, King of Lydia, when he dream'd that his Son Atys, whom he design'd to succeed him in his Empire, should be slain by an Iron Spear, as (c) Herodotus relateth.

The third Species, call'd Ομολογεως, is that in which future Events are revealed by Types and Figures; whence it is named Αναφορας an Allegory, being, according to (d) Heraclides of Pontus; a Figure by which one Thing is express'd, and another signify'd. Of this sort was Hecuba's, when she dream'd, she had conceiv'd a Firebrand; and Caesar's, when he dream'd he lay with his Mother; whereby was fig-

(a) Deoriciis. (b) Lib. I. cap. VII. (c) Lib. I. cap. XXXIV. (d) De Allegor. Homericis.
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nified, he should 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 Οὐρανός, Θυείντας, Οὐρανός, Θυείντας; from judging of Dreams; Οὐρανός, Θυείντας, from Dining and Looking into them; and Οὐρανοπολος, because they were Converse about them. To one of these three Sorts may all Prophetical Dreams be reduced; 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,

— α' πώ τ' ὅρνῃ ε ν Δίος ὑιν.

For Dreams too come from Jove,

faith (a) Homer. But this must not be understood, 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 (b) Patroclus's Ghost to Achilles, to desire his Body might be inter'd; The Earth was thought to be the caufe of Dreams, faith Euripides (c):

— α' πώ τ' ὅρνῃ κ' ὑιν,
Μελανοτερυγων ματρις ὑβειγων.

Hail, reverend Earth, from whose prolific Womb Sable wing'd Dreams derive their Birth.

Where the Scholiast gives this Reason for it, viz. That the Earth, by obstructing the Passage of the Light of the Sun, caueth the Night, in which Dreams present themselves, which are upon this account imputed to the Earth as their Mother. Or, that out of the Earth proceeds Meat, Meat caueth Sleep (Sleep being nothing but the Ligation of the exterior Sensée, cau's'd by humid Vapours ascending from the Stomach to the Brain, and there obstructing 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 mere Cheats and Delusions, as Eustathius tellet us, in his Comment upon the nineteenth Book of Homer's Odysse, not far from the end, and such as these he faith the Poet speaks of, when he makes Dreams to inhabit near the Ocean, the great Receptacle of the humid Element,

Πάριον ΩγανιΖ θέριν ἐν δορα, καλαβίσα τετεχν,
Ἡσε πάρ τ' ἔλειο ἀπολυς, καὶ σφυρον οὐειγών.

Near to that Place, where with impetuous Force
The rowling Ocean takes his rapid Course,

(a) Iliad. 1. (b) Iliad. 4. (c) Heebn. v. 70.
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Near Phoebus's glittering Gates, and that dark Cell,
Which Dreams inhabit. ———— H. H.

Others were ascrib'd to Infernal Ghosts: Thus Virgil at the end of his sixth Æneid.

Sed falsa ad Æulum mitunt insomna Manes.

By this th' Infernal Deities convey
Into the upper World phantastick Dreams.

Hence Sophocles brings in Eleftra, saying, that Agamemnon, out of a concern for Orestes and his Designs, haunted Clytemnestra with fearful Dreams,

(a) Óiumi μῆλον, οἱμαὶ πολλὰν χεῖρον,
Πήμετο τελέω αὐτῷ διοξεῖσθαι οὔειται.

For He, solicitous of those Affairs,
In frightful Dreams doth Clytemnestra haunt.

Others were imputed to Hecate, and to the Moon, who were Goddesses of the Night, and sometimes taken for the same Person; they were also suppos'd 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 (b) 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 annoque brachia pandit
Ulmus opaca, ingens: quam sedem somnum vulgo
Vana tenere ferunt, foliisque sub omnibus harenst (c).

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 every Branch, to every trembling Leaf
Clings a phantastick Dream. ———— H. H.

It may be, he supposeth 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 likenes of Brutes, and the last that of inanimate Creatures;

(a) Eleftra, v. 480. (b) Metam, lib. XI. Fab. X. (c) Æneid. VI. v. 283. (a) Excitat
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(a) Exciit artifecem, simulatoremque figura
Morphae; non illo jussis folertior alter
Exprimit incessus, vulgumque, sonumque loquendi;
Adjicit & vestes, & confectissima cuique
Verba, sed hic solos homines imitatur. At alter
Fit fera, fit volucris, fit longo corpore serpens,
Hunc Iclon superi, mortale Phobetoria vulgus
Nominat. Est etiam diversa tertius artis
Phantafus; ille in humum, saxumque, undamque, trahemque
Quae vacant anima feliciter omnia transit.

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 Phrase.
Their Looks, tho' ne'er so different, he can ape;
But He's oblig'd t' allume an Human Shape.
The diff'rent 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 extrems.
Him Icelos th' Immortal Beings call,
But Men Phobetor.
Phantafus next, but He, distinct from these,
Usurps 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 supposed to rove up and
down through the Heavens, or Air, to disperse his Dreams among
Men, as He sees convenient: The Poet's words are these (b):

levis athereis delapsus Somnus ab astris
Aëra dimovit tenebrorum, & dispulit umbros;
Te, Palinure, petens, Tibi trifia Somnia portans.

When nimble Sleep glides through the liquid Air,
Dispells 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 βείζον, to Sleep:
Colius (c) faith she 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 Hezychius call'd Βειζοτυντις.

(a) Ovid. Loc. citat. (b) Æneid. V. v. 838. (c) Antiq. Leô. lib. XXVII. c. X.
Of the Religion of Greece

This Account Cælius hath taken out 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, when they were dead, did *μαντεύσαντι, ζητοίντες; prophesy and send Dreams; being then divested of their Bodies, and become μυρωλοι, naked Souls.

Having treated of the reputed Authors of Dreams, I shall in the next Place describe the Ways, by which they were suppos'd 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 (b) Homer, where speaking of Dreams, he faith,

Τῶν ὁ μὴν τοὺς ἐλέπτον τινὰς διὰ σκοτεινὸς ἐλάχιστο
Οί δὲ ἔλεον ἐγενομέναι ἐπὶ ἀκούσαι εἰρήνης.
Οί οὖσα ἐκαθόρισέν τινα ἐλάχιστον ἐφεξῆς,
Οῖ δὲ τύμα ζηλωτοί βρέφοιν ὁτε κὰτ ηδύναι

The second shall be that of (c) Virgil, imitated from the former,

Sunt gemina Somni porta, quarum altera fertur
Cornea, quà veris facilis datur exitus Umbris:
Altera candenti perfecta nitens elephanto,
Sed falsa ad Cañum mittunt insomnia Manes:

Vain, and phantaftick are the Dreams that fly
Thro' the great Gate of polish'd Ivory,
With senseless Whims these to our Heads repair,
Gull us with golden Mountains in the Air;
But when 'tis Morn we wake, our drowzy Eyes,
Big with th' expectance of the lovely Prize,
With eager haste the giddy Phantasm flies.
But no such Whims infest our easy 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 Sence.

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 Enniathius, 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.

(1) Sull. de Animal, lib. XI. cap. XXXIX. (b) Odys. XIX. v. 562. (c) Aen. VI. v. 893.
The Time in which true Dreams were expected, was Ἑὐπρίατον 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 Breast
With greater Joy and Gladness was possest,
Because at Break of Day the Dream appear'd. H.H.

What Time that was, Grammarians do not agree: Some derive it (faith Eufathius) from the private Particle α and μαλα, to walk, or μαγεια, to labour and toil, as tho' it were ἀμολγητος, or ἀμολγητος, and by Epenrthesis, ἀμολγητος, 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 ἀμολγητος, (say they) is the same with πυκτος, i.e. thick, or close compacted; and Heliod hath us'd the word in this Sense, when he faith,

Μάρη τ' ἁμολγητος

That is, as Athenaeus expounds it, πιΜ αμις μαλακως, a thick Cake, such as the Shepherds, and Labouring Men eat. Others allow it the same Signification, but for a third reason: ἀμολγητος, (say they) according to the Glossographers, amongst the Achaeans, is the same with ἁμις, which signifies the midst, or height of any thing, as ἁμις τέρμας, that part of Summer, when the Heat is most violent, Midsummer; and Men are said to be ἐν ἁμις, when they are in their full Strength; and therefore ἀμολγητος, or ἁμις νυκτός, must be the depth, or midst of the Night. But this Signification concerns not our present Purpofe, 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 ἀμολγητος was us'd in another Sense, for the time in which they us'd to milk Cattle, being derived from ἀμολγητος, to Milk; and then ἀμολγητος νυκτος must signify the Morning, in opposition to ηυίς ἀμολγητος, 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 νυκτος ἁμολγητος. His words are these,

(α) Fine Odyss. IV. (β) Ε. ν. v. 26.
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Rushing he stone,
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 Lucre all a-round is seen,
It burns the brightest in the heavenly Plain.

And that this was the time, in which Dreams were thought to deserve the greatest regard, (a) Horace assures us,

Ast ego quem Græcos facerem natus mare civit
Versiculos, vetui me tali voce Quirinus,
Post medium noctem 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.

Ovid appears of the same Opinion from the following Words:

Namque sub Auroram jam dormitante lucerna,
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.

Theocritus also agrees with them,

And now Aurora’s just about t’appear,
When surest Dreams do most excuse our Fear.

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 believed 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 presently 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

(a) I. Sat. X. 31.
particularly Beans, or raw Fruit. Some, that they might be sure to be free from Fumes, fasted 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 Goddess Brizo, Fish only were excepted, as appears from the fore-mentioned Passage of Athenæus. (a) Plutarch observes, that the Polypus's Head was prejudicial to those who desire'd prophetical Dreams;

\[ \text{οἰνόποδος Χεραλίν ἐν μῦδα καθὼς ἐν ἀόρᾳ εἰνάρ.} \]

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 restless, 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 Imagination, to disturb Mens 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 Infimations. Some Choice there was also in the colour of their Cloaths: 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 expected Dreams from Amphiarans 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 Calasiris in Heliodorus, after he had pray'd to all the rest of the Gods, calls upon Mercury to give him ἐνομεγεν νύκτα, i.e. a Night of good Dreams. Mercury was thought to be ἦπνοι ὑπήκοος, the giver of Sleep, as Euclusius tellet us; and therefore they usually carved his Image upon the Bed's-feet, which were for that Reason call'd ἐγκυλοί, which word Homer hath made use of, when he faith that Vulcan caught Mars in Bed with Venus.

\[ \text{Ἄμφις ἀρ' ἐγκυλον χετ' ἐνυπμακα κοκλευ ἐπιλα} \]

Great massy Chains on ev'ry Bed-post round,
With restless Force God Vulcan bound.

Again, In the twenty-third Book of his Odyssey.

\[ \text{καὶ ὄπισθ' καλυμμω τῆμας} \]

(c) Εγκυλον ἀεικισσα

(a) ίηνιο Λιβέλλι de Aρπιενίδος Ροηοσ. (b) Οὐδ. Σ'. v. 278. (c) Ver. 198.
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Then having with the Rule first shap’d it out,
H’ a polis’d Bed-post made.

Others will have ἐρυγις to be deriv’d from ἐρευς, 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 preside 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,

(a) Ἀμφικλύος, ζελαπεδνοὶ βοῦν, κύλιτοι ὄνειραν,
Νυκτὸς ἀπωμπεὲς, ποιλιδέων.

A theiving God, a Cattle-stealer, one
Who’s Care are Dreams and Noises in the Night.

After all this Preparation, they went to Sleep, expecting to discover whatever they were sollicitous 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 consulted. The first of this Kind, as Pliny (b) reports, was Amphictyon, 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 Telmisius (c): 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 Pyrini compos’d three Books upon this Subject; Artemon the Mileian two and twenty; beside Panyasis the Halicarnassian; Alexander the Myndian; Phæbus the Antiochian, Demetrius the Phalerian; Nicostratus the Ephesian; Antipho the Athenian; Artemidorus; Abramidsus; Philo Judeus; Achilles the Son of Scyrinus, 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 προφετικος, Prophetical, to be call’d in Quest; and therefore, when the Heroe in (d) Homer adviseth the Grecians to enquire of some Prophet, what Means they should use to appease the Anger of the Gods, he speaks boldly, and without hesitation, of μάντις, or the inspired Prophet; and ἰσέφις, or him that consulted the Entrails of Victims offer’d in Sacrifice (for so ἰσέφις must signify in that Place) but when he comes to ὄνειροπλάνος, or the Interpreter of Dreams, he’s forc’d to make a sort of an Apology, in this manner.

Ἀλλ’ ἀγα, δι θι πας μάντιν ἰσέφιος, ἢ ἰσέφια,
Ἡ ή δ’ ὄνειροπλάνος, και γο τ’ εὖρῃ άν ψευδότων.

But come, let’s call some Prophet here or Priest,
Or Dream-Interpreter, for sure, at least
Some Dreams are sent from Jove.

E. D.

(a) Ver. 14. (b) Lîb. VII. cap. V. (c) Clemens Alexandrinus Strom. I. pag. 306. (d) Il. 4.
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Whereby he anticipates a Question, which he foresaw might be proposed to him thus: Why should we ask Counsel of one, whose Business 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 Ennius has paraphras'd the Poet's Words. In later Ages Dreams came to be little regarded, except by old doating Women, who were very superstitious in observing them, as (a) Propertius intimates in the following Verse:

*Que mea non decies somnia versat anus?*
A hundred times old Women have I told My frightful Dreams.

In more remote Ages, the People who lived near the Gades, and Borythones, and the Inhabitants of Telmissus, and Hybla Gereatis, a City belonging to the Cataneans, in Sicily, were famed for their Skill in this Art. The Signs by which they made Conjectures would be too tedious 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 other 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 Houfhold-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 (b) Propertius;

\[ Vedet eaque castra narraturum Somnia Vesta,\]
\[ Qua sibi, queaque mibi non nocturna forent.\]

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 Εὐανήθεις, Ἴταιρος, or Αὐρρυμενός; so called from averting Evils, and ἀείπολεις, because he presided over, and protected Houses and therefore, as the old Scholiast upon Sophocles informs us, had Images erected to him in the Porches. Whence, in Sophocles's Elektra, Clytemnestra having seen a terrible Dream, calls upon her Woman thus,

\[ Εὐανήθεις ὡς ἔμαθ', ἐπιτείχεα μοι,\]
\[ Πῆλαρτ', ἀνεκτόν τὸ σῶτος λυπηκείς\]
\[ Εὔξας ἐκάθε φείδατον α' νυσ ὑζω (c).\]

(a) Lib. II. El. IV. (b) Lib. 3. El. XXIX. (c) Ver. 635.
Here, bring the Incense, Maid, for I intend
To Phoebus strait to address my self in Prayer,
That he would free me from those aking Fears,
Which pain my troubled Breast.

And then she begins her Prayer,

Great God Apollo, You who from all Harms
Our Houses 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 same; if otherwise,
My Enemies may they the I'll receive.

But before that, she had discover'd her Fears to the Sun, whence
Chrysothemis learn'd the Dream from one that overheard her,

Both the Scholiasts upon that Place tell us, that it was done conformably to the ancient Cuftom of relating Dreams to the Sun; and Trielius gave his Reason for it, viz. That the Sun being contrary to the Night, did avert, or expel all the Evils, which proceeded from it. The fame we find done by Iphigenia in (b) Euripides, with this difference, that she discloses her Thoughts to the Heavens, whereas Chrysothemis had done it to the Sun alone: Her words are these,

But what new Dreams this present Night affords,
To th' Sky I'll tell, if that will benefit.

The doing this they called ἀποτέμπεσθ, ἀποδοτοματείσθε, and ἀποτεμενεν ψυχαν ὑμιν, or ἀποτεμενεν τω υπ' ὑμιν, &c.

But before they were permitted to approach the Divine Altars, they

(a) Ibid. v. 427. (b) Titr. v. 43.
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were oblig'd to purify themselves from all the Pollutions of the Night, whence in (a) Æschylus one faith,

As first I rose, 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 deliver'ing Gods.

Æneas in Virgil is purify'd after the same manner, taking Water out of the River in his Hands (b):

But Silius has introduc'd one washing his whole Body (c):

It appears (d) from Persius, that it was usual amongst the Romans, to dip their Heads five times in Water, before Morning-prayer.

CHAP. XIV.

Of Divination by Sacrifices.

DIVINATION by Sacrifices, call'd ἱερομαντία, or ἱεροσύνοντα, was divided into different Kinds, according to the Diverity of the Materials offer'd to the Gods. They first made Conjectures 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 Flower, 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 τρυπερία. 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, expir'd 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, Theodorus 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 (a). 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 carry'd on with Ease: When the Victim went voluntarily, and without compulsion, to the Slaughter, endur'd the Blow patientely, 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 (b):

Stat ecce ad aras hóstia, expectat manum
Cerwine proná.

Hence it was customary to pour Water into its Ear, ΄ς βάλειν τοις τελεστίσ, that it might, by a Nod, consent to be sacrific'd (c). Somewhat also was observ'd in the wagging of the Tail, whence the Poet saith,

—Κέρωτο ποτεί καλῶς.

The Victim kindly wags his Tail.

On this Account it was usul 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 erected, it signified Victory (d).

After this, the Victim being cut open, they made Observations from its Entrails; these were term'd μυτεχα, from the Fire, wherein they were burn'd. The Omens are call'd by Plato το ή μυτεχα σήματα, and the Divination was distinguish'd by the Name of ή Νί ή μυτεχα 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 reduc'd 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

(a) Plutarchus Pyrrho : (b) In Heronie Furente. (c) Myrtius lib. 1. Leechorum. (d) Enupalys Σελαίφα Φινιφίς.
the Divination by ominous Words (a). 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 furnished the Example (b):

Mutatus ordo est, sede nil propriis jacet:
Sed aequa retro cinerea. Non anima capax
In parte dextra pulmo janguisjus jacet,
Non levia cordis regio.

The Palpitation of the Entrails was a very unfortunate Omen, as appears from the same Author (c), who there enumerates several other direful Passages:

--- non levii motu, ut solent,
Agitata replidana exta. sed totas manus
Quintum.

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 delisted immediately, not caring what the other Parts might promise: These Signs were call'd ἀληθεὺς, as hindering them from going any farther (d). This observing the Liver was call'd ἡπατοσοφοσία, 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 Blemish, 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 Ἀλκης, to much Dryness, or Ἀχνεῖς a ye between the Parts, especially if it was ἄλεος, without a Lapper, or the Liver itself was altogether wanting. Pythagoras the Sooth-sayer foretold Alexander's Death, ὅν ἄλεον ἐπὶ τὸ ἱππο τῷ ἵππεις, because his Victim's Liver had no Lobs: And his Friend Hephaestion's Death was prognosticated by the same Omen (e). 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 amongst the rest of the Entrails, was polluted with any nafty corrupt Matter, became very soft, and, as it were melted into a Jelly. The concavous part of the Liver was call'd ἐπιθάλη, i.e. belonging to the Family, because the Signs observ'd there concern'd themselves and their Friends; the Gibbous side ἐπιγονίς, or ἀντίμακρεις, 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 prospe-

(a) Clemens Alex. Strom. I. p. 304. (b) Oedip. ver. 387. (c) Ibidem ver. 353. (d) Hesychius. (e) Arrianus de Exped. Alexandr, lib. VII.
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rous Omen. To this Seneca alludes, when he introduces Manto, the Daughter of Tiresias, thus describing the Livers Heads (a):

Et capita paribus bina consurgent toris,
Sed utrumque casum tenemsc abscondit caput
Membrana, latebram rebus occultis negans.
Hos ille valido robore infurgit later,
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 appaunit extis,
Ecce videt capiti Fibrarum increfcre molem,
Alterius capiti pars agr& marcida pendet,
Pars nica t, & celeri venas movet improba pulse.

Another Ill-prefaging Sign was seen,
For of the Liver's Heads one overgrown,
And, as 'twere, sickeez'd was by the other down,
Sickish, and wither'd one side quiet lay,
The other leapt, and sportfully did play.

The Place, or Seat, where all the Parts of the Liver lay, was call'd
πυτακος, and μηδα. The Place between the Parts in the middle, was term'd
πυλαι, and ουρυκεια (b); by Hesychius δοβις, or έκτεπαί, by Euripides
πυλαι.

This was an unfortunate Omen, when found compress'd or clos'd; whence Dio (c) relates, that the Soothsayers warn'd Caracalla to take care of himself, ἡπιά τας τας ηπαι [ο-πυλαι κέκλευσα], 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 shrivel'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 expected. If the Spleen lay in its own Place, was clear and sound, of its natural colour, without Wheales, 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 besmeared with Blood, of a

(a) Oedip. ver. 360. (b) Demosthenis Interpretr in Ora. de Coron. (c) Caracalla.
livid colour, or spotted; were full of Blisters, or Pimples, fill'd with corrupt or falt Matter, broken or torn in Pieces, or flunk like putrified Bodies; laftly, if Serpents crawling, or anything else terrible and unusual was found in them. If the Lungs were clenous, the Busines in 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 prefage things to come, especially if any thing happen'd extraordinary, and contrary to the common course of Nature. For Inftance, 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 (a) reports. Another unlucky Omen happen'd to Cimon, the Athenian General, a little before his Death; for when the Priest had flain the Sacrifice according to Custom, the Blood that ran down, and congeal'd upon the Ground, was by a great many Pifmires 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 eify'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 ufe of at Sacrifices; as firft, Πυεμαντία, Divination by the Fire of the Sacrifice. Good Signs were fuch as thefe; If the Flames immediately took hold of, and consum'd the Victim, feizing at once all the Parts of it; on which account they usually prepar'd τα φρυ'αρα, dry Sticks, which would eafily take Fire. Also if the Flame was bright, and pure, and without Noise, or Smoak: If the Sparks tended upward in the Form of a Pyramid, if the Fire went not out till all was reduc'd to Ashes. Contrary Signs were, when it was kindled with difficulty, when the Flame was divided, when it did not immediately spread it felf over all the Parts of the Victim, but creeping along, consum'd them by little and little; when, instead of afcending in a ftraight Line, it whirled round, turned fideways, or downwards, and was extinguish'd by Winds, Showers, or any other unlucky Accident; when it crackled more than ordinary, was black, cafting forth Smoak, or Sparks, or died before all the Victim was consum'd. All thefe, and fuch like Omens, signified the Displeasure of the Gods. Some of these Signs Τιρέφας speaks of in (b) Sophocles, as very fatal and pernicious,

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(a) Lib. XI. cap. XXXVII. (b) Antigon, ver. 1122.
Sometimes, when the Entrails foretold nothing certain by Divination, the Priest made Observations from them in the Fire; in order hereto, he took the Bladder, and binding the Neck of it with Wooll, (for which reason Sophocles calls the Bladders μασκάδετοι ψάρες) put it into the Fire, to observe in what Place it would break, and which way it would dart the Urine (a). 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 αξέα λαμπάς, or uppermost part in the Flames, and the Gall: πυξέι γέ εχοδί, Enemies being bitter like Gall.

Καταμαντεια, Divination by the Smoak of Sacrifices, in which they observed 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 Flesh that was burned, or any thing else.

Αικαμαντεια, Divination by Frankincense, which if it presently 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, proceed from it, it boded Ill.

Οινομαντεια, and Φρεσκαμαντεια, Divination by Wine and by Water, when Conjectures were made from the Colour, Motion, Noise, and other Accidents of the Wine, or of the Libations: or the Water, in which the Victims were washed, and some Parts of them boiled. (b) Virgil hath made mention of them both, in the Story of Dido.

Vidit, thuricremis cum dona imponeret aris, Horrendum dicta! latices nigregescere sacros, Fusake in obscurum se vertere vina cruorem.

Off'ring before the Altar, as the flood, (Amazing Sight!) Lo, into putrid Blood The Wine is chang'd, the Water, clear before, A sudden, muddy Blackness covers o're.

Κεσομαντεία, and Αλευκομαντεία, Divinations by which Predictions were made from the Flower with which the Victim was besprinkled.

Hither also may be referred Ιχθυομαντεία, Divination by the Entrails of Fishes, for which Tiresias, and Polydamas are said to have been famous: as also Ωσυνοπία, 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 (c) ascribes it to the Herrurians: And Tages, one of that Nation, whom they feign'd to have sprung out of a Fur-

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(a) Euripidis Scholastices Phanissis. (b) Αἰνιδί, IV. 453. (c) Συνομ. I. pag. 306.
row in the Tarquinian Fields, was commonly thought by the Italians to have been the first, who communicated this Divination to Mankind (a), as appears from Cicero. The same is mention’d by Lucan (b):

Et fibris sit nulla fides, sed conditor artis
Finxerit isia Tages.

It was certainly very ancient, and obtain’d so great Credit amongst the Grecians, that they would defer from the greatest, and seemingly most advantageous Undertakings, and attempt things most hazardous, and unlikely to be attain’d, if the Entrails of Victims disflued them from the former, or encouraged them to the latter. Whereof we have this remarkable Instance in Plutarch’s Life of Arisides: “When Mardonius the Persian, made an Assault upon the Grecians, Pausanias the Lacedamonians, at that Time General of all the Grecian Forces, offer’d Sacrifice, and finding it not acceptable to the Gods, commanded the Lacedamonians 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 Horse charged, one of the Lacedamonians was wounded: At this Time also Callocrates, 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 Foreboreance 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 obstinate they continued in this Resolution, that tho’ the Priests offered 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.

CHAP. XV.
Of Divination by Birds.

I 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 Amythion and Dorippe; (c) Pliny reports that Car, from whom Caria receiv’d its Name, was the first that made Predictions by Birds; and Orpheus by other Animals; (d) Pausanias telleth us, That Parnassus, after whose Name the Mountain Parnassus was called, first observed the Flight of Birds. The same Clemens of Alexandria (e) re-

(a) Lib. II. de Divinatione. (b) Lib. I. (c) Lib. VII. c. LV. (d) Phoc. (e) Strom. I. pag. 306.
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ports concerning the Phrygians. 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 pasado by unregarded, if not confirmed by them. At Lacedemon, the King and Senate had always an Augur attended upon them, to advise with; (a) and Callis 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 (b) Aristophanes,

OuSis eις eις εις τοκαντι ν' ἤμων, πλων εις εις ὧν ὡρίς.

None, but perhaps some Bird, knows any thing About my Treasure.

And the Scholiaj quotes such another Saying out of him;

OuSis με οιεις πλων ὠ πενηδαιγμυθ ὡρίς.

None sees me, but the Bird that fieth by.

There is a Proverb also much to the same Purpose; for when they thought themselves secure from the Knowledge of all Persons, they us'd to say, OuSis oις τι μιλλα, πλων γε εις ὡρίς. None is conscious to what I have been conversing about except perchance some Bird. (c) Aristophanes hath introduced the Birds themselves, telling what religious Ob servance was paid them,

Ἑσμύν κ' υμνν Ἀμμων, Δεικοί, Δαῶνν, Φοῖς-Απόλλων, Ἑλθόντες γάρ αργοῦν ἐν ὡρίσει, ὡ το θεὶς ἄπωια τίνετε.

For we to you instead of Hammon are, Instead of Delphi, and Dodona's Oak, Instead of Phoebus; for our Oracles You first consult, then prosecute Designs.

The Omens given by Birds were by the Greeks called ὡρίς, ὅρνεοςκοτας, οἰωνος, οἰωνοςματα, &c. And the Observers of them, ὅρνεοςκοτας, ὅρνεοςκοτας, ὅρνεοςκοτας, ὅρνεοςκοτας, &c. But afterwards, these Names were promiscuously us'd for almost all the Species of Artificial Divination; as Aruspiciun, and Augurium were among the Latins. The Scholiasts of Aristophanes hath observ'd, that οἰωνος καὶ οὐ τὰ μᾶ ὡρία: they call'd Omens, which are not made by Birds, by the

(a) Anuq. Lett. lib. VIII. cap. I. (b) Avibus. (c) Loc. citat.
name of οίον. And the same Author affirms, that πᾶν σύμβολον ευφευμικὸν, ἦ περιτεταφίκον λέγεται οἶνος: Every Omen, which either encourages to, or dissuades from any thing, was termed οἶνος. Plato is of Opinion that οίωνικὴ was originally a general Name, and written with an ο Micron, οἰωνική, signifying any thing, δι' ὅ οἴωνικα τῷ μέλλοντα, by which we make Conjectures of what is to come; but now (faith Aristides) they write it with ο Ἡμείς, τὸ ὁ σεμνωνικὸς, to give the better grace to it.

The Grecian Augurs were not, as the Latin, cloathed in Purple, or Scarlet, but in White, having a Crown of Gold upon their Heads when they made Observations, as (a) Alexander ab Alexandro informs us. They had also οἰωνικῆς, i. e. a Place, or Seat appointed for that purpose, called sometimes by the general Names of Σῶκτος, and Σῶκτος, as in Sophocles's (b) Antigone, where Tirefias speaks thus:

Εἰς Ἐπολαξεῖν Σῶκον ὅρωνς ὑπόγονον
Πέρας, ἵν' ὑμὶν οἰνοῖς οἰνοὶ οἰνοὶ.

For sitting 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 Σῶκτος, and that Tirefias had Power to assemble the Birds from all Quadrants, 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 appear'd towards the East, were accounted fortunate by the Grecians, Romans, and all other Nations; because the great Principle of all Light and Heat, Motion and Life, diffuseth 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 (c) Heclor, telling Polydamas, that he regarded not the Birds,

Εἰς' ἔπ' ἐκέι ηοὶ πτείς ὥς τῷ θείῳ τε,
Εἰς' ἔπ' ἐκεῖει, τοὶ γ' ποι ζῷον ὑπερβία.

Whether oth' Right Hand, tow'rs 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 Aristoil, was, that ἑκτὸς ὁ ἀνίσων, the Beginning of the Celestial Motions was in the Oriental Parts of the World, and that therefore these were accounted ἑκτὸς τῷ βόσμω, the right side of the World; and the

(a) Gen. Dier. XV. cap. X. (b) Ver. 1115. (c) Iliad. μ. v. 239.
West, where the Motion terminates, *aetere*, the left. Hence the Signs that were prefent to them on the Right Hand, were accounted fortunate; and thofe 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 Brevity’s fake, I fhall pass; by remitting such as defire farther Satisfaction, to Varro, and other Latin Authors. For this Reafon, whatever was fortunate, the Gracians call’d *aetem*, the Romans, *Sinifra*, on what Hand forever it appeared. And thofe the Romans Poets do sometimes call Things unlucky, *Sinifra*; yet then they speak *Graco more*: and fo doth (a) Virgil, when he faith,

\[ \text{Sepe sinistra cavā prædictīx ab ilicē cornix:} \]
\[ \text{Oft has th' ill-boding Crow from hollow Oaks} \]
\[ \text{These Miseries prefag'd.} \]

On the contrary, Statius, thofe the Business in hand concern’d the Gracians, speaks more Romano, when he faith in his Thebais,

\[ \text{Signa feras, lavumque tones.} \]

Hence it came to pafs, that things awkward and foolish, were called *Sinistra* or *Lava*, in which fenate (b) Virgil has used this latter Word,

\[ \text{Sepe malum hoc nobis (si mens non lara susiifer) De calo tacitas memini predicare quercus;} \]

That is, My Misfortunes were often prefaged by the Oaks torn in pieces by Thunder, if I had but had Wit, or Fore whats enough to have understood the Divine Prodigies. In (c) Sophocles the Word *aetere* has the fame Signification,

\[ \text{Oππε τας ερενώς τν' ετ' ατερε; Πιτ Ταξαμονθ, ηςες} \]

He means, that if Ajax had been in his right Wit’s, he would never have committed Actions fo foolifh and ridiculous; and the old Scholiast upon that Place tells us in express Terms, that the Right Hand signifi’d Prudence, and the Left, Folly; *aetere* (faith he) οι παλαυοι τα μωει *ευλιαν*, *αετη* ἢ τα σωιτη.

Birds were fortunate, or unfortunate, either by their own Nature, or by the Place and Manner of their Appearance: for the fame Birds at different Times have boded different and contrary Events. The unlucky Birds were called *ερενώς, pernicious; αετημοι, hated, or un-\(*ερελλιοι, troublesome, ab α priv. and εινω cedo, q non Sinifra*; i.e. *non finentes, because they would not permit a Man to proceed in his Undertakings; so Sinistra* (if we may believe Remus) is rather derived α finendo, than α sinistra manu. For the fame Reafon they were also named *καλυτρις, and εινω* because they restrained Men from what they had deign’d. Thofe that appear’d out of their

(a) Eclog. I. v. 18. (b) Ib. v. 16. (c) Ajax. v. 184.
wonted Place, or in any unlucky Place, were called εξελεσθαι, and εξελεσθαι, which Words are peculiar to the Soothayers, tho' they be sometimes applied to other Things that are displaced; as when Euripides faith, ηειδες ἡθυς, i.e. Persons banished, and that had left their own Country; and εξελεσθαι, a Man distracted and out of his Wits. In (a) Hippolytus the same Phrase signifies a Thing done contrary to right Reason:

--- εκτλήσθαι με
Φόνοι πυεαλοευς τε εξελεσθαι επενάν.

On the contrary, lucky Birds are call'd αἰωνίοι, αἰμομεν, ὁφαλμομι, ὑλοι, and σωμεδες. 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 ταυνητίγων, or Aliites, whose Flight was observ'd by the Augurs: And the φοῖνικας, or Oascines, 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 observ'd 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 (b) Niphus telles us out of Appion. King Priamus, designing to go to the Gracious Fleet to redeem Hector, begs of Jupiter, that he would give him Assurance of his Protection, by sending his beloved Bird, the Eagle,

Πελατονι ρη οιωνι τυχον ο规定的, ος τε ει αυτων
Φιλτσ τοι οιων, και κε λειπες οι λειψον,
Δεξιον, υπερ μν αυτος θε ψεκαμισαι νωπος,
Το πιουντες ετ ει νιτο ταμων ταυτολ

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. E. D.

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 Infinace, (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 Roof: From which Omen Helena then foretold, that Ulysses would return, surprize all Penelope's

(a) Ver. 934. (b) De Auguris, lib. I. c. IX. (c) Homer Odyssey. v. 160.

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Courtiers in his House, and inflicted 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 Gracians, tho' before quite disheartned, 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 Reversance, that she, not able to convey it to her Nest, was forc'd to let it fall; whereupon Polydamas presently foretold that Hector would be constrain'd to delist from his Enterprize. When Penelope's Suitors way-laid Telemachus, there appeared an Eagle on the Left, with a Dove in her Talons; and Amphimocus 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, Halithorpes 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 Souldier of Dionysius the Syracusan, and cast it into the Deep, portended the Downfall and Miseries that Tyrant was to suffer (a).

The Flight of Vultures was very much observ'd, because (as some say) they do but seldom appear, and their Nesfs are rarely or never found; wherefore a Sight of an 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 (b). 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 Niphus) if she appeared seizing of her Prey; but if the Prey slipped from her, or made its escape, thereby was signified Deliverance from Dangers. The Buzzard, call'd in Greek, Tesygoi, because he has three Stones, was accounted by Phaemonoe a very ominous Bird. The Falcon-hawk, in Greek Kiphe, as (c) Pliny reports, was very lucky to People that were about Marring, or any Money-busines. This Bird was sacred to Apollo, as (d) Homer tells us; and when Telemachus was solicitous in Mind about his Mother's Suitors, appear'd in this manner,

Ως ἀεων οι ἐπιτυχαν ἐπεζησατο λέοντος ὑπὲρις,
Κιψε, Αποστολων περφυς ὑγίεις, εὖ ἐν πόδεσι.

(a) Plutarchus Dion. (b) Plutarchus Romulo pag. 23. Edit. Paris. (c) Lib. X. c. XIII. (d) Odyss. 6. v. 525.
This said, a Fauleon-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 presaged 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 Γάμος ἰταται, was usually apply'd to Perions, whose Undertakings met with Success. (a) Plutarch reports, that when Themisiocele 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 (b) Aelian, 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, tho' it was Night, the most proper Time for Owls to appear in, yet (c) Homer reports, that Minerva gave them a lucky Omen, by sending an Ευφασίς, or Herm, As they were marching on, a lucky Herm
Minerva sent.

Where Enuthabius 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 esteemed 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

(a) Themisiocele. (b) Hist. Anim. lib. X. v. LIX. (c) Iliad. x.*
signified, that he should be Valiant in War, and Wise in Counsel, and at length arrive to the Dignity of a King. This Story you may find in *Ilium*, 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*,

*Cynus in auspiciis semper laetissimus ales:*

*Hunc optans Nauta, quia nuncquam mergit in undis.*

The Mariner, when tost by angry Seas,

Straight for a Swan, the luckiest Omen, prays;

For the herself '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 *ίσός ἐν δικαιοσὺνε* Sacred and Companions (a). 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 (b) *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 call'd by *Arislophanes* *Αἰετίς γέεννοι*, and were usually offer'd in Sacrifice to him, and pictured with him. The Crowing of Cocks was an auspicious Omen, and prefaged *Themistocle's* Victory over the *Persians*; in Memory whereof he instituted an Annual Feast, call'd *Ἀκτευκύναν ἀείδα*, which was observ'd by fighting Cocks in the Theatre. And that signal Victory, wherein the *Boeotians* overthrew the *Lacedæmonians*, was foretold by the Crowing of Cocks some whole Nights before, which was interpreted to be an Omen of Success; because the Cock, when he is overcome, fits fiftient and melancholy; but when he obtains the Victory, struts and crows, and as it were triumphs over his vanquished 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 eëeem'd 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 *Tyaneus*, 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

(a) *Aelianus* de Animal. lib. I. cap. XLVIII. (b) Lib. X. cap. XII.
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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 Business, 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 whose Blood a Serpent would proceed; which being eaten, would, without any farther Trouble, inspire into them this Knowledge (a). It is also feign'd that *Melampus* arriv'd at this Art, by having his Earslicked by Dragons. Such another Story *Eustathius* relates of *Helene*, 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 House; 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 prefaged by them. Another Instance we have in *Midas*, the *Phrygian* King; for when he was a Boy, and fast asleep, Ants came, and drop'd 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 fane 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 exposted, and nourished 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, *μελισσων ἐσμος ἐπὶ τοις βυιοῖς έκθετον α' swarm of Bees sat upon the Altar, as we are told by *Appian* (b)

There was a Locust green, and flow in Motion, call'd *Mavris*, 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 *Hom'er's* second *Iliad*, devour'd eight young Sparrows, with their Dam; which was by *Callchas* interpreted to signify, that the Siege of *Troy* should continue nine whole Years. Boars were unlucky Omens, boding an unhappy Event to all the Designs of Perions that met them. I shall mention but one more, *viz.* the Hare, a most timorous Animal; and therefore appearing in time

(a) *Plutius* Nat. Hist. lib. IX. cap. XLIX. (b) Lib. H. Bell. Civil.
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of War, it signified Vanquishment, and running away: When Xerxes had prepared a vast Army to invade Greece, it happened that a Mare brought forth a Hare: which Prodigy was a Prefigure of Xerxes' hate and cowardly Flight, after his Fleet was destroy'd by Themistocles.

I come in the last Place to the Omens from Heavens. I shall mention those, by which Philosophers and Astrologers made their Predictions; but such as were usually observed by the Common People: such 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 terrified, that they durst not engage their Enemies, tho' upon never so 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 Confusion 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 poffef'd with this Opinion, that Anaxagoras brought himself into no small Danger, by pretending to assign the natural Reason for them.

Lightnings also were observed; and if they appeared on the Right Hand, accounted Good Omens; but if on the Left, unlucky: as Eustathius hath observed, in his Comment upon the second Iliad; where Nefior 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.

By Ominous Lightnings gave the lucky Sign.

Other Meteors also were observed by the Soothsayers, as the Ignis Lambens, which was an excellent Omen, presaging future Felicity; as appears from Servius Tullius, whose Promotion to the Kingdom of Rome was foretold by it. The Argonauts, 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 Casior 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; inasmuch 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 even 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.
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And when the gaping Deep wou'd fain devour
The tatter'd Ship, you hinder'd with your Pow'r,
The stormy Winds that vex the troubl'd Seas,
At your Command, their roaring Blusters cease;
The pill'd-up Waves are still'd, and quiet lain,
An even Calmness makes a watry Plain.
The Clouds that had before obfcur'd the Skie,
Vanifli away, and quickly dispers'd fhe.
The Bears, and other lucky Stars appear,
And bid the Seamen Safety not to fear.

Horace speakefth to the fame Purpofe, calling these two Meteors Stella, or Stars,

Dicam & Alciden, puerosque Leda;
Hunc equis, illum superare pugnis
Nobilem; quorum simul alba Nastis
Stella refulsit,

Defuit faxis agitatus humor,
Concidimus venti, fugiuntque nubes,
Et minax (quod fic volvere) ponto
Unda recumbit (a).

Silicides next my Mufe muft write,
And Leda’s Sons; one fam’d for Horfe,
And one in close, and handy Fight,
Of haughty Erav’ry, and of noble Force:
When both their Stars at once appear,
The Winds are hufht, they rage no more,
(It is their Will) the Skies are clear,
And Waves rouf loftly by the quiet Shore.

If one Flame appear’d single, it was call’d Helena, and was a very dangerous Omen, portending nothing but Storms, and Shipwracks; especially if it follow’d Castor and Pollux by the Heels; and, as it were, drove them away. Tho’ Euripides, in his Oresteis, makes them all prosperous and defirable Signs, where speaking of Helena, he faith,

Zhoé δὲ σταυρὸν ἔνιον ἄριστον ἀπεκάθευ
Κάστοι τε Πολυνικέαι τ’ ἐν αὔρεον πνεύμασ
Σαῦδας ὑπὲρ ἑαυτῶν σωθεὶσ.

(a) Carm. lib. 1.
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For being sprung from Jove, he needs must be
Immortal too; and with her Brethren share
The heavenly Regions, where her glorious Beams
Will shine alike, to help the Mariner.

Earthquakes were unfortunate Omens. Hence Seneca, among other
direful Prefages, mentions an Earthquake (a).

Lucus tremiscit, total succusso solo
Nutavit nula, dubia quid pondus daret,
Ac flaminarii similis.

Earthquakes were commonly thought to be caus'd by Neptune, who is
hence term'd ἄνεμοις, and θυεία 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 (b). A Gulf being open at Rome, Curtius leap'd into it
to appease the angry Gods. And the same Occasion happening at
Celona, a City of Phrygia, King Midas cast many Things of great Value,
and at length his own Son into the Gulf, by the Command of an
Oracle (c).

The Winds also were thought to contain in them something pro-
phetical, and were taken notice of in Soothfaying; as appears from
(d) Statius, when he faith,

—— Ventis, aut alite visa
Bellorum proferre diem.

And as the Birds, or boding Wings 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 dif-
ferent Politior; for on the Right Hand, it was lucky; on the Left,
unfortunate. Thunder in a clear and serene Skie, was a happy Sign,
and given by Jupiter in (e) Homer, 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 en-
courage him in his Enterprise against Penelope's Courtiers;

Ωι ἀπαίτω θεοίται, τὸ ἄν καὶ ἀνεκ ἵπτετα Ζεύς,
Αὐτίκα, ἀ' ἐκείνησιν ἐπὶ ἀγλάνωθ' Ολύμπιον,
Τῇ ἕξτασι εὖ νεφέων, γῆνηστ' ἄθρ οὐσίας.

Thus pray'd the Sire: And All-wise Jupiter
Forth-with, propitious to his earnest Prayer,
A Clap of well-presaging Thunder sent,
From bright Olympus crystal Firmament,
Which glads his Soul. ———

E. D.

H. H.

(a) Thyestis, ver. 693. (b) Græc. Hist. lib. IV. (c) Conf. Stobæus Serm. I. (d) Thebaid.
III. (e) Odyll. v. 162.
It was an unfortunate Omen to have any thing Thunder-struck. The Shepherd in Virgil (a) relates, that all his Misfortunes were thus foretold:

Saepem malum hoc nobis, si mens non lavo suisset,
De ccelo taliis memini praeicare quercus.

There is a parallel Passage in Ovid's Letter to Livius:

Jupiter ante dedit sati mala signa futuri,
Flammiferis petitum cum tria templar manu.

To avert unlucky Omens given by Thunder, it was usual 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 (b) Pliny observes. They endeavoured to avert its malignant Influences, by hissing, and whis-tering at it; which they call'd ποταμευς, as appears from (c) Aristophanes, when he saith, καυ διασελναδοιν.'I cast forth Lightning; ποταμευς, they'll hiss; where the Scholiaf observes, that it was usual to δεςπεως potamoues, 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 (d) observes, that by the Thunder obscure Places were made οιομα, remarkable, by reason of the Altars and Sacrifices which were there proferr'd to the Gods: and that on the contrary, Places which had been frequented became ομια γε κατα, desart and solitary; ι τις δι ουνισ παρειαν εν ηερα 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 sacrificialing a Sheep, which being call'd bidens, the thing affected by Thunder came to be termed bidental, as the old Scholiaf observes from the following Paillage of Persius (e)

An quia non sibiis ovibus, Ergonaque jubente,
Triste jaces lucis, evitandumque bidental?

## CHAP. XVI.

Of Divination by Lots.

Of Lots there were four Sorts, viz. Political, Military, Luxorious, 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 divers sorts, two of which were most in use, viz. Σπυματεια, and Καλσυματεια.

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(a) Ecleg. I. ver. 16. (b) Lib. XXVIII. cap. II. (c) Vespes (d) Oneirocrat. lib. II' (e) Satir. II. ver. 26.
Of the Religion of Greece.

Σπουδαστήσε, was a Sort of Divination by Verses, wherein 'twas usual to take fatidical Verses, and having wrote them upon little Pieces of Paper, to put them into a Vessell, and so draw them out, expecting to read their Fate in the first Draught. This was often practis'd upon the Sibylline Oracles, which were dispers'd up and down in Greece, Italy, and all the Roman Empire: whence there is frequent mention in Authors of the Sortes Sibylina. Sometimes they took a Poet, and opening in one, or more Places, accepted the first Verse they met with, for a Prediction. This was also called Ραφασίαντητα, from the Rhapsodies of Homer, and, as some are of Opinion, proceeded, at the first, from the Eftem which Poets had amongst the Ancients, by whom they were reputed Divine, and Inpired Persons. But, as Homer had of all the Poets the greatest Name, so also the Sortes Homerice of all others were in the most Credit: Yet Euripides, and other Poets, were not wholly neglected. Virgil also, and the Latin Poets, were made use of in this Way, as appears as well from other Instances as that remarkable one of Severus in Lampridius, whose Promotion to the Roman Empire was foretold by opening at this Verse,

Τυ 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 Gregoras (a). Ἀναίσθεν έκείν έρχεαι έραν έυν έμετείποντες ελημένων, i.e. He judg'd it necessary to dip into the Psalter, that there he might find a Support, or Defence against the Difficulties he laboured under. And Heraclius is reported by Cedrenus, to have asked Counsel of the New Testament, κευρεν ἐπετάηοντα κε αλέγεια παζέντα, and to have been thereby persuaded, to winter in Albania. And Saint Augulfin himself, tho' he disallows this Practice in secular Affairs, yet seems to approve of it in Spiritual Matters, as appears from his (b) Epistle to Janarius.

Καινεματήσε, was a Sort of Divination, wherein they made Conjectures, by throwing the παράθεται, Lots; where you may observe, that Lots were call'd in the plural Number παράθεται, and by the Latins, sortes; to distinguish them from παράθεται, and sortes, which in the singular Number usually signified the Hint, or Occasion given to Diviners, to make their Conjectures by, as the Scholias upon Euripides reports. These παράθεται were usually black and white Beans; amongst the Ancients little Clods of Earth; Pebles also, Dice, or such like things distinguished by certain Characters: Hence this Divination was term'd by several Names, as Σπουδαστήσε, ΔΣχώλαμαντήσε, Κοματήσε, Ραφασίαντήσ, &c. They cast the Lots into a Vessell, 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 prefigure over this Divination; and therefore the Ancients, as (c) Eustathius observes, Ἑσσαλάς ἐπετάηοντα, i.e. for

(a) Lib. VIII. (b) Epit. CXIX. (c) II. Hist. p. 548. Ed. Basil.
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 called Ερμη καθέγων, 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 (a). This Divination was either invented, or at least so much practis'd by the Thrias, who were three Nymphs that nursed Apollo, that at length the Word Θεία came to be a Synonymous Term with καθέγως whence the Proverb,

Πολλοί Θείοι σωλήνες, παύες η τε μάντες αγάπες.

Crowds of your Lot-Diviners ev'ry where, But few true Prophets.

To this Species of Divination we may reduce Παρακατανωψία, or Prophecying by Rods, mention'd also in the Holy Writings, wherein (b) Hosea, amongst other abominable Wickednesses committed by the Israelites, reckons this as none of the smallest, Ἐν συμβολεῖς ἐπερωτον, ἐν ὑμαῖς αὐτοῦ ἀπήγειλον αὐτὸς, προβατίζει τιμωρίας ἐπανειδής, καὶ ἴσσενες αὐτός τοῦ τε αυτοῦ. Our Translation renders it thus, My People ask counsel of their Stocks, and their Staff declareth unto them; for the Spirit of Whoredom hath caused them to err, and they have gone whoring from under their God. This Divination, as it is describ'd by Saint Cyril of Alexandria, and Theophylact (c), was thus perform'd: Having erected two Sticks, they murmur'd 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 Εὐρωμαντεία, 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 Defect. 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 these, as they are rendred by our Translators; (d) Appoint a Way, that the Sword may come to Rabbath of the Ammonites, and to Juda in Jerusalem the defended. For the King of Babylon flood 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 λευκός, but ἄριστος) he 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 divin'd by looking upon the Iron Heads of the Arrows, and observing the various Appearances in them; in the same manner, as some in our Days, pretend to tell Fortunes, by looking upon their Nails, faith Clarinus upon that Place. Another Method of Divination by Rods was us'd by the Scythians, and is described in (e) Herodotus. From the Scythians it was derived, with some Alteration, to the Germans, and is described by

(a) Pindari Scholiae in Python. Od. IV. ver. 338. (b) Cap. IV. v. 12. (c) In citatium Hosea locum. (d) Cap. XXI. v. 20. (e) Lib. IV.

(a) Tacitus.
(a) Tacitus. Others also you may read of in (b) Strabo, (c) Athenaeus, and (d) 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, distinguished by several Characters, or Inscriptions, and walking to and fro in the publick Ways, defined 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 Practice itself; all the Grounds they had for it being only this, viz. That Isis having wandered up and down, in a fruitless Search after Osiris, happened 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, (e) Tibullus alludes, when he faith,

_Illa sacras puere fortes ter infixis, illi
Rettulit e trivis omini certa puere._

Thrice in the Streets the sacred Lots she 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_Anymethos_, to stand with a little Tablet, call'd in Greek πνιεῖα, δαυηπόνος, or ἄνωνία σεβίς, 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 are to be understood in this Sense, because he faith, the Woman her self, that had a mind to be instru'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 Πος εν αρωσι, μαντεων, i. e. Diviners in the Market-place; and the Sortes viales were very common at Rome: the Circus was thronged with thofe, and a great many other Diviners, which the poor silly Women used to consult, as (f) Juvenal witnesseth: His Words are these,

_Si mediocris erit, spatium lustrabit utrumque_
_Mecarum, & fortes ducet: frontemque, manumque_
_Præbebit utrius crebrum pospfjma roganti._
_Divitibus responfa dabit Phryx augur, & inde_

(a) Lib. de Morib. German. (b) Lib. Xv. (c) Lib. XII. (d) Lib. XXXIX. (e) Lib. I: Elig. III. (f) Sat. VI: 857. Conduimus.
Of the Religion of Greece.

Conditus, dabit astrorum, mundique peritus;
Atque aliquis Senior qui publica fulgura condit.
Plebeium in Circo politum est, & in agere fatum;
Qua nulis longum offendid cervicibus aurum,
Consulit ante Phalas, Delphinorumque columnas
An saga vendenti nubat caupone relicto.

The middle sort, who have not much to spare,
Into the crowded Circus straight repair,
And from the cheaper Lots their Fortunes hear.
Or cie to cunning Chiromancers go,
Who clap the pretty Palm, and thence their Fortunes know.
But the rich Matron, who has more to give,
Her Answers from the Brachman will receive.
Skill'd in the Globe and Sphear, he gravely stands,
And with his Compas measures Seas, and Lands.
The Poorest of the Sex have still an Itch
To know their Fortunes, equal to the Rich:
The Dairy-maid enquires if she may take
The trusty Taylor, and the Cook forfake.

Whereby it appears, that Lots had very small Credit in Juvenal's Days,
being consulted only by the meaner Sort, and such as were not able to
be at the Charge of more reputable Divination. Dydimus tells us, this
was brought to pass by Jupiter, who being desirous, that Apollo should
preside in chief over Divination, brought Lots, which are laid to have
been invented by Minerva, into disrepute.

C H A P. XVII.

Of Divination by Ominous Words and Things.

A NOTHER 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
distinguish'd into four Kinds; 1. Marks upon the Body, as Phalæa,
Spots like Oil. Secondly, sudden Perturbations, seizing upon the
Mind; such were the Panici terrores, Panick Fears, which were sudden
Conformations, that seiz'd upon Men, without any visible Cause, and
therefore were imputed to the Operation of Demons, especially Pan,
on Men's Phanties. 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 Remainders of his Troops
were seiz'd 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 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's Epigrams;

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 (n). In these Terrors, whereof there was either no apparent Cause, or at least none answerable to the Greatness of the sudden Confusion: 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 caus'd 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 (b) Homer, and said to have been caus'd by Minerva, their implacable Enemy;

The Courtiers straight offended Pallas seiz'd
With profuse 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'reflow'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,

Ah wretched Men! what Fate is this you bear!

(*) Lib. III. cap. IX. pag. 84. (b) Odyss. v. v. 345;
Of the Religion of Greece; Ch. i7.

The third sort of internal Omens, were the παλμος, or παλμυας διωνισματα, to call'd ισος τω παλμας, from Palpitating. Such were the Palpitations of the Heart, the Eye, or any of the Muscles, called in Latin Sallustianes, and Βυτικος, 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 tell'st us,

Αξεις ουδεμις μοι ο δεξιος ——— My Right-Eye twinkles.

(a) 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 Proleemee Philadelphus: Another to the fame Purpofe was compos'd by Posidonius, as Suidas reports; the Title of which was Παλμυας ειωνισμας.

The fourth sort of internal Omens, were the Παλμος, 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 (b) Cafaubon observes, That Sneezing was a Disease, or at least a Symptom of some Infirmity; and therefore when any Man sneez'd, it was usual to say, Ζευς, May you Live; or, Ζευ σωσιν, GOD bless you. To this Custom Ammian alludes, in an Epigram upon one who had a long Nose, which he faith was atfo great a distance from his Ears, that he could not hear himself sneeze,

Οδε λέγεις, Ζευ σωσιν, ετην αθροις, και άνδρος Τως ουδε, πολυ χρις ακες ανεχθης.*

His long-peak'd Snout at such a distance lies
From his dull Ears, that he never hears it sneeze;
And therefore never do's he say, GOD bless.

Where you may observe, That it was not only usual for Persons that stood by, to cry, Ζευ σωσιν, but also for Men when themselves sneezed. However it be, it is certain, that Sneezing was accounted sacred, as appears from (c) Athenæus, who proves that the Head was esteemed holy, because it was customary to swear by it, and adore as holy the Sneezes that proceeded from it: And Aristotle tells us in express Terms (d), That Sneezing was accounted a Deity, Των Παλμος σωσιν η γυμενει. Cafaubon also has proved the fame, out of (e) Xenophon; who reports, that the Soldiers with one accord worship'd 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 understood by them, than that there was a God of Sneezing, called Παλμος: and Xenophon may be expounded the fame way, viz. That when the Soldiers heard a Sneez, they worshipp'd the God, i. e. the God of Sneezing: Or it may be, no more is meant, than that they worshipp'd God, perhaps in the usual Form of Ζευ σωσιν.*

(a) De Augur. i. l.c. IX. (b) In Athenæum, II. c. XXV. (c) Loc. citat. (d) Problem. Sect. XXXIII. cap. VII. (e) De Expedit. Cyri. lib. III.
or by casting up some other short Ejaculation to any of the Gods, to avert the Omen.

However, it is certain, that great regard was given to Sneeze, insomuch 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 Euphranorides the Soothsayer embracing him, predicted the memorable Victory, which was afterwards obtain'd by him (a). Such a Sneeze happening, whilst Xenophon was making a Speech, was thought a sufficient Reason to constitute him General. And Socrates himself, tho' a great despiser of Heathen Superstitions, judg'd it not unreasonable, to make a Sneeze serve as an Admonition from the Damon, which always tended him. And that the Observation of Sneeze was very Ancient, appears from the Virgins in Theocritus (b); who thus congratulate Menelæus upon his Marriage with Helena:

O φίμα νυκτος, ανδρέας τε πεπήδαρθον ἐρρρῆσον σοι
Es Πανάγιοι.

There is also mention of this Custom in Homer, who has introduced Penelope joying at a Sneeze of her Son Telemachus (c):

όντα γενέσθαι μυρί τοι πεπήδαρθον;

Sneezing was not always a lucky Omen, but varied according to the alteration of Circumstances: ὡς ἅπαξ ὁμαλῶς ἐλθὼς ἀδιαφορία, ἐός βλαστήσω, Some Sneezes are profitable, others prejudicial, according to the Scholiast upon the following Passage of Theocritus, where he makes the Sneeze of the Cupids to have been an unfortunate Omen to a certain Lover (d):

Σαλμικάδος ὁμοίως ἐφίλοις ἐπέπηδαρθον

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 Person sneez'd, ὡς μᾶκαν νυκτος αἱματέος μή σεσέξ between Midnight and the following Noonside, it was fortunate: But ὡς μᾶκαν ἁπαξέσις ἐχθρός μᾶκαν νυκτος, from Noonside till Midnight it was unfortunate: The Reasons of which difference Aristotle has endeavou'rd to account for (d). 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 Business, two, or four Sneezes happened, '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 design'd. If two Men were deliberating about any Business,
and both of them chanced to Sneeze together, it was a prosperous Omen, as (a) Niphus relates in his Book of Auguries, where he has enumerated a great many other Circumstances in Sneezeing, and the Omens thought to be given by them.

I come in the next place to speake 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 Ovid has observed (b),

\[ \text{Rerum principiis omnia inesse solent;} \\
\text{Ad primam vocem timidas advertemus aureis,} \\
\text{Et primum vijam consilii Augur avem.} \]

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 Telemachus in Homer describes a Prodigy appearing before the Victoury, which Ulysses obtain'd against the Courtiers of his Wife Penelope,

\[ \text{Ω παίτερ, ἦ μέγα Θαυμα τῷ ὀθαλμοῖσιν ὀρώμαι,} \\
\text{Εἵρις μαί τοῖς εὐγείρον, καλάι τε μεσθίμαι,} \\
\text{Εὐλάτην τε θεοῖ, κυ κλανες χαλάρα ἐροῦσες,} \\
\text{Φανει' ὀθαλμοῖσιν ὥτι πνεῦσαι αὐθοδούτοι.} \\
\text{Ἡ μαλα τη Θεοῖς ἑνδρον, οἱ ἴκουν ὑπάθα χεῦα (c).} \]

It was thought a direful Prefage, when any thing unusual befell the Temples, Altars, or Statues of the Gods. Such a one was that which Pausania (d) relates concerning the brazen Statue of Diana, which παρέλαμ σὺν ἀσπίδα, let the Shield fall out of her Hand. Before the Lacedemonians were vanquish'd at Leuctra, the two Golden Stars confe-crated by them at Delphi to Castor and Pollux, fell down, and could never be found again (e). Hither must also be reduce'd the Sweating, or falling down of Images, the Doors of Temples opening of them-selves, and other Accidents whereof no account could be asigne'd.

To this place likewise do belong all monstrous and frightful Births, sudden and unusual Deluges, the unexpected withering and decaying, or flourishing of Trees or Fruits, the Noize of Beasts, or any thing happening to Men, or other Creatures contrary to the common Course of Nature, the Inversion of which was thought a certain Argument of the Divine Displeasure. Many of these are contain'd together in the following Passage of Virgil (f):

\[ \text{Tempore quanquam illo tellus quoque, & aquara ponti,} \\
\text{Obsecneque canes importunaque volucres} \\
\text{Signa dabane. Quories Cyclopum effervere in agros} \\
\text{Vidimus undantem ruptis fornicibus Ætnam,} \]

(a) De Auguris cap. VIII. (b) Falso. lib. I. (c) Odysse. c. ver. 36. (d) Messeniae. (e) Cicero de Divinar. lib. I. (f) Georgic. lib. I. ver. 469.
Hither also are to be referred Ενδοθεία, ευμελεία, Omens 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 a 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 baffle 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 μαλῆ, and Artemidorus gives the Reason, why its Running by was so much taken Notice of; viz. Because it is ἱερό to Νίκη; that is the Letters in each word signify the same Number, viz. 42. All these were νοσώτητα, νοσίνιου, and ξυρετήπια Σεδώμα, 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 called Τὸ ὑμορσιποίων, 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 served 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 (a); and Pliny (b) reports, that on a certain Day wherein that Emperor had like to have been destroy'd in a Mutily of some of his Soldiers, his Left Shoe was put on before his Right.

(a) Augusto cap. XCI. (b) Nat. Hist. lib. VII. cap. vii.
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Of the Religion of Greece. Ch. 17.

It was a direful Omen, when the Crown fell from any Man's Head: On which Account it is mention'd among other unfortunate Prelages in

Regenum capiit decus
Bis serque lasum est.

Hither also may be referred the various Actions, which were thought to contain good or bad Fortune. For Instance, At Feasts it was accounted lucky to crown the Cup with a Garland. This we find done in Virgil (a):

Tum pater Anchises magnum cratera corona
Induit, implectisque mero.

And again in the same Poet (b):

Crateras magnos stagnunt, & vina coronante.

This Practice was taken from Homer's Heroes, who used to drink out of Cups that were εγγεζωμ, οιων: the Reason of which, (faith En deutheus, out of Athenæus) was this: viz. Because a Garland represents a Circle, which is the most capacious and complete of all Figures. It was usual also to carry home the Fragments left at Sacrifices, for good Luck's sake, as hath been observed in another Place; and these were call'd φιλομε, as contributing to the preservation of Health (c), &c. Thus much concerning ominous Actions, and Accidents, whereof I have only mention'd the most 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 last Place, I come to ominous Words, which as they were good or bad, were believed to preface accordingly. Such Words were call'd φησιν, κληρον, or φημι, και το φειεν, as the Latin Omen is to call'd, q. Oremum, quia sit ab ore; i. e. because it proceeds from the Mouth, faith Febru: They may be interpreted Voices, for Tully hath call'd them by the Name of Voces (d). The Pythagoreans (faith he) used to observe the Voices of Men as well as of the Gods. Hence, as the same Author there observes, the old Romans, before the beginning of any Action us'd this Preface, Quod bonum, faustum, felix fortunatus esse sit: Wishing that their Enterprise might succeed well, happily, prosperously and fortunately. In Divine Service, he adds, that Proclamation was made, ut faventem linguam, that all there present might govern their Tongues. In bidding Festivals and Holidays, the People were commanded Litisus & jurgis absinvere, to beware of Brawls and Quarrels. At publick Lufrations, the Persons who brought the Victims, were required to have Bona nomina, fortunate Names. The same, He there tells us, was also observ'd by the Consuls in the choice of the first Soldier. This sort of Divination was most in use at Smyrna (as Pausanias reports) where they had κληρον ἱερεί, a Temple, in which Antwers were return'd this way; and Apollo Spidyn gave Oracles in Thebes,

(c) Aenid. lib. III. ver. 525. (d) Aenid. lib. I. ver. 728. (e) Hesychias. (f)

Rom. I. Divinæ.
after the same manner, as hath been already observ'd: But the first Invention of it is attributed to Ceres by Hesychius. Serapion in Clemens of Alexandria (a) relates, that the Delphian Sibyl was endued with a Power of Divining after her Death, and that the gross Parts of her Body being converted first into Earth, and then chang'd into Herbs, communicated 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, presag'd future Events by these κακαίνειοι, ominous Voices, concerning which we are now treating.

Words that boded Ill, were call'd κακοί ὀνειρια, or δαυτενίαι and he that spoke them, was said βλάσφημεν, φρεσκαμβίβλασφημεν, 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,

Βλάσφημεν πε εἰκάτων ἐρθείγατο.

Unlucky Words one of the Servants spoke.

Plautus calleth it obscenare, or as some read obscenare; for scena signifies Luck, either good, or bad; and the Words Horace calleth Male ominata Verba,

---male ominatis

Ill-boding Words forbear to name.

Such Words as these, they were always careful to avoid; insomuch that instead of ἀνομομενοι, i.e. a Prison, they put often ὀικονια, i.e. an House, μέλαι instead of ἐξ Θερ., γυλυκή, instead of κολυ, ὀρχις for βορ-γορθ., γλυκις for πιθυκή, φιλατις for ἀλεξες, Ἰρυς, for μύος ἐροινος for ὑμεῖς, ἐσομαί δειτι, or Ευμυθέταις for Εὐνυθέται. Which way of speaking chiefly obtain'd at Athens (b). In time of Divine Worship, as I have observ'd before; nothing was more strictly commanded, than that they should εὐφημεῖν, or avoid all ominous Expressions; which, if spoken by a Friend or near Relation, they accounted so much the worse. Mr. Dryden hath excellently expressed this Custom in his Oedipus, where, after that Heroe has been thundersing most dreadful Imprecations upon the Murderers of Laius, Jocasta is introduced speaking thus,

Jocasta. At your Devotions? Heavens succed your Wishes; And bring the effect of these your pious Prays 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 say'st is ominous: We are cursing. And that dire Imprecation hast thou fasten'd On Thebes, on Thee, and Me, and all of us.

(a) Strom. I. pag. 304. (b) Plutarchus Solone, Heiladins apud Phaitum Bibliothec. Pag. 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 transfer'd, because they fully represent the ancient Custom of catching Ominous Expressions. There are other remarkable Examples in Cicero (a).

Some Words and Proper Names import'd Success, answerably to their Natural Signification: Leotychides being desired by a Samian to wage War against the Persians, enquir'd his Name; the Samian reply'd, that it was Ὑψιστάτης, i.e. the Leader of an Army. Then Leotychides answer'd Ὑψιστάτης Ἀγαδών οἴον, I embrace the Omen of Hegesistratus (b); Ἀγαδών οἴον, amongst the Greeks importing the same with arripere Omen amongst the Latins, which signifies the accepting of an Omen, and applying it to the Business in hand: For it was thought to lie very much in the Power of the Hearer, whether he would receive the Omen, or not. Offentorum vires in eorum erant potestate quibus offendebantur, 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 Caesar, who paid no Deference to those Predictions, was never deter'd by them from any Undertaking, whereas Augustus frequently revis'd from his Designs on this Account (c). Virgil introduces Aeneas, catching Ascanius's Words from his Mouth; for the Harpies, and Anchises also, having foretold that the Trojans should be forc'd to goaw their very Tables for want of other Provisions,

(d) Sed non ante datam cingetis maxibus Urbem,  
Quam vos dira fames, nortaque injuria cadit;  
Ambefas subigat malis absunmern mensas.

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 Saples Board. H. H.

After this, they landed in Italy; and happening to dine upon the Gras, instead of Tables, or Trenchers, which their present Circumstances did not afford, they laid their Meat upon pieces of Bread, which afterwards they eat up; whereupon

(e) Mors! etiam mensas consumimus, inquit Iulus.

(a) Lib. I. de Divinat. (b) Herodotus Enterpes cap. XC. (c) Conf. Salisc- 
viiftr, Lib. II. cap. I. (d) Æneid III. v. 255. (e) Æneid VII. vi 116.
See, says Titus, we our Tables eat.

_Æneas_ presently caught the Omen, as the Poet subjoyns,

--- ea vox audita laborum 

Prima tulit finem; primamque loquentis ab ore 

Eripuit Pater, ac stupescat us Numine pressa.

The lucky Sound no sooner reach’d their Ears, 
But strait they quite dismis’t their former Cares; 
His good old Sire with Admiration struck, 
The boding Sentence, when yet falling, took, 
And often tell’d it in his silent Breast.

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 infer’d from the Story of Jonathan, the Son of King Saul, who going to encounter a Philisiline Garrifon, thus spoke to his Armour-bearer (a):

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 sake, whenever they apply’d themselves to any serious Buflness, they began with fuch a Preface as this, _Hoc bene sit_: and that Saying of the Romans, _Quod bonum, fælix, fortunatumque sit._ And all their Works and Speeches were begun in the Name of some God; whence _Aratus_,

_Ex Ægis eòs eòsque._

Let us with Jove begin.

Which _Theocritus_ has borrow’d from him in his seventeenth Eclogue, and _Virgil_ in his third. (b) _Xenophon_ gives the Reason of this Practice, 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,

_Δαλοτε μιθῆς πέλες ὑμέες, Δαλοτε μιθῆς._

Some Days, like Step-Dames, adverse prove, Thwart our Intentions, crofs what e’er we love; Others more fortunate, and lucky shine, And, as a tender Mother, blefs what we Design.
Some Days were proper for one Business, others for another, and some for none at all, as that Author relates in the fore-mention'd Poem; where he runs through all the Days of the Month, declaring the Ver-
tue and Efficacy of them. Thus to observe Days was term'd ἀναθέσεις ἐν ὑμέης. This Practice was common in other Nations, and parti-
cularly at Rome. Augustus Caesar never went abroad upon the day fol-
lowing the Nundinae, nor began any serious Undertaking on the Nonæ, and
this he did on no other Account, as he affirm'd in one of his Letters to Ti-
berius, than to avoid Ποιμανδρέας Omnis, the unlucky Omen, which at-
tended things begun on those Days, as we find in Suetonius (a). And it
was a general Opinion among the Romans, the next days after the Nonæ,
Idus, or Kalends, were unfortunate, as appears both from the antient
Grammarians, and from Livy, Ovid, and Plutarch. The like Observa-
tion of Days was practis'd by many Christians, when they had lately
been converted from Heathenism, and hath been remark'd by St. Am-
brose, in his Comment on that Passage of St. Paul, where he reproves
the Galatians, for observing Days, and Months, and Times, and Years (b).

The way to avert an Omen, was either to throw a Stone at the
Things, or to kill it out-right, if it was an ominous Animal, and so the
Evil portended by it, might fall upon its own Head: If it was an
unlucky Speech, to retort to it upon the Speaker with an εἰς κεκαλυ-
πης. Tibi ibi captat reedent, i.e. Let it fall upon thy own Head: Which
perhaps is an Expression borrow'd from the Ἀστρολογοί, who when they
cipy'd any thing in the Victim, that seem'd to portend any Misfortune
to themselves, or their Country, used to pray, that it might εἰς κεκαλυ-
πης ταύτην τρέπειται, be turned upon the Victim's Head. The like Ex-
pressions are sometime made use of in Holy Scripture, as in the fif-
teenth Verse of Obadiah's Prophecy, Τοῦτο τὰ τῶν ποιμανδρέων σου πλη-
eὶς κεκαλυπηθείς σου: Or, as our English Translators have render'd it, Thy Re-
ward shall return upon thine own Head. And again, in the third Chapter of
Kings (c). Καὶ ἀνελατε δοξα Κυρίου ἐπὶ χριστάν τοῖς εἰς κεκαλυθεῖσιν, in
English thus, And the Lord hath returned thy wickedness upon thine own
Head. (d) Herodotus reports, that it was an Αἴγυπτιαν Custom, from
which its probable the Grecians derived theirs. "They curse (faith he)
"the Head of the Victim in this manner, that if any Misfortune impend-
"ed over themselves, or the Country of Ἑλλάς, it might be turned up-
"on that Head. Instead of these Imprecations, sometimes they us'd to
say, Εἰς ᾿αῖαν μια, or Μὴ γένοιτο, Dii meliora, i.e. God forbid. It
was customary to spit three times into their Bosoms, at the sight of a
Mad-man, or one troubled with an Epilepsie; of Which Custom Περι-
σωτίς hath taken Notice (e).

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τείς εἰς ἐὰν κατεύθυνε κόλπον.

Into his Bosom thrice he spit.

This they did in defiance, as it were, of the Omen; for Spitting being
a Sign of the greatest Contempt and Averfation: Whence πίευν, i.e.

(a) Augüfii, cap. XCIIL. (b) Galat. IV. ro. (c) Lib. III. ver. 44. (d) Enterpe
 cap. XXXIX. (e) Idyil. XX. ver. 11.
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Sometimes they pray’d that the ominous Thing might in ultimas terras deportari, be carried away to the farthest part of the World; or in mare deferri, be cast into the Sea. This last was done to certain monstrous Birds, particularly to Hermophradites, which were accounted Prodigia. Hence that saying of Tibullus:

Prodigia in domitis merge sub aquoribus

Sometimes the Thing was burn’d with ligna infelicia, that is, such sort of Wood as was intulet, inferum Deorum, avertentiums, sacred to the Gods of Hell, and those which averted evil Omens (b), 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 (c), where he speaks of the Serpents which assaulted Hercules in his Cradle.

Lastly, Upon the Meeting an unlucky Omen, they often desisted from what they were doing, and began it a-fresh, 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 (d):

Oviwv ρορέω. κακίδος έλλον νέον

Kéntως ωκήν, τάδ’ έστη σπονδές Θεός
Διδωμ γαλα, τάσι έκαπενδεν λίγην.

(a) Ver. 666. (b) Macrobius Saturnal. lib. III. cap. XX. (c) Idyll. XXIV. Ver. 86. (d) Jon. v. 1191.
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 

Majelae, and 

Σηρα นาย, 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 tho' 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 medling with those Innovations that were introduced in later Times, after the Græcians were subjected 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 entertained by any civilized Ear.

Magical Arts are said by the Græcians to have been invented in Persia, where at the first they were had in great Honour and Reputation; for the Μαγια 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 Cafe was altered; 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 Græcians by Osphanes, who came into Greece with Xenexes, and dispersd the Rudiments of it wherever 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 the Writings of certain Phœnicians. 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, Νεειομωρτεια, was a Divination, in which Answers were given by deceased Persons. It was sometimes performed by the Magi-
Or by pouring warm Blood into a Carcass, as it were to renew Life in it; as Erichthon in Lucian; or by some other Inchantments, to restore Dead Men to Life; with which the Poet was very well acquaintance, when he said,

---Dum vocem defuncto in corpora quadrat,
Præsimns adstrictus calit cruren, atraque foetit
Vulnera ---

While he seeks Answers from the lifeless Load,
The congeal'd Gore grows warm with reeking Blood,
And cheers each ghastly Wound.

Sometimes they used to raise the Ghost of deceas'd Persons, by various Invocations and Ceremonies: Ulysses in the Ninth Book of Homer's Odyssey, having sacrific'd Black Sheep in a Ditch, and pour'd forth certain Libations, invites the Ghosts, particularly that of Tiresias, to drink of the Blood, after which they become willing to answer his Questions. The like is done by Tiresias in Statius, by Aesop in Valerius Flaccus, by Nero in Pliny. Gregory Nazianzen speaks also of ἀνανεωμένων πατέρεσιν τε και παιδίσιν ὥστε ἀναγείρει of Virgins and Boys slaughter'd at the Evocation of Ghosts. The most usual Ceremonies us'd on these Occasions are thus describ'd by Seneca, who has introduc'd Tiresias consulting the Ghosts in a Dark and Gloomy Grove:(a):

Hinc ut sacerdos intulit senior gradum,
Haud est moratus: praetitis noxem luce
Tunc fossa tellus, & super rapi regis
Faciuntur ignes. Ipsi funesto integit
Vates amictius corpus, & frondem quadrat:
Lugubris imos palla perfundit pedes:
Squalente cultu moesius ingreditur senex:
Mortisera canam taxus adspringit comam.
Nigro bidentes vellere, atq; atque diones
Retro trahuntur: flamma praedatur dapes,
Vinumq; trepidat igne ferali pecus.
Vocat inde manes, Teque qui manes regis,
Eo obdientem clausura lethalis lacus:
Carmenq; magicum voluit, & rapido minax
Decamat ore quicquid aut placet leves,
Aut cogit umbras. Irrigat sanguis focos,
Solidasq; pecudes uris, & multo secum
Saturat crune; libat & niveam insuper
Laetis Liqueorem, fundit & Bacchum manis
Lava, canita, rursus, & terram inuenis
Graviore manes voces, & attonita ciet.
Latravit Hecates turba, &c.

Some other Ceremonies also were practisfied, which differ'd not much from those us'd in Parentations, of which I shall give a more particular Account in the following Books.

(a) Oeisp. veri. 549.
This Divination, if the Dead appear'd only in Aery Forms, like Shades, was called Ἐκφωμαυτη, and Ψυκφωμαυτη. It might, I suppose, be performed in any Place; but some Places were appropriated to this Use, and called Νυκφωμαυτη, several of which are mentioned by the Antient Poets, but two of them were most remarkable: The first in Thebyotia, where Orpheus is said to have restored to Life his Wife Eurydice, and Periander, the Tyrant of Corinth, was afflicted by the Appearance of his Wife Melissa, whom he had murdered (a): The other in Campania, at the Lake Avernus, celebrated by Homer, and Virgil, in their Stories of Ulysses, and Æneas.

Ὑγωμαυτη, or Divination by Water, sometimes called Τυγμαυτη, 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 design'd to know what would become of a Sick Person; for as he looked well or ill in the Glass, accordingly they presume'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 request'd of the Gods to declare, or confirm the Question in dispute; whereupon, if the thing propos'd was true, the Ring of its own accord would strike against the side of the Bowl a set number of Times. Sometimes they throw three Stones into the Water, and observ'd the Turns they made in sinking. Instead of Water, sometimes they made use of Oil, and Wine, and then the Liquor was called ἓταιρ and instead of Stones, they sometimes used Wedges of Gold, or Silver. This Divination was sometimes performed in a Basin; and thence called.

Ἄξιόμαυτη: which also was sometimes practis'd in a different manner, thus: They distinguish'd the Stones, or Wedges, with certain Characters, and then, having invok'd the Δαιμος in a set Form, propos'd the Question they had a mind to be satisfied about; to which an Answer was returned in a small Voice, not unlike an hiss, proceeding out of the Water. The Scholia upon Lycophran 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 Deceit into the infernal Regions, to consult Tiresias's Ghost (b). Sometimes Divination by Water was performed with a Looking-glass, and called

Κατφέμαυτη. Sometimes also Glasses were us'd, and the Images of what should happen, represent'd without Water. Sometimes it was performed in a Vessel of Water, the middle part of which was called ἄρχη, and then the Divination termed.

Ὑγεμαυτη, the manner of which was thus: They fill'd certain found Glasses with fair Water, about which they placed light Torches; then involv'd a Δαιμος, praying in a low, murmuring Voice, and propos'd the Question to be solv'd: A chast and unpolluted Boy, or a Woman big with Child, was appointed to observe with greatest Care,
and Exactness, all the Alterations in the Glasses; at the same time desiring, beseeching, and also commanding an Aniwer, which at length the Daemon used to return by Images in the Glasses, which, by Reflection from the Water, represented what should come to pass.

Κρυστάλλομαντεία, was perform'd by polished, and enchanted Chrysalis; in which future Events were signified by certain Marks and Figures.

Δράκυλομαντεία, was a Divination by Rings enchanted, or made according 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 Mistress, the Queen, and slew his Master Candales, whom afterward he succeeded. Some ascribe the Invention of this Divination to Helena the Wife of Menelaus, who in Phoebus's Bibliotheca is said to have found out ἄ δα δανύλαν ἱλέγιν, the Lots which consist'd of Rings, and with these to have conquer'd Alexander. But this is rather to be understood concerning the Game of Lots, than any sort of Divination.

Οὐρυχομαντεία, was perform'd by the Nails of an unpolluted Boy; covered with Oil and Soot, which they turn'd to the Sun, the Reflection of whose Rays was believed to represent by certain Images, the Things they had a mind to be satisfied about.

Αερομαντεία, foretold future Events from certain Spectres, or other Appearances 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, proposed 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.

Δισμομαντεία was sometimes perform'd by a precious Stone, call'd Siderites: which they wash'd in Spring-water in the Night by Candle-light; the Person that consulted it, was to be purify'd from all manner of Pollution, and to have his Face covered: this done, he repeated divers Prayers, and placed certain Characters in an appointed Order; and then the Stone moved of itself, and in a soft, gentle murmur, or (as some say) in a Voice like that of a Child, returned an Aniwer. By a Stone of this Nature, Helena is reported to have foretold the Destruction of Troy.

(a) Theocritus has given us an Account of two sorts of Divination practis'd by a Country Swain, to try what share he had in his Mistress's Affections; his Words are these,

Εγραφαὶ θεον, ἀν παρ' ὑμναρχίας ἥ πτερεcrement με,
Οὐδεὶς τὸ παλάπωλον ποτηρεσκην πρὸ τὸ ἀνομολυμάς
Αλλ' ἀνάφως ἐπιπέλος ὕπποι πᾶχει ἐξμακρίνησθι.
Εἰπε ὑγ' Ἀγεσία πειλασθε, κοσμάνυμας,
Α περὶ παρακριτοῦ, παρασκάτης ἅνεκ' ἐκω μὴ,
Τὴν ὑλὴ τεμνόμενον ἤ τὸ ὕλα ἡμᾶς ἔδωκα ποιή.

All this I knew, when I design'd to prove, Whether I should be happy in my Love;

(4) Ιδυλ. Πελαργ. 28.
Of the Religion of Greece.  

I prefert the Long-live, but in vain did pref;  
It gave no lucky sound of good Success:  
To Agrie too I made the fame Demand,  
A cunning Woman she, I croft her Hand;  
She turn'd the Sieve, and Sheers, and told me true,  
That I fhou'd love, but not be lov'd by you.

Mr. Crouch.

Where the Shepherd complains he had found his Suit was rejected these two Ways: First, by the Herb Telephilia, which being crufted 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 an 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 fay, Laurel was called Ἀξίων, q. ἰδων. The other way of Divineing, mentioned by Theocritus, was by a Sieve, which an old Gypfie used in telling silly People their Fortunes. This they call'd Καρακομενάοια, it was generall'y practifed to discover Thieves, or others fufpected 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 Persons under fufpicion, and he, at whose Name the Sieve whirled round, or moved, was thought to have committed the Fact. Another fort of Divination was commonly practifed upon the fame account, which was called

Ἀξιομαντεία, from Ἀξίων, i.e. an Ax, or Hatchet, which they fixed so exactly upon a round Stake, that neither End might out-polie, or weigh down the other; then they pray'd, and repeated the Names of thofe they fuspected; and the Person, at whose Name the Hatchet made any the least Motion, was found Guilty.

Κερακομουαλοιόα, was by the Head of an Ax, (as the Name imports) which they broil'd on Coals; and after having mutter'd a few Prayers, they repeated the Persons Names as before; or the Crime, in Cafe one was only fuspected; at which, if the Jaws made any Motion, and the Teeth chatter'd againft one another, they thought the Villain sufficiently discover'd.

Ἀλεξεμομαντεία, 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 Duft 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 thofe Letters, out of which he picked the Corns, being joyn'd together, were thought to declare whatever they were defirous to be certified of. This Divination the famous Magician Jamblichus, Proclus's Mafter, is said to have made use of, with a Deign to find out the Person, who was to fuceed Valens Caesar in the Empire: but the Cock picking up only four of the Grain, viz. thofe that lay upon the Letters θ, ε, ο, δ, left uncertain, whether Theodosius, Theodorus, Theodorus or Theodotes, was the Person design'd by the Fates to be Emperor. However Valens being informed of the Matter,
Matter, was enraged at it, put to Death several Persons for no other Reason, than that their Names began with those Letters; and made a diligent Search after the Magicians themselves; whereupon *famblicus*, to prevent the Emperor's Cruelty, ended his Life by a Draught of Poison.

Σιδερωματεια, was perform'd by Red-hot Iron, upon which they laid an odd Number of Straws, and observed what Figures, Bending, Sparklings, &c. they made in burning.

Μαρμοπροματεία, was by observing the Motions, Figures, &c. of melted Lead. The three following Methods of Divination are by some reckon'd amongst the various Sorts of Incantations.

Τεθυλματεία, or Divination by Ashes; which was perform'd in this Manner: They wrote the Things they had a mind to be resolved about, in Ashes upon a Plank, or any such thing; this they expos'd to the open Air, where it was to continue for some Time; and those Letters that remain'd whole, and no ways deface'd by the Winds, or other Accidents, were thought to contain in them a Solution of the Question.

Βοτανοματεία, or Divination by Herbs, especially Ελεύθεράς, or Salvia; or by Fig-Leaves, and thence call'd συνοματεία, was practis'd thus: The Persons that consulted, wrote their own Names, and their Questions upon Leaves, which they expos'd to the Wind, and as many of the Letters as remained in their own Places, were tak'en up, and being joined together contained an Answer to the Question.

Κηιφυματεία, or Divination by Wax, which they melted over a Vessel of Water, letting it drop within three definite Spaces, and observed the Figure, Situation, Distance, and Concretion of the Drops. Besides these, there were infinite other Sorts of Divination; as Χειροματεία, Φυσοματεία, which was practis'd in Socrates's Time, Ουρανοματεία, Ἀεροματεία, Γεωματεία, Ασυμματεία, mentioned, with several others, by *Aristotle* in his Prognosticks, and *Pline* in his Natural History; but these I shall pass by, and only trouble you with one more, which is so remarkable, that it must not be omitted. viz.

Φαρμακεία, which was usually performed by a certain medicated, and enchanted Compositions of Herbs, Minerals, &c. which they called φαρμακά. By these, strange and wonderful things were effect'd: Some of them taken inwardly, caused Blindness, Madness, Love, &c. such were the Medicaments, by which *Circe* transformed *Ulysses*’ Soldiers. Others infect'd by a Touch; such was the Garment which *Medea* sent to *Creusa*. Others spread their Venom afar off, and operat'd upon Persons at a great Distance. There were also φαρμακά σωματεία, which were Amulets against the former; such were the Herb *Moly*, which preserv'd *Ulysses* from *Circe*’s Incantations; the Laurel, the Sallow-tree, the Rhamn, or Christ-thorn, Flea-bane, the Jaifer-stone, and innumerable others mentioned by *Albertus Magnus*, and *Orpheus* in his Book *De Lapillis*; Likewise certain Rings, which *Aristophanes*, in his *Pliris*, calls Δακτυλίς φαρμακίτης. For this Art the *Thebaldins* were most famous of all the *Graecians*; *Democritus*, and *Pythagoras* are also said to have been skilled in it. Every Story is full of the prodigious...
Operations wrought by it, some of which I shall give you from the Inchantress's own Mouth in Ovid (a);

_Cum volui, ripis mirantibus, annas_
_In fontes redieris suos, consiffaute fipso._
_Stantia concutio canta freta; subila pollo_
_Nubilaque induco ventos abigoque vocoque;_
_Vipereas rumpo verbis et carmine fauces;_
_Vivaque rumpo verbis et carmine fauces;_
_Et siules moveo, jubeoque tremiscere montes;_
_Te quoque, Luna, traho._

When e'er I please, the wondering Banks behold
Their Waters backwards to the Fountains row'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 rouse the unruly Waves with hid'rous Roar,
And bid their swelling Heaps insult the Shore;
Then straight the watry Mountains heave their Heads,
O're-leap their Bounds, and drown th' enamell'd Meadows.
Clouds me obey, and at my Summons sent,
Insect, or quit th' ethereal Firmament.
Winds too, on downy Wings attend my Will,
And as I bid, or boisterous are, or still.
I burst the Vipers by my magick Verse,
And from their Bailis rend both Rocks and Trees.
The thronging Woods I move; at any Command
The Moon shrinks back, and Mountains trembling stand.

H. H.

Where you may observe the last Verse, wherein she boasts, that she was able to draw the Moon from her Orb; for the Ancients really believe'd, that Incantations had Power to charm the Moon from Heaven, according to that Saying of Virgil,

_Carmine vel caelo possunt deducte Lunam (b)._  
The Moon my Verses 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 (c):

(a) Met. VII. Fab. 2. (b) Eclog. VIII. (c) Euripidis Medea, v. 395.
For by the Goddes, whom I most adore,
Infernal Hecate, whom now I chuse
Co-partner of my black Designs.

Some of the Rights used at the Invocation of this Goddes, are given us by (a) 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 Perse's 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 propition prove,
Then backwards from the flaming Altar move;
But let no Yels 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 referr'd Charms and Amulets against Poison, Venum, and Difeases. Suidas reports, that the curing of Distempers by Sacrifices, and the Repetition of certain Words, was practis'd ever since the Time of Minos King of Crete; and (b) Homer relates, how Burelycyn's Sons flanch'd Ulysses's Blood, flowing from a Wound he receiv'd in hunting a wild Boar, by a Charm;

(a) Argon. III. v. 1028. (b) Odyssey i. v. 456.
Of the Religion of Greece.

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 (a), who adds farther, that *Theophrastus* *χιθείδιακος* *σαμαρί, Cato prodidit luxatis membris carmen auxiliari, Marcus Varro podagris* : It was reported by *Theophrastus*, 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 *Findar* is said to use the same Remedy in some Difiepers, but not in all (b):

\[\text{εὐσυς ἄλλον αί} \]
\[\text{λοιφ όψων} \]
\[\text{Εὐσεβίας ὅτε τῆς μος μαλακάς} \]
\[\text{Εὐσώδεις ἄμφοτέρων} \]

And it is probable, that the Use of these Incantations gave Occasion 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 *Theophanes* (c), that *Orpheus* was skill’d in the Art of Magick; and by *Euripides* (d), that he publish’d a Book concerning the Remedies of Difiepers:

\[\text{Κεῖσων εἰδέν ἄνδρας} \]
\[\text{Εὐσεβίας ἦν χαῖναν οὐδεμαίν} \]
\[\text{Ορφανὸς ἐν Καισί, τᾶς} \]
\[\text{Ορφεος κατέρχεται} \]
\[\text{Εὐσεβίας.} \]

Hither are also to be reduced enchanted Girdles, and other Things worn about Men’s Bodies, to excite Love, or any other Passion, in those with whom they conversed: Such was the *Kεῖσων* in *Homer*’s *Iliads*, given by *Venus* to *Juno*, for the Allurement of *Jupiter* to her Love, as *Eustathius* observes, upon the afore-mention’d Verses in the *Odysseis*. But concerning these Practices, I shall have Occasion to add something more, when I come to treat of Love-Affairs (e).

Lastly, To this Place doth also belong *ψαρκυγία*, *Fascination*, so call’d, as *Grammarians* inform us, *ψαρ* ὑπὸ ὁδείας ῥαίνειν, from killing with the Eyes, whence also the Latin Word *facinus* 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

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(a) *Nat. Hist.* lib. XXXVIII. cap. II.  (b) *Pyth.* Od. III. verf. 89.  (c) *Eliac.* II.-pag. 383. *Edit. Hesus.*  (d) *Arist.* verf. 967.  (e) *Archaeologia*, lib. IV. cap. X.
things (a). The younger Animals, as being most tender, were thought most easily to receive this Sort of Impressions. Hence the Shepherd in Virgil (b) complains that his Lambs suffer'd by Fascination:

Nescio quis teneros oculos mihi fascinat agnos,

Plutarch mentions (c) 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 Thebians about Pontus could not only defray Infants, but Men of ripe Age. Pliny affirms the same concerning the Triballi and Illyrians, whose Eyes had commonly two Pupilles, which were thought extremely conducive to Fascination; whence the same Author observes farther from Cicero, feminas omnem ubiig nocere, qua duplicis pupillae habent, that in all Places all the Women, who had double Eye-balls, had Power to hurt others on whom they would fix their Eyes (d). 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 ivatis oculis, with angry Eyes (e). And such Men, as were blest with any singular and uncommon Happines, were chiefly liable to Fascination: Hence the following Saying of Horace concerning his Country-feat (f).

Non isthis obliquo oculo mihi 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. (g) And the Goddes Nemesis was thought to have some Concern in this Matter. Pliny speaks of whole Families in Africa, quarum laudationes intereat nec probata, arefam arbores, emortuant infantes: Whose Praifes were destructive to Things which they commended, dry'd up Trees, and kill'd Infants. Hence, when the Romans prais'd any Thing or Person, they us'd to add præstincini, or praßtincim dicervm, to aver any Fascination which might ensue; or to intimate that their Communidations were sincerely spoken, and not with any malicious Design to prejudice what they commended. Plautus represents the same Custom at Athens (b):

Præstincini hoc nunc dicervm: nemo etiam me accusavit
Mervto meo: nesq me Athenis ei alter bodie quisquam,
Cui credi roete aque 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 Verses in Virgil (i):

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 Gratius:

Nam sic affictrit oculis; venena maligni
Vicis tutela pax; Imperatima Deorum.

Sometimes the Figure of a Man's Privities was hung about the Necks of Children (a), 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, and consequently, by the Oddness of the Sight, from fixing too fastly on the Person or Thing, to which they were affix'd (b). Hence they were sometimes hung upon the Doors of Houses, and Gardens, as we are inform'd by Pliny (c): and Pollux (d) affirms, that Smiths commonly plac'd them before their Forges. The same Author observes from Aristophanes, that their Name was βασκανία; they are called by Plutarch (e) μεσόπασκανίων, in the old Glossary Μεσόπασκανίων, answers the Latin Word Mutium. But we are inform'd by Phavorinus, that βασκανίων λέγουν καὶ δείγματο, the Ancients us'd the Word βασκανίους, the Moderns μεσόβασκανίων. It may farther be observ'd that these Figures were Images of Priapus, who was believ'd to punish such Persons, as did βασκανίων πα καλών, prejudice good Things by Fascination, as we are inform'd by Diodorus the Sicilian (f). The Romans had several other Deities, who averted Fascinations. The God Fascinus is mention'd as one of these by Pliny (g); and Cnemus is said by Laëmontius (h) to be worshipp'd, because she did Infantes in cunis tueri, & fas- ciniun submoveere; protect Children in their Cradles, and avert Fasci- nations; it was before observ'd, that some Omens were averted by spitt- ing at them, which is an Action of Detestation and Abhorrence. Hence some, chiefly old Women, averted Fascinations by spitting into their Bofoms. Hence the following Verfè of Callimachus, which is cited by the Scholia upon Theocritus, who farther affirms that the same cu- lom was practis'd in his Time:

Δικαίων, τοι καλτοιν διπίνεν γιναίκες.

It may be farther observed, that this was done thrice, three being a sacred Number, as hath been elsewhere shewn. Hence Damoces, who is introduc't by Theocritus, representing the Behaviour of Polyphemus, having praised himself, adds, that by the Advice of old Cotytara he had thrice spit into his Bofom to prevent Fascinations (i):

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(a) Varro, lib. VI. (b) Plutarchus Sympoî. lib. V. quaart. VII. (c) Nat. Hist. lib. XIX. cap. IV. (d) Onomast. lib. VII. cap. XXIV. (e) Loco citato. (f) Lib. IV. (g) Nat. Hist. lib. XXIV. cap. IV. (h) Lib. I. cap. X. (i) Theocriti Idyll. VI. vers. 39.
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Hence it was usual to reprove arrogant Persons, when they assumed more than their Due, bidding them εἰς κύλιντας πτερν, spit into their Bosoms, an Example whereof we find in Lucian (a). Another Method of averting Fascinations from Infants was this: They ty'd 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 Infants Forehead and Lips. There is an Allusion to this Custom in Persius (b):

Ecce auida, aut metens Divum matertera, cunis
Exemir puerum: frontem; atq; uda labella
Infanti digitio, & inuialibus ante falvis:
Expiar, ureses oculos inhibere 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 Rest, and Relief to

(a) Παντογ καθαιρ. (b) Sat. 11, verf. 31. Ubi cont. Interpretes.
Labourers; that amidst all their Toil and Sorrow, and as it were a
Recompense 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.

(a) Aristot. 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 First-fruits to the Gods, whom they thought honour’d by so doing;
and therefore Feasts were called Θοινα, ο. Θεινα, ο. Did τς
Θεια οινδαι δειν Θελμεαν, i. e. because they thought they were
obliged, in Duty to the Gods, to be drunk. And Seleucus, in the same Au-
thor, tells us, That the Words Θεια and μεθη were derived from the
same Original, Των τε οινδων επι πλειν, κη πυθ μεθημ επευεισαν Θειν
εκα σεφειζον, δι κη Γειτα, κη Φιλας, κη μεθης αναμβαυσαι
i. e. Banquets were called Θεια, Φιλα, and μεθη, from Θεις, or
God; because it was usual at those Times to consume great Quantities of

In later Ages, when the Gods were encreased 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
wheras formerly the Solemnities consist’d in little or nothing, besides
offering a Sacrifice to the Gods, and after that making merry them-
selves; now a great many Games, Processions, and innumerable Cere-
monies. in Imitation of the fabulous Actions of the Gods, were intro-
duced 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 (b) 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, Splendour, and Charges at their Observation.
The Shops, and Courts of Judicature were shut up, on most of
these Days; the Labourers rested from their Works, the Tradesmen
from their Employments, the Mourners intermitted their Sorrows;
and nothing but Eafe and Pleasure, Mirth and Jollity were to be found
amongst them. Indeed καινης των της Ελληνους κη Παρθένου οδι,
this was common both to Greeks and Barbarians, as we are informed by
Strabo, to celebrate their religious Solemnities with Mirth and Re-
mission 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 deplored the Tyrants, their Estates were confiscat-
for this Use, as Harpocrates observes out of Philocrates: And when
the State was reduc’d to its old Democracy, if any of the Citizens,
through 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

(a) Ethic. ad Nicomach. lib. VIII. c. IX. (b) 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 impos'd) and rid themselves of those Fears and Jealousies, 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 Menrjus, 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 Gracian Festivals; for that would be endless, (seeing almost every Man of Repute, and that had done any notable Service for the Publick, had his Anniverfary Day) and impossible, since hundreds of them (especially those that were observ'd by the less considerable Cities) are not so much as mentioned in any Author at this Day extant; or but barely mentioned, 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 following Chapters will furnish.

CHAP. XX.

Grecian Festivals.

ΑΙΗΤΟΠΕΙΩΝ and ΑΙΗΤΟΠΙΑ,

Mentioned by Hesychius, without any Notice of the Deity, in whose Honour they were observ'd. It is not improbable, they might belong to Apollo, and be (at least the latter of them) the same with the Lacedemonian Καυβεια. This Conjecture is grounded upon the Words of Hesychius: who tells us, that Αγιντια was the Name of the Person consecrated to the God at the Καυβεια; and that the Festival itself was term'd Αγιντεια, which Name seems to have been deriv'd from Αγιε, that Festival being observ'd in Imitation of Σεταιεια, Άγιος, or, the Military Way of Living, as Athenaeus (a), and Enniathanus (b) have observed. It is not unlikely, the former might belong to Venus, whose Priest (as Grammarians inform us) was call'd Αγιντερπος, in Cyprus.

ΑΓΡΑΝΙΑ,

Was celebrated at Argos (c), in Memory of one of Praetus's Daughters; being, in all Probability, the same with

ΑΓΡΙΑΝΙΑ,

Which (as the same Author tells us) was observ'd at Argos, in Memory of a deceas'd Person. It was also celebrated at Thebes with solemn Sports.

(a) Lib. IV. (b) Iliad. 6. (c) Hesychius.
ΑΓΡΑΙΑΙΑ.

At Athens, in Honour of Agraulus, or Aglauros, the Daughter of Cecrops, and the Nymph Aglauros, and the Prieftes of Minerva, to whom she gave the Sirname of Aglauros, and was worship'd in a Temple dedicated to her. The Cyprians also (as Porphyry (a) reports) honours'd her by the Celebration of an Annual Festival in the Month Aphrodijlus, at which they offer'd human Victims; and this Cufom is said to have continued till the Time of Diomedes.

ΑΓΡΙΩΝΙΑ,

In Honour of Bacchus, firnam'd Αγαμής, for his Cruelty, as (b) Plutarch is of Opinion; or because he convers'd with, and was attended by Lions, Tygers, and other Savage Animals, which procured him the other Name of Ωμιγής, which properly denotes an Eater of raw Flesh, This Solennity was obferv'd in the Night, after this Manner: The Women (c) being assembled, made a flirce 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 Musees, and conceal'd himself amongst them. This being done, and the Ceremony ended, they regal'd themselves with an Entertainment; after which, the Time was pass'd away in propofing Riddles and cramp Questions. Large Quantities of Ivy were ufed at this Time (d), because that Plant was accounted sacred to Bacchus; and so great Excites were sometimes committed, that once the Daughters of Minya, in a furious Extasy of Devotion, slaughter'd Hippasies, 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 (e) Plutarch reports, was inflicted upon one of them, that had surreptitious convey'd herself in among the rest of the Worshippers, by Zeilus, a Chersonean Priest.

ΑΓΡΟΤΕΡΑΣΘΕΙΑ,

(f) An Anniversary Sacrifice of five hundred Goats, offer'd at Athens, to Minerva, firnam'd Αγετής, from Agrae, 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 Battel, 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 compleated.

AIPTHNIΣ,

A Nocturnal Festival, (a) celebrated in Honour of Bacchus, at Arbel, a Place in Sicily; and so call'd because the Worshippers did ἀγαυ-πνευ, or watch all Night.

A ΔΟΝΙΑ, A ΔΟΝΕΙΑ,

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 practis'd at Funerals: the Women tore their Hair, beat their Breast, and counterfeited all other Postures, and Actions usual in lamenting the Dead. This Lamentation was term'd αἴτωνισμύς (b), or αἴτωνία, whence αἴτωνια ἀγαυνευ is interpreted by Suidas. Ἀἴτωνια καταευ, to weep for Adonis. The Songs on this Occasion were call'd αἴτωνία (c). There were also carry'd along with them, Shells fill'd 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 called Μήλον, Gardens; whence Αἴτωνια καταευ, are proverbially apply'd to things unfruitful, or fading; because these 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 Γυλας, from Γυλας, which was the Phoenician Name of Adonis. Hence to play on this Instrument was term'd μυλας, or μυλανευν the Mufick, μυλας μυλαις and the Songs μυλανευν. The Sacrifice was term'd Καυσαρας, 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 serious Folly, serv'd only to expose the Heathenish Superstition, and gave Birth to the Proverb, Οὐσιν ἰδεσ, 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.

ΑΘΗΝΑΙΑ,

Two Festivals observ'd at Athens, in Honour of Minerva; one of them was call'd Παναθηνας, the other Υαλκεια, and both shall be treated of in their proper Places.

ΑΙΑΚΕΙΑ,

Sports at ΑΕΓΙΝΑ, in Honour of ΑΕΑΣ, who had a Temple in that Island; wherein, after the End of the Solemnity, the Victors us'd to present a Garland of Flowers (d).

(a) Hefychius. (b) Etymology Auëtor. (c) Praecis in Chrestomathia. (d) Pindaros, eujque Scholiae Nemeos. Od. VI.

ΑΙΑΝ-
AIANTEIA,

To Ajax, in the Isle of Salamis (a). Also in Attica, where, in Memory of the Valour of that Heroe, 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 Aiares.

AIGINHTON EORTH,

Was a Feftival at Aegina, 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 Assiflance of Servants, who, were for that Reason call'd Monoepdes, which Word signifies Persons that Eat by themselves. After all, the Solemnity was ended with offering a Sacrifice to Venus. The Occasion and Original of these Observances, are accounted for by Plutarch in his Greek Questions.

AIMAKOTPIA,

A Peloponesian Festival, wherein Boys (νεαροι) were whipt at the Sepulchre of Pelops, till Blood (ειμω) was drawn, whence this Solemnity deriv'd its Name.

AIOPA, EOPA, ETDEIPOZ, or ADHTIE.

A Festival (b), and solemn Sacrifice, celebrated by the Athenians with Vocal Mulick, in Honour of Erigone, sometimes call'd Aletis, the Daughter of Icarus; who, out of an Excess of Grief for the Misfortunes of her Father, hang'd her self: Whence the Solemnity had the Name of Aioda. At her Death, she request'd 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 grant'd, and a great many of them, without any apparent Cause of Discontent, became their own Executioners; wherupon, to appease Erigone, they instituted this Festival, by the Advice of Apollo. Others report, (c) that it was observ'd in Honour of King Temeleus; or of Aegischas, and Clytemnestra. And some are of Opinion, (d) that it was first observ'd by Command of an Oracle, in Memory of the Daughter of Aegischas and Clytemnestra, who in Company of her Grand-father Tyndaris, took a Journey to Athens; where she prosecuted Orestes in the Court of Areopagus; and loosing her Cause, hang'd her self for Grief.

AKTIA,

A Triennial Festival, solemniz'd at Aetium in Epirus, with Wrestling, Horse-racing, and a Fight, or Race of Ships, in Honour of Apollo, who had the Surname of Aetas, from that Place (c).

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AAIA, or AAIA,

To Minerva, surnamed Alea, at Tegae in Arcadia, where that Goddess was honour'd with a Temple of great Antiquity (a).

AAEKTONONAGON,

A yearly Cock-fight at Athens, in Memory of the Cocks, from whose Crowing Themislocles receiv'd an Omen of his Success against the Persians (b).

AAIA,

Solemn Games (c) celebrated at Rhodes, upon the twenty fourth Day of the Month Tepmicia, which answers to the Athenian BocpoHv, in Honour of the Sun, who is call'd in Greek HAliO, and Alien, and is said to have been born in the Island of Rhodes; the Inhabitants of which were reputed his Potters, and therefore call'd Helides, as we learn from Strabo (d). The Combatants in these Games were not only Men, but Boys; and the Victors were rewarded with a Crown of Poplar.

AIKAOIA,

At Megara (e), 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 lain, 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.

AAOAL,

At Athens, in the Month Poseideon, in Honour of Ceres and Bacchus, by whose Blessing the Husbandmen receiv'd the Recompence of their Toil and Labour; and therefore (f) their Oblations consisted 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 Aion, i. e. in Vine-yards, and Corn-fields (g). Hence Ceres was call'd Alaios, Alaios, and Eualaios.

AAOTIA,

To Minerva, by the Arcadians; in Memory of a Victory, wherein they took a great many of the Lacedemonians Prisoners, which the Greeks called Alaios (b).

AMAPTNODIA, or AMAPTEIA,

A Festival celebrated with Games, in Honour of Diana, surnamed

(a) Panthias Arcadic. (b) Aeliamus, lib. II. cap. XXVIII. (c) Pindari Scholia. (d) Lib. XIV. (e) Pindari Scholia. (f) Demosthenes in Nearan. (g) Harpocrates. Ennius. Illiad. 5. (h) Panthias. Arcadica.
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Amarynthia, and Amarysia, from a Town in Euboea. It was observ'd by the Euboeans, Eritrians, Caryfians, and Athmonians, who were Inhabitants of a Burrough in Attica.

AMBROΣIA,
To Bacchus (a) the God of Wine: in the Month of Lemon, in most of the Cities of Greece.

AMMALΩ,
A Festival, of which nothing more is recorded, than that it belong'd to Jupiter (b),

AMMON,
An Athenian Festival (c).

AMΦΙΑΠΑΙΑ,
At Oropus, in Honour of Amphiarautus (d); of whom I have given a sufficient Account in another Place.

AMΦΙΔΡΟΜΙΑ,
A Festival observ'd by private Families in Athens, upon the fifth Day after the Birth of every Child. It was so call'd, ἀνά περί παιδείς, i. e. from Running round; because it was customary to run round the Fire, with the Infant in their Arms. Of this more hereafter.

ANAGΩΓΙΑ,
Solemn Sacrifices (e) to Venus, at Eryx in Sicily, where she was honour'd with a magnificent Temple. The Name of this Solemnity was deriv'd ἀνά χαρά, i. e. from returning; because the Goddes was said to leave Sicily, and return to Africk at that Time.

ANAKEIA,
An Athenian Festival, in Honour of the Dioscuri, who were call'd Ἀνάξας, and honour'd with a Temple, call'd Ἀνάκειον. The Sacrifices offer'd at that Time, were nam'd Ἑνερκϊοι, because those Deities were Ἑνερκιοι, or Strangers (f); and consist'd of three Offerings (g), which were call'd τεσσαρεια. Athenæus (h) also makes Mention of Plays, acted in Honour of these Deities.

ANAKΛΑΝΤΗΡΙΑ,
Solemnities observ'd at the ἀνά κλατής, or Proclamation, of Kings, and Princes, when they became of Age, to take the Government into their own Hands (i).

ANAKTON PAIAON

A Festival (a) at Amphissa, the Capital City of Locris; in Honour either of the Diofecri, or Curetes, or Cabiri; for Authors are not agreed in this Matter.

ANAZAGORPHEIA,

Anaxagoras dying at Lamphacum, the Magistrates of that City ask'd, whether he desir'd any thing to be done for him: He reply'd, that on the Anniversary of his Death, the Boys should have Leave to play. This Custom was observ'd in the Time of Diogenus Laertius (b).

ANAPOTEONIA, or AGAPE EUPHUS.

Annual Games (c) celebrated in the Ceramicus at Athens, by the Command of Minos, King of Crete, in Memory of his Son Androgeus, otherwise call'd Eurygeus, who was barbarously murder'd by some of the Athenians, and Megarensians (d).

ANOESETHPIA,

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 ΠΗΡΗΓΡΗ, ξυονοι ουβοι ηλιαιοντι, i. e. because they then tap'd their Barrels. The same Day was by the Cephoreans call'd ΑΓΑΠΗ ΔΕΙΜΟΝ, i. e. The Day of Good Genius; because it was customary to make merry upon it.

The second Day was call'd ΝΟΣ, from the Measure ηος, because every Man drank out of his own Vessel; in Memory of an Accident that happened 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, firnam'd Leucon, because he had the Care of Winepresses, which are in Greek call'd ΝΟΣ. 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 forc'd to drink alone, order'd that every Man should have a distinct Vessel of Wine, and drink out of his own Cup. On the fore-going Day, they only open'd their Vessels, and tasted 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 (e) a Crown of Gold, and a Vessel of Wine. It was usual also to ride in Chariots, out of which they jest'd upon all that pass'd by. The Professors of Sophistry feasted at home with their Friends upon this Day, and had Presents 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 wish that bounteous Xoai may approach, 
Whose Presents fill your Belly and your Purse,

From this Day it was, that Bacchus had the Surname of Koontis.

The third Day was call'd μείτηρ, from Χρύσας, i.e. a Pot, which was brought forth full of all Sorts of Seeds, which they accounted sacred to Mercurius Χρύσις, the Infernal, and therefore abstain'd from them. 

Upon this Day the Comedians us'd to act; and at Sparta, Lycurgus order'd, that such of them as obtain'd the Victory, should be enroll'd amongst the Free Denizons.

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; Οι ζεπλε Καρες, ή ζετ Ανθενεα, i.e. Be gone, you Carian Slaves, the Anthesteria are ended.

ANTEΣΦΟΠΙΑ,

A Sicilian Festival (a), so nam'd Σοθείρι, i.e. from carrying Flowers; because it was instituted in Honour of Proserpina, whom Pluto is said to have stolen, as she was gathering Flowers.

Another Solemnity of this Name, seems to have been observ'd at Argos, in Honour of Juno, to whom a Temple was dedicated in that Place, under the Name of Aνθεία (b).

ANTITONEIA,

Sacrifices in Honour of Antigonus (c).

ANTINOEIA,

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 (d), where Antinous was honour'd with a Temple, and divine Worship.

APATΟΡΙΑ,

A Festival (e) 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 διστηρ, 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 situ'd upon the Confin's of Attica and Boeotia; Xanthus

made a Proposal, that himself, and the Athenian King should end the Quarrel by a single Combat. Thymocrates reign'd at that time in Athens, but declining the Fight, was depos'd: His Successor was Melanthis a Mefenian, Son of Neleus and Perichome, who having accepted the Challenge, met his Enemy at the appointed Place; where, as they were just going to begin the Fight, Melanthis thinking, or pretending that he faw at Xanthus's Back, a Perfôn habited in a black Goat-skin, cry'd out, that the Articles were violated; upon this, Xanthus looking back, was treacherously slain by Melanthis. In Memory of this Success, Jupiter was surnam'd Aπατεώς, i.e. Deceiver; and Bacchus, Μελανθις, 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 Απατεως are so called, q. Αποτελεσι, i.e. Ωποτετελεσα, because upon this Festival, Children accompanied their Fathers, to have their Names enter'd into the publick Register: after the fame Manner Αλωις is equivalent to Ωιλελετος, and Αποτελεις to Ωιλωνις. Others will have Απατεως to be so nam'd, because the Children were till that Time Αποτελοες, 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 Αποτελως, Αμμος (a), 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 Πυραμος, and lasted three Days.

The first Day was call'd Δειπνη, from Deipnος, 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 Αυδοφυος, ους της Ανω ερυθν, because on this Day Victims were offer'd to Jupiter Φεστεος, and Απατεως, and to Minerva, in whose Sacrifices (as in all that were offer'd to Celestial Gods) it was usual Ανω ερυθν των καραδας, i.e. to turn the Head of the Victims upwards towards Heaven. At this Sacrifice, the Children enrol'd amongst the Citizens, were plac'd close to the Altar. It was usal also, for Persons richly apparel'd, to take lighted Torches out of the Fire, and to run about, singing Hymns in praise of Vulcan, who was the first that taught Men the use of that Element: Which Custom is by Meursius referred to this Day, tho' Harpocrates, to whom were were indebted for the Mention of it, has left us in the Dark as to its Time.

The third Day was nam'd Κυκλων, from χυςς, i.e. a Youth; or χυς, i.e. Shaving; because the young Men, who till that Time remain'd unshaved, had their Hair cut off, before they were pretend to be registred. Their Fathers at this Time were oblig'd to swear, that both Themelives and the Mothers of the young Men, were Free-born Athenians. It was also usual to offer two Ews and a She-goat in Sacrifice to Diana which they call'd Θεων χειςεινυ the She-goat was term'd Αδη χειςεινυ, and the Ew was χειπος (b). It was to be of a certain Weight; and because it once happen'd, that the Standers-by cry'd out in jeft, Μενος, μενος, i.e. Too little, too little, it was ever after call'd Μενος, and the Persons that offer'd it, Μεναγος.

(a) Epistola ad Hebrews. (b) Pollux.
To these Hesychius adds a fourth Day, which he tells us was call'd Epicleion; but that Name is not peculiar to this Festival, but generally apply'd to any Day, celebrated after the End of another Solemnity; being deriv'd ἧδον τα ἁμαρτείναι, i.e. from following; because it was a sort of Appendage to the Great Festival.

This Festival was observ'd five days by the Presentha, who began it a day sooner than others. There was also a Decree made when Cepheidorus was chief Archon, whereby the Senate was forbidden to meet for five Days, during the time of this Solemnity (*).

**ΑΠΑΓΔΙΑ,**

The second Day in Marriages, of which I shall have Opportunity to speak in another place.

**ΑΠΟΛΟΝΙΑ,**

To Apollo, at Αἰγίλεα, upon this account: Apollo having obtain'd a Victory over Python, went to Αἰγίλεα, accompanied with his Sister Diana; but being frighted from thence, fled into Crete. After this, the Αἰγίλεαns were infected with an Epidemical Distemper; and being advis'd 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 Cittadel of Αἰγίλεα; in Memory of which, a Temple was dedicated to Ρήθο, the Goddes of Perswasion; and it became a Custom, to appoint chosen Boys and Virgins, to make a Solemn Procession, in flew as if they design'd to bring back Apollo and Diana; which Solemnity was continued till Παυσανίας's Time (a).

**ΑΠΟΠΟΜΠΑΙ,**

Certain Days (b), in which Sacrifices were offer'd to the Gods call'd Πομπαίοι. Who these were, is doubtful. Certain it is, that Πομπαίοι denotes any Person that conducts another in his Way; and therefore was apply'd to Mercury, who was believ'd to be Pluto's Gentlemanusher, and to conduct the Souls of the deceased Persons to the Shades below: whence Ajax, in Sophocles, before he stabb'd himself, pray'd thus,

aju. ἐπεὶ Αἴας ἔτη γένοι συνειλήθησιν ἐν μὲν κορέται.

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 Απόπομπαίοι, i.e. Σποτερητοί; (for Σποτομπαίοι is by Phavorinus expounded Σποτερητοί) otherwise nam'd Αὔστοι. Αἰλέσχυνοι, Σποτερητοί, Πυξίοι, and Αὐτοκροκεῖον, because they were thought to avert Evils; such were Jupiter,

(**) Athenæus lib. IV. (a) Pausanias Corinthiacis. (b) Hesychius.
Hercules, and others: and therefore for πομηριοις, in Hesychius, I would read σαπωμηριοις, except they may be us'd as synonymous Terms.

A P A T E I A,

A Festival at Sicyon (a), upon the Birth-day of Aratus, whom they honour'd with a Priest; who, for Distinction's sake, wore a Ribband bespangled with white and purple Spots. It was celebrated with Music; and the Choristers of Bacchus assist'd in the Solemnity with Harps. There was also a Solemn Procession, 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 P ΓΕΙΩ ΝΕΟΠΤΑΙ,

Festivals at Argos, the Names of which are lost. One we find mention'd in Parthenius (b), upon which he tells us, there was a Publick Entertainment.

Another is taken notice of in Plutarch (c), upon which the Boys call'd one another in Jeff Baλλαλαχεςδας, i. e. βαλλοντας α χεδας, by which Words are signified Perfons, that throw 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 Ενεας (d), in which great numbers of the Citizens made a Solemn Procession out of the City in Armour.

A P IΑ ΔΕΝΕΙΑ,

Two Festivals (e) 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 Pleased Temper, and therefore her Festival was observ'd with Music, and many other Expressions of Joy, and Mirth.

The latter, being the same that was expos'd big with Child upon that Coast by Θησευς, 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 Θησευς 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 Θησευς, as a recompence of his Ingratitude to her.

A P Φ Η Ο ΡΙΑ,

At Athens (f), in the Month Scirrphorion, in Honour of Minerva, and Erfa, one of Cecrops's Daughters, upon which account, it is sometimes call'd Εροκυπεια, or Ερειπυκεια. But the former Name is deriv'd από την αρέωνα τετεινα, 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) Erat. XIII. (c) Grec. Quest. (d) Poliorcet. cap. XVII. (e) Plutarchus Theof. (f) Harpocrat. Suidas; Etymolog.
Years of Age, and hence call'd Αὐτήμωγες. Their Apparel was white, and set off with Ornaments of Gold: whence ἄφινοωφείν is interpreted χειλὼν ἔςωτα φορεῖν, ἀγευστα (a). They had a particular sort of Bread, which was term'd παρός (b), and Cakes call'd ἀφάθητοι (c). There was a certain σφωμενίαν Ball-Court appropriated for their Ufe in the Ἀκροπόλις, wherein stood a Brazen Statue of Ἰοσκρατῆς on Horse-back (d). Out of these were chosen two, to weave (as the Custom was) a Πέταλος, or Garment, for Μινωῦς which they work before the thirtieth of Πυανεψίον.

ΑΡΤΕΜΙΖΙΑ,

A Festival, in Honour of Ἀρτεμίς, or Δίας. It was celebrated in several places of Greece, particularly at Δελφι, where they offer'd a Μύλος to the Goddes, as being thought to bear some sort of Relation to her; because (e) it is said to hunt, and kill the Sea-hare. The bread offer'd to the Goddes was term'd λομέ (f); and the Women, who perform'd the sacred Rites, were call'd Χόμυες (g).

Another Solemnity of this Name was observ'd three Days together, with Banquets, and Sports, at Συρακούσαι (h).

ΑΣΚΑΛΗΠΕΙΑ,

A Festival of Ἀσκαλάπιος, observ'd in several Parts of Greece; but no where with so much Solemnity, as by the Ἐπιδαυριοῖς (i), whom this God honour'd with his more immediate Presence, giving Answers to them in an Oracular way: wherefore it was call'd Μεγάλαιπαλτίτεια, i.e. The great Festival of Ἀσκαλάπιος (k). One great part of the Solemnity consisted of a Musical Entertainment, wherein the Poets, and Musicians contended for Victory, and therefore was call'd Ἰεςίς ἄνω, the Sacred Contention.

ΑΣΚΟΛΙΑ,

A Festival celebrated by the Ἀθηναῖοι Husbandmen, in Honour of Βακχὺς (l), to whom they sacrific'd a Περνί; because that Animal defroys the Vines, and therefore was suppos'd to be hated by Βακχὺς. Out of the Victim's Skin it was customary to make a Bottle, which being fill'd with Oil and Wine, they endeavour'd to leap upon it with one Foot, and he that first fix'd himself upon it, was declar'd Victor, and receiv'd the Bottle as a Reward, The doing this they call'd διοξωλιάζειν, διότο δικαίων διόλαξι, i. e. from Leaping upon a Bottle; whence this Festival has its Name.

ΑΦΡΟΔΙΣΙΑ,

Festivals in Honour of Αφροδίση, or Εις; several of which were observ'd in divers Parts of Greece: The most remarkable of them

(a) Etymologici Author. (b) Athenaeus lib. III. (c) Suidas. (d) Plutarchus Ισοκράτης. (e) Athenaeus lib. VII. (f) Hesychius. (g) Idem. (h) Livius lib. XXIII. Hesychius. (i) Plato Iene. (k) Inscript. vet. (l) Pharnaces de Βακχὺς, Άριστοφαν. Scholia. Plutο
Hesychius.
was that at Cyprus (a) first instituted by Cinyras; out of whose Family certain Priests of Venus were elected, and for that Reason nam'd Ktuvges. 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 Goddess's Favour, a Measure of Salt and a Πάλλος: 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 Goddess of Wantonness.

At Amathus, a City of Cyprus, solemn Sacrifices were offer'd to Venus, and call'd Κατπνεστυς (b); which Word is deriv'd from κατπνες, i.e. Fruit; perhaps because this Goddess presid'd over Generation.

At both the Paphi Venus's Festival was observ'd, not only by the Inhabitants of those Places, but multitudes that throng'd to it out of other Cities (c).

At Corinth it was celebrated by Harlots (d).

ΑΧΙΑΕΙΑ.

An Anniversary Festival at Sparta, in Honour of Achilles (e).

Β

ΒΑΚΧΕΙΑ.

To Bacchus (f). See Διονυσα.

ΒΑΛΗΤΕΞ.

At Elenes in Attica, to Demophoon, the Son of Celeus (g).

ΒΑΠΑΤΠΟΝ,

Solemn Games in Thresperia, wherein the strongest obtain'd the Victory (h).

ΒΑΞΙΑΕΙΑ,

A Festival at Lebadea, in Bœotia (i).

ΒΕΝΔΙΔΕΙΑ,

A Thracian Festival [k], in Honour of Diana, who was by the Thracians call'd Βίσης. From Thrace it was carry'd to Athens, where it was celebrated in the Piraeus, upon the nineteenth or twentieth of Thargelion.

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BOHAPOMIA,

An Athenian Festival (a), so call'd έν τῳ ἡμετέρῳ, i.e. from coming to help; because it was instituted in memory of Ion, the Son of Xuthus, who came to the Assistance of the Athenians, in the Reign of King Eretheus, when they were invaded by Eumolpus, the Son of Neptune. But Plutarch (b) reports, that it was observed in memory of a Victory obtain'd by Theseus against the Amazons, in the Month Boedromion.

BOPEARSMOI,

Another Athenian Festival (c) in Honour of Boreas; who had an Altar in Attica, and was thought to bear some Relation to the Athenians, having married Onthya, 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 Kindness Boreas had for his Wife's native Country, as Panthias reports (d).

We are inform'd by the same Author (e) that solemn Sacrifices were offer'd to Boreas at Megalopolis in Arcadia, where he had a Temple, and divine Honours.

BOTTIAIONEOPTH,

The Bottiamus were an Athenian Colony; wherefore, in Memory of their Original, they observ'd this Solemnity, in which the Virgins us'd to lay ιουντο εἰς Αθηναίας, i.e. Let us go to Athens (f).

BPAΣΙΔΕΙΑ,

An Anversary 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 (g). Whoever neglect'd to be present at the Solemnity was fin'd (h).

BPRATPONIA,

To Diana, surnam'd Brauronia, from the Place in which this Festival was observ'd, viz. Brauron, an Athenian Burrough, in which the famous Statue of this Goddess, brought from Scythis Taurica by Iphigenia, remain'd till the second Persian War, in which Xerxes took it away (h). It was celebrated once in five Years, being manag'd by ten Men, call'd, from their Office, Ιεσετίοι. The Victim offer'd in Sacrifice was a Goat; and it was customary for certain Men to sing one of Homer's Hinds. The most remarkable Persons at this Solemnity, were young Virgins habited in yellow Gowns, and consecrated to Diana. These were usu-

(a) Harpocratin; Suidas. (b) Thrason. (c) Plato in Phaedo, Hesychius. (d) Atticus. (e) Arcadio. (f) Suidas. (g) Botta. (h) Interpres Graecus in Aristotelis Ethic. ad Nicomach. Lib. V. cap. VII. (i) Panthias Atticus; & Arcadio. Pollux. Lib. VIII. cap. IX. Harpocratis; Suidas.
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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.

ΓΕΝΕΤΤΑΛΙΩΝ

This Solemnity was celebrated by Women, in Honour of Generyllis the Goddess of that Sex (c), to whom they offer’d Dogs. This Gene-ryllis, was Vénus, η ἡγοή τῆς γενέτευς, the President of Generation (d).

ΤΕΡΑΙΣΤΙΑ

In Honour of Neptune, at Gerasius, a Village of Euboea, where he was honour’d with a Temple (e).

(a) Hesychius. (b) Proclus Chrestomath. (c) Hesychius. (d) Aristophanes interprets ad Nubes. (e) Stephanus, Pindari Schel. Olymp. XIII.
An Anniversary Festival in Honour of Mars, at Geronta, 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 (b).

A Solemnity mention'd by Elian (c); and perhaps the same with the τρυφευσίμον at the Festival of Ceres Elusinia, of which afterwards.

At Athens, in Honour of Mother Earth, to whom a Temple was dedicated in the Citadel of that Place (d). 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 (f), perform'd by Spartan Boys.

A Solemnity, which lasted three Days, during all which Time, Torches, (call'd in Greek ἡ σέρια) were burn'd, which gave occasion to the Name (g).

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 Boeotia (h), one of which was observ'd by the Platæans at Alalcomenos, where was the largest Grove of any in Boeotia; in this they assembl'd, 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,

(a) Pausanias Latonicus. (c) Histor. An. lib. IV. cap. XLIII. (d) Thucydid. lib. II. (c) Python. lib. IX. (f) Plutarch. Apophthegm. (g) Lucianus Pleaderman. (h) Pausan. Exotic.
upon which any of them alighted, and form'd them into Statues, which were by the ancient Greeks call'd \( \Delta \alpha \delta \sigma \alpha \lambda \alpha \), from the ingenious Artificer Dedalus.

The other Solemnity was by far the greatest, and most remarkable, being celebrated not only by Platea, but all the Cities of Boeotia, once in sixty Years; in Memory, and, as it were, in Recompence for the Intermission of the lesser Festival the same number of Years, during which time the Plateans had liv'd in Exile. In order to this Solemnity, there were always prepar'd fourteen \( \Delta \alpha \delta \sigma \alpha \lambda \alpha \) at the other Festivals, to be distributed by Lots amongst the Plateans, Coroneans, Thebians, Tanagraans, Cheronians, Ochomenians, Lebadeans, and Thebans; because they promoted a Reconciliation with the Plateans, 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 restor'd by Cassander 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 Asopus, a Woman in the Habit of a Bride-maid, was appointed to accompany it, being follow'd by a long Train of Boeotians, who had Places assign'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 erected. Upon this large Quantities of combustible Matter being laid, each of the Cities, and such Men as were poolefs'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 \( \Delta \alpha \delta \sigma \alpha \lambda \alpha \), being thrown into one common Heap, were set on Fire, and not extinguish'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 Goddes was exasperated to such a degree, that she departed from him, and retir'd into Euboea: The God was very much troubled at this Desertion, and endeavour'd by all the Arts of Perswasion, 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 Plateans, 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 Platea, the Daughter of Asopus, 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 post'd with all haste to meet the Chariot; where having discover'd the Cheat, 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 (a), and confirm the

(a) De Prepar. Evangel. lib. III.
Substance of the Relation now given out of Pausanias; from whom they differ only in this, that in them Cicero is call'd Alalcomenes; and Platea, Dedala.

△ APON,

A Festival of which nothing remains besides the Name, which is preserv'd 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 Grammarian informs us, was worshipp'd by the Macedonians, and thought to restore Health to sick Persons.

△ ΛΤΛΙΣ,

A Solemnity at Argos, in which was represented the Combat of Prætus and Acrisius.

△ ANHOPIA,

A Novennial Festival (a), celebrated by the Beotians 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 fixtive in Number, were Types of the Son'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 Ankles: His Hair hung loose and dishevell'd; on his Head was a Crown of Gold; and upon his Feet Shoes, call'd Ἰφικράτιδε, from Ἰφικράτης 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 Δανυβοβεγγ, 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, firnamentus, and Galaxius, where they sung Supplicatory Hymns to the God. These Ceremonies were first practis'd upon this Account: The Æoli ans that inhabited Arce, 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 besieg'd by the Pelasgi ans: It happened to be near the time of Apollo's Festival, which was religiously observ'd by both Nations; wherefore a Cessati-

(a) Pausanias Boeotis, Proclus Chreilomathia.
of Arms being granted on both sides, one Party cut down Laurel- 
boughs in Helicon, the other near the River Melas; and, as the Cuffom 
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 Boeotian 
Forces, a young Man, who presented him with a compleat Suit of Ar-
mour, and commanded that every ninth Year the Boeotians should make 
solemn Prayers to Apollo, with Laurel in their Hands: About three 
Days after this Vision, he made a Sally on the Believers with such Suc-
cess, that they were forc'd to quit their Enterprize: Whereupon he 
caus'd this Festival to be instituted.

**ΔΕΛΙΝΙΑ**

A Festival at Ægina (a), in Honour of Delphian Apollo.

**ΔΗΛΙΑ**

A Quinquennial Festival in the Isle of Delos (b) 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 Musick, and Horse-Races; and perform'd a remarkable Dance, 
call'd Πεζοφ, i.e. the Crane; wherein they imitated by their Motions, 
the various Windings of the Cretan Labyrinth, out of which The-
seus, who was the Inventor of the Dance, made his Escape.

Another Solemnity was every Year celebrated in this Island, in Ho-
nor 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 Δημιουργ (c), in 
which it was customary for the Worshippers to lash themselves with 
Whips, made of the Bark of Trees, and call'd Μυεντοι.

Another Festival of this Name was observ'd by the Athenians (d), in 
Honour of Demetrias Poliorcrates, being the same with that which was 
before call'd Diomysia, and celebrated upon the thirteenth of Munychion, 
whose Name was chang'd into Demetrium; as also the Day of this So-
lemnity was nam'd Demetrias.

**ΔΙΑΜΑΣΤΙΓΩΣΙ**

A Solemnity at Sparta (e), in Honour of Diana Orthia, so nam'd Ἄφθο
νος μαστύς, i.e. from whipping, because it was usual to whip Boys 
upon the Goddess's Altar. These Boys were, at first, Free-born 
Spartans; but, in more delicate Ages, of meaner Birth, being frequent-

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(a) Pindari Schol. Olymp. VIII. (b) Thucydid. lib. III. Callimachus Hymn. in 
Demetrio, Didot. Sicul. lib. XVIII. Enniathins lib. 4. (e) Plutarch. Lacon. Infinit. & 
Arisides, Pan Narr. Lactonius Themistius Orat. Cicero Tuscul. Qwnt. II. Hyginus 
Fab. CCLXI.
Of the Religion of Greece. Ch. 20.

By the Off-spring of Slaves: They were call'd Βοῦοβαγγλία, 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. Priests stood by all the time, holding in her Hand the Goddess's Image, which of itself was very light and easy to be born, but if the Boys were fpar'd, became so ponderous, that the Priests was scarce able to support its Weight. And left the Boys should faint under Correction, or do any thing unworthy of Lacedemonian 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 tho' they were lath'd till the Blood gushed 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 fearful 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 Lacedaemon the Image of Diana Taurica, to Whom the Scythians us'd to offer Human Victims: This barbarous sort of Worship the Lacedaemonians detest'd; but withal, fearing the Anger of the Goddess, 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 defitute of it. Lastly, Some affign this Cause for it; Paulyanis, the Spartan General, as he was offering Sacrifices and Prayers, before the Fight with Mardonius, was fet upon by a Company of Lydians, who plunder'd and squander'd abroad the Sacrifice; but were at length repel'd with Whips and Staves, which were the only Arms the Lacedaemonians were at that time furnish'd 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.

ΔΙΑΖΙΑ

At Athens (a), in Honour of Jupiter, surnam'd Μανίδος, i.e. the Propitious. It was so call'd το Ποιος, και τον, 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 concourse 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 Vendors were expos'd to Sale; whence Strepiae in Aristophanes (a) faith, he bought his Son Phidippides a little Chariot at this Festival,

Oυ ἄφετον ἑβόλυν ἔλαυν Ηλιασκονια
Τὸ τεύμα τόν Διανίον ἀμαξίδια.

Plutarch (b) maketh mention of another Festival that belong'd to Jupiter, wherein a solemn Procession was made by Men on Horseback.

D I Π Ο Λ Ε I A,

An Athenian Festival (c), celebrated upon the fourteenth of Scirrophorion; for nam'd, because it was sacred to Δία Πόλεως, i. e. to Jupiter firmam'd Polies, or Protector of the City. Sometimes it was call'd Buγόνια, 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 prefently slaughter'd. The Person that kill'd the Ox was call'd βαθιζ, or βαζονόρ. Porphyrion 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 Κεφελεδας, from κεφελων, i. e. a Spur: Those that knock'd him down, Πετοντες, being descended from Thaulon: Those that slaughter'd and cut him up, Δαλες, 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 Sopater) 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 for'd to secure himself by a timely Flight, and the Athenians in his stead, took the Bloody Ax, arraign'd it, and, according to Pangian, brought it in not guilty: But Aelian is of another Opinion, and reports, that the Priest, and People present at the Solemnity (for they also were accus'd, as being accessory 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.

A I K T T Ν N I A,

A Spartan Festival (d), in honour of Diana, firmam'd Diηυμα, from a City of Crete; or from a Cretan Nymph, one of her Companions in Hunting, who was call'd Diηυμα, from her Invention of Hunting-nets, which are in Greek call'd Διηψυα.

(a) Nubibus. (b) Phocione. (c) Pangian, Atticas, Aelianus Var. Hist. lib. VIII. cap. III. Porphyrion de Ablinem, ab Animal, Hesychius, Suidas. (d) Pangian, Laconitis.
In the Spring at Megara, in memory of the Athenian Hero Diocles (a), 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 (b):

In the Spring at Megara, in memory of the Athenian Hero Diocles (a), 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 (b):

**DIOMEIA,**

In honour of Jupiter Diomous; or of Diomus (c), an Athenian Hero, the Son of Calyttaus, from whom the Inhabitants of one of the Athenian Burroughs were nam'd Diomæs.

**DIONTZIA,**

Solemnities in honour of Dionysus (c), or Bacchus, sometimes called by the general Name of Opis, which Word, tho' 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 instituted in Egypt, and afterwards taught the Gracies by one Melampus (d); and by Plutarch (e) we are inform'd, that the Egyptian Isis was the same with Ceres, and Osiris with Bacchus; and that the Gracie Dionysia were the same with the Egyptian Pamilyia.

They were observ'd at Athens with greater Splendor, and more Ceremonious Superstition, than in any other part of Greece; for the Years were number'd by them (f), the chief Archon had a part in the Management of them (g), and the Priests that officiated therein, were honour'd with the first Seats at publick Shews (b). But at first they (i) were without Splendor, and Ornaments, being Days set apart for publick Mirth, and observ'd only with these Ceremonies; First a Vessel of Wine, adorn'd with a Vine-branch, was brought forth, after that follow'd a Goat, then was carried 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-

(a) Pindari Schol. Python. Od. XIII. (b) Idyl. XII. verf. 27. (c) Eryngol. Enstath. II. 3° (d) Herodot. lib. II. (e) De Iside & Osride. (f) Suidas. (g) Pollux lib. VIII. (h) Aristophan. Schol. Ran. (i) Plutarchus ii. μελανθ.
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Ch. 20. They put on Fawn-Skins, fine Linnen, and Mitres; carry'd Thyrfs, Drums, Pipes, Flutes, and Rattles; and crown'd themselves with Garlands of Trees sacred to Bacchus, such were the Ivy, Vine, Firr, &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, perfonating Men distracted, and crying aloud Eoi Eoi. Such were the Rites us'd in most of Bacchus's Festivals throughout Greece, and particularly at Athens, where this ftrainck 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 Camocheis, because they carry'd little Baskets of Gold, fill'd with all sorts of Fruit: In these consisted 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 Peiraclis, being a Company of Men carrying the cals, 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 Holoscoes, and the Songs repeated by them, Ψαλλων γονωτω. After these follow'd the Ιερευς, in Women's Apparel, with Garments strip'd with White, and reaching to their Ankles, Garlands 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 Aπροβοείς, whose Office it was to carry the Δίνων, or Mystical Vain 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 Ενυθίμ. At this Time also Publick Shews, Plays, and Sports were frequented, 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 of them are as follow.

**Δινώναν ορχείων** (a), 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 Bapllus, who was one of the Archons, and provided necessaries for the Solemnity: They were call'd Τεγεσταί, i.e. Venerable, and could not enter upon their Office, till they had taken an Oath in presence of the Bapllus, or Wife of the Bapllus, that they were free from all manner of Pollution.

**Διονύσιον νεάτες**, are mention'd by Thucydides (b), but perhaps are not distinct from some of the following.

**Διονύσιον ευγέλα (c)**, or the Greater, sometimes call'd Αίθριον, or Το η καλόν ανεστείρα, as being celebrated within the City, in the Month Elaphebolion:

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(a) Thucydid. lib. II. Hefychius, Derofthen. Orat. in Neorav, Polidux lib. VIII.
(b) Loc. citat. (c) Derofthen. Orat. in Lepos.
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It is sometimes by way of Eminence call’d \( \Delta i o v \upsilon \sigma \alpha \) or the Left, sometimes call’d \( \tau \alpha \kappa \gamma \delta \) because it was observed in the Country. It was a sort of Preparation to the former and Greater Festival, and was celebrated in Autumn (a): Some place it in the Month Pofideon, others in Gamelion, others will have it to be the same with \( \Delta i o v \upsilon \sigma \) \( \alpha \lambda \nu \iota \varsigma \), so named from \( \lambda \nu \iota \varsigma \), i.e. a Wine-press; and agreeably to this Opinion Hefchius tells us, it was celebrated in the Month Lepson.

\( \Delta i o v \upsilon \sigma \) \( \beta \epsilon \gamma \rho \upsilon \alpha \iota \alpha \iota \alpha \iota \alpha \iota \alpha \iota \iota \) (b), observed at Brauron, a Burrough of Attica, where the Votaries gave themselves over to all manner of Excess and Lewdness.

\( \Delta i o v \upsilon \sigma \) \( \nu \chi \tau \iota \lambda \iota \iota \iota \alpha \) (c), Mysteries unlawful to be reveal’d, and observ’d by the Athenians, in honour of Bacchus Nyctelius, to whom also they erected a Temple.

\( \Theta \varsigma \iota \iota \iota \varsigma \), to Bacchus, firmam’d \( \Theta \theta \iota \upsilon \upsilon \sigma \varsigma \), i.e. the God of Wine.

\( \Omega \mu \iota \delta \rho \delta \varsigma \), to Bacchus, firmam’d \( \Omega \mu \iota \delta \rho \delta \varsigma \), and \( \Omega \mu \iota \delta \varsigma \), because Human Sacrifices were offer’d to him at that Time (d); or from Eating raw Flesh, which Action the Priests 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 Madness, and Distraction.

\( \Delta i o v \upsilon \sigma \) \( \alpha \rho \kappa \delta \rho \alpha \iota \iota \iota \), was an anniversary Day in Arcadia, where the Children, having been instruct’d in the Mufick of Philoxenus and Timotheus, were brought yearly to the Theater, where they celebrated the Feast of Bacchus with Songs, Dances, and Games (e).

Several other Festivals were observ’d in honour of this God, as the Triennial Solemnity, call’d from the Time of its Celebration \( \Delta i o v \upsilon \sigma \iota \) \( \tau \epsilon \iota \eta \iota \iota \iota \iota \) \( \tau \epsilon \iota \eta \iota \iota \iota \iota \) \( \tau \epsilon \iota \eta \iota \iota \iota \iota \), which is said to have been first instituted by Bacchus himself, in memory of his Expedition into India, in which he spent three Years. Another also is mentioned by the Scholiasts of Aristophanes (g), and said to be observ’d every fifth Year. And beside these we find frequent mention of Bacchus’s Festivals in most of the ancient Authors, some of which are describ’d in other places.

\( \Delta i o v \upsilon \sigma \iota \) \( \epsilon \kappa \omicron \omicron \sigma \alpha \pi \iota \sigma \iota \iota \) \( \alpha \omicron \nu \iota \varsigma \omicron \) \( \kappa \omicron \omicron \tau \rho \iota \alpha \iota \iota \) \( \alpha \omicron \nu \iota \varsigma \omicron \) \( \kappa \omicron \omicron \tau \rho \iota \alpha \iota \iota \) \( \alpha \omicron \nu \iota \varsigma \omicron \) \( \kappa \omicron \omicron \tau \rho \iota \alpha \iota \iota \), or Castor and Pollux, who were reputed to be the Sons of Jupiter. It was observ’d by the Cypreans (h); but more especially by the Spartans (i), whose Country was honour’d by the Birth of these Heroes. The Solemnity was full of Mirth, being a Time wherein they shar’d plentifully of the Gifts of Bacchus, and diverted themselves with Sports, of which Wrestling-matches always made a part.

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(a) Aristophanes Scholiast. Acharn. (b) Idem in Pace. (c) Paninius Atticis. (d) Plutarchus Theophilus. (e) Peltius lib. IV. (f) Virgil. Aeneid. IV. (g) In Pace. (h) Findari Schol. Python. Od. V. (i) Paninius Messenicus. Sidonius Carm. IX.
A Molossian Festival, wherein an Ox was offer’d to Jupiter (a), as the Name imports.

An Anniversary Day, observ’d in Memory of Dryops, one of Apollo’s Sons, at Afine, which was a Maritime Town of Argos, and inhabited by the Dryopians (b).

A Festival so call’d, because it was celebrated upon the Twelfth Day of Anthesterion (c). See Apuleius.

On the Seventh Day (d) of every Lunar Month, in Honour of Apollo, to whom all Seventh Days were sacred; because one of them was his Birth-day, whence he was sometimes call’d Eceumaion (e). The Story we have in Hesiod (f),

The seventh Day is sacred, ‘Cause Phoebus 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 entred upon their Offices (g); 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 Buulaios (g), and Minerva Buulaios, i. e. the Counsellors (h).

To Jupiter, firnam’d Hecalus, or Hecalesios, from Hecale, one of

the Burrough-Towns of the Leontian Tribe in Attica (a); or from an old Woman call'd Hecale, by whom he had a Statue erected. This Hecale, (as Plutarch (b) 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 *Oneidion*, which is a very usual Mode of Speech, when aged Persons design to express their Love and Tenderness to the younger Sort: So Strepsias in Aristo-phanes (c) calls his Son Phidippides, by the diminutive Name of *Phiuntidion*.

EKATHEΣΙΑ,

An Anniversary Solemnity observ'd in Honour of Hecate, by the Stratonicensians, who were wont to assemble at this Time in great Numbers (d).

The Athenians also had a great Veneration for this Goddess, believing that she was the Over-seer 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 *Ekathesia* (e). Every New-moon there was a publick (*Cepetov*) Supper provided at the Charge of the richer Sort, which was no sooner brought to the accustomed Place, but the poor People carry'd all off, giving out that Hecate had devour'd it (f); whence it was call'd *Ekathesia Cepetov*, or Hecate's Supper. This was done in a Place where three Ways met, because this Goddess was supposed to have a three-fold Nature, or three Offices, in Allusion to which she was known by *Mnemosyne*, or the Moon; and upon Earth, *Aphrodite*, 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 *Terpsichore*, *Tellus*, *Tertia*, *Tritonia*, *Tuticyn*, *Terribi*, *Tergemina*, *Tritonia*, with several others. The Reason why Hecate was plac'd in the publick Ways, rather than other Deities, was *ēn elai *ei *kýkappi mē̂na *ēn eisoxi *ōn, because she presided over particular Pollution, as we learn from the Scho- lars on Theoricius (g): And the above-mention'd Sacrifices or Suppers (*Cepetov*) *ēn elai *ei *kýkappi mē̂na *ēn eisoxi *ouk *ēn, were expiatory Of- fering to move this Goddess to avert any Evils, which might impend by Reason of Peculiar Crimes committed in the High-ways, as we are inform'd by Plutarch.

EKATOMBOIA,

A Festival (h) celebrated in Honour of Juno, by the Argians, and

(a) Stephan. Byzantin. (b) Theocr. (c) Nubibus. (d) Strabo, lib. XIV. (e) Aristophanes, epistle *Schol.;* in Vesp. (f) Idem in Plinio. (g) Idyll. II. (h) Pindari Scho- ph. Olymp. VII, VIII.
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Of Lamprus, C vaft Daughter, the call'd it e. The Birth, bed provide Boy: being Citizen cafe fire i. Brazen A, (he secure Galatea, 387 was becaufe combustible e. (b).

If7d7rV Juno, Ch. 3

Band's being ccrita, Which Flock, of nttis

nttis

ftant sount thence longer his family, dion, Daughter of

nus,

This Deer, this Temple, this

Seek Goddess, erect'd, upon which they should place their Wives, Children, and their whole Substante; and in case they were defeated, set all on fire togeth'er, that nothing might come into the Hands of their Enemies. Bu-

(a) Enuflab. Illad. C'. (b) Pausianis Messenicis. (c) Metamorph. XVII. (d) Athene- 

C 2
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 generous and noble a Contrivance, the Boys also are said to have met, and conjured 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 jult before been reduc'd to extream Despair, were entirely defeated by them (a). 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 Φανήκων εὔποτα, i. e. Phoenician Despair, which is apply'd to Persons lost beyond all Hopes of Recovery, and is said to have taken it's Original from this Story.

ΕΑΕΝΙΑ,

A Festival instituted by the Laconiens, in in Memory of Helena (b), to whom they gave the Honour of a Temple, and Divine Worship. It was celebrated by Virgins riding upon Mules, or in certain Chariots compos'd of Reeds, or Bull-rushes, and call'd Κατακλίσει.

ΕΘΕΤΕΠΙΑ,

At Plateæ (c), 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 Plateæ, by the Grecians under the Conduct of Pausanias the Spartan, the Plateans erected an Altar, and a Statue of white Marble to Jupiter Eleutherius, by whose Assistance they suppos'd the Grecians had effect'd the Liberties of Greece, against the Force of the Barbarians: 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 Ενδοξία, i. e. the Games of Liberty; which was agreed upon, and great Prizes appointed to be contend'd for.

The Plateans also kept an Anniverlary 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 Μεμνήμενον, which with the Bactrians is Alalcomenian, a Procession was made, beginning about Break of Day; it was led by a Trumpeter sounding 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 whose Memory it was instituted, dy'd in Defence of the Liberty of

(a) Plataeius de Veranu Mulierum. (b) Hefychius. (c) Pausanias Baotis, Plataeis, Aristides.
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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 tho’ 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 washed, and anointed the Monuments; then sacrificed the Bull upon a Pile of Wood, making Supplication to Infernal Mercury, and Jupiter, and invited the Souls of those valiant Heroes, that left 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 (a).

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 Plautius (b), 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 say,

Basilica agito Eleutheria ———

ΕΛΑΕΤΣΙΝΙΑ.

This Solemnity was observ’d by the Celoans, and Phliasians every fourth Year; by the Pheneans also, the Lacedemonians, Parrhasians, 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 the most celebrated, and mysterious Solemnity of any in Greece, whence it is often call’d, by way of Eminence, Mysteries, 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, as it was accounted unsafe to abide in the same House with him; wherefore he was apprehended as a publick Offender, and suffer’d Death. Every Thing contain’d a Mystery; Ceres her self (to whom with her Daughter Proserpina this Solemnity was sacred) was not call’d by her own Name, but by the unusual Title of Αυτή, which seems to be deriv’d from αυτή, i.e. Grief, or Heaviness, because of her Sorrow for the Loss of her Daughter, when she was stolen by Pluto. This Secrecy was strictly enjoín’d, not only in Attica, but in all other Places of Greece, where this Festival was observ’d, except Crete; insomuch, that if any Person, that was not lawfully initiated, did but through Ignorance or Mistake chance to be present at the mysterious

(a) Athenaeus Ἀττησεφ. lib. III. (b) Pers. Ael. I. Scen. I.
Rites, he was put to Death. It is said by some to have been first instituted by Ceres her self, when she had supply'd the Athenians with Corn, in a Time of Famine. Others attribute both those Facts to King Erechtheus: Some will have it to have been instituted by Musæus, 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 Gods: Nor did the Benefit of it extend only to this Life, but after Death too they enjoy'd (as was believe'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 Naufines.

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, tho' against their Wills, were debar'd from these Mysteries; and tho' 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 Common-wealth. Hence when Hercules, Castor and Pollux desired to be initiated, they were first made Citizens of Athens, as we learn from Plutarch (a). Nor were they admitted to the Musieia μυστικα, or Greater Mysteries, but only to the μυστα, or Lefs, which are fac'd to Proserpina, and first instituted on this Account: On a Time when the Athenians were celebrating the accustum'd Solemnity, Hercules happening to go that Way, desired 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 Heroe's Request, without violating the Laws; which he did, by instituting another Solemnity, which was call'd Μινεια μυστικα, or the Lesser Mysteries; which were afterwards solemnly observ'd in the Month Anthesterion, at Aegæ, 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 chaf't and unpolluted nine Days, they came and offer'd Sacrifices and Prayers, wearing Crowns and Garland's of Flowers, which were call'd Ισαρια, or Ισαρι; they had also under their Feet Αίδος γαθον, i. e. Jupiter's Skin, which was the Skin of a Victim offer'd to that

(a) Thesca.
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God. The Person that assisted them herein, was call'd Υάζομες, from θαυματ. i. e. Water, which was us'd at most Purifications: Themselves were nam'd Μυστικά, i. e. Persons initiated.

About a Year after, having sacrifice'd 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 frankly reveal'd to them; whence they were call'd εἰσορθαί, and εὐπραξία, i. e. Inspectors. The Manner of Initiation was thus: The Candidates being crown'd with Myrtle, had Admittance by Night into a Place call'd Μυστικός οικός, i. e. the Mystical Temple, which was an Edifice so vast and capacious, that the most ample Theater did scarce exceed it. At their Entrance, they purify'd themselves by washing their Hands in Holy-water, and at the same Time were admonish'd, to present themselves with Minds pure and undefiled, without which the external Cleanliness of the Body would by no means be accepted. After this the Holy Mysteries were read to them out of a Book, call'd Περίφομυ, which Word is deriv'd from περίθο, i. e. a Stone, because the Book was nothing else but two Stones firmly cemented to together. Then the Priest that initiated them, call'd Ιεροφάνης, 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 Murexius'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 frightful Noises, and Bellowings, sometimes terrible Apparitions astonish'd the trembling Spectators: The being present at these Sights was call'd ἀντωνια, i. e. Intuition. After this, they were dismiss'd in these Words, Κόρις, Ομπαξ. The Garments in which they were initiated, were accounted sacred, and of no les 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 usal to throw them away, but they made Swaddling-cloths of them for their Children, or consecrated them to Ceres and Proserpina.

The same Person that attended at the Initiation, was call'd Ἰεροφάνης, i. e. a Revealer of Holy Things: He was a Citizen of Athens, and held his Office during Life (tho' amongst the Celeans, and Philosophians it was customary for him to resign his Place every fourth Year, which was the Time of this Festival) he was farther oblig'd 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 Attendants, the first of which was call'd from his Office Λατόσυχας, i. e. Torch-bearer, and to him it was permitted to marry. The second was call'd Ἀλεξαϊς, of whose Office I have already given an Account. The third ministr'd at the Altar, and was for that Reason nam'd Ο ὢντι βασιλέως. Hierophantes is said to have been a Type of the great Creator of all Things; Λατόσυχας, of the Sun; Ἀλεξαϊς, of Mercury; and Ο ὢντι βασιλέως, 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, Βασιλιάς, 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 Indecency, or Irregularity was committed, and the Day following the Mysteries, to assemble the Senate to take Cognizance of all Offenders in that Kind. Befide the King, there were four Ἐπισκόποι, i. e. Curators, elected by the People; one of them was appointed out of the sacred Family of the Eumolpides, another out of Ceryces, and the remaining two out of the other Citizens. There were also ten Persons, that aipifted at this, and some other Solemnities, which were call'd Ἰεραπότι, 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 arrest 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 sit 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 thouand Drachms. The Design of which Order was to prevent the richer Women from distinguishing themselves from those which were poor.

1. The first Day was call'd Αὐγεμόν, i. e. an Assembly; because, it may be, then the Worshippers first met together.

2. The second was nam'd Ἀλα Ἰ Μυκής, i. e. to the Sea, you that are initiated; because (I suppose) they were commanded to purify themselves by washing in the Sea.

3. Upon the third they offer'd Sacrifices, which consistsed chiefly of an Ἀεισθία Mullet, in Greek τεληθύ, and Barley out of Rharium, a Field of Eleusis, in which that Sort of Corn was first sown. These Oblations were call'd Θυά, and accounted so sacred, that the Priests themselves were not (as was usual in other Offerings) allow'd to partake of them.

4. Upon the fourth they made a Solemn Procession, wherein the Καλλιθέαν, or holy Basket of Ceres, was carry'd in a consecrated Cart; Crowds of People shouting as they went along, Χαίρε Απλωτή, i. e. Hail to Ceres. After these follow'd certain Women, call'd Κισ Mysti, who (as the Name implies) carry'd certain Basques: In these were contain'd Sefamin, carded Wool, some Grains of Salt, a Serpent, Pomegranates, Reeds, Ivy-boughs, a Sort of Cakes call'd ὀδόρ, Poppies, &c.

5. The fifth was call'd Η Ἡ Λόφ αναπάνυσι, 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 should present the biggest; which was done in Memory of Ceres's Journey, wherein she fought Proserpina, being conducted by the Light of a Torch, kindled in the Flames of Αέα.

6. The sixth was call'd Ιαυκας from Ιακοβους, the Son of Jupiter and Ceres, who accompanied the Goddess in her Search after Proserpina, 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 Solemn
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The Procession, call'd, after the Hero's Name, Ιανυξογοὴ. The Statue
and the Persons that accompanied it, had their Heads crown'd with
Myrtle: These were nam'd Ιανυξογοπι, and all the Way danc'd, and
sang, and beat brazen Kettles. The Way by which they issu'd out
of the City, was call'd Ιανυξοδησί, i.e. the Sacred Way: The Resting-
place Ιανυξοσυντ, from a Fig-tree, which grew there, and was (like all
other Things concern'd in this Solmarty) account'd Sacred. It was
also customary to rest upon a Bridge built over the River Cephissus,
where they made themselves merry by jesting on those that pass'd by;
whence Χατσελογν, being deriv'd from Χατσέ, i.e. a Bridge, is by
Suidas expound'd Χασίδες, i.e. mockery, or jeering; and Χατσελογνι are
by Hesychius interpreted στους αντι, i.e. Scourers. Having pass'd this Bridge,
they went to Eleusis, the Way into which was call'd Μυσικα έσπρό, 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 sown in
Eleusis.

8. The eighth was call'd Ενσουλαίοι ιμαζεύς, because it once happen'd
that Ασκελαίοι, 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 to admit to Initiation
such Persons as had not before enjoy'd that Privilege.

9. The ninth and last Day of the Festival was call'd Πλατυτόμος, i.e. Eartlie
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.

ΕΑΕΝΟΦΟΡΙΑ,

An Athenian Festival (a), so call'd from Ελινευς, i.e. Vessels made of
Bull-rushes, with Ears of Willow, in which certain Mysteries Things
were carry'd upon this Day.

ΕΛΑΩΤΙA,

Two Festivals (b), one of which was celebrated in Crete, in Honour
of Europa, call'd Ελλοντιο, which was either a Phenician Name, or der-
viv'd Στην έλεικα αντιον των, i.e. from Europa's Raisement
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 Ελλοντιο, or Ελλοντιος,
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 light-
ed Torches in their Hands. It was instituted in Honour of Minerva,
firm'd Ελλοντιο από του έλλοντιος, i.e. from a certain Pond in
Marathon, where one of her Statues was erect'd: Or, από του έλλειν ο

(a) Pollux Onom. lib. X. cap. LIII. Hesychius. (b) Hesychius, Etymologicus Auctor,
Athenaeus Δεισιορ. lib. XV. Pindari Scholia. Olympian Od. XIII.
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EnlOPlKAAlA, In Honour of Apollo (e).

EnlKAElAlA, An Athenian Festival, in Honour of Ceres (f).

EnlNlKlA, A Day of Rejoicing after Victory. EnVitueL signifies to sacrifice for a victory obtain'd.

EnlNlKIO^EOPTH, A Day of Rejoicing after Victory. EnVitueL signifies to sacrifice for a victory obtain'd.

EnHKHNA, A Spartan Festival (i).

EnlSKiPA, EnlSKiPnSis, At Sceira in Attica, in Honour of Ceres and Proserpina (k).

EPflTUIA, By the Theffians, in Honour of E^yJvvie, i. e. Cupid, the God of Love (l).

EPflTIA, This Festival seems to be the fame with the former, for it was ob-serv'd by the Theffians in Honour of Cupid (m); being celebrated every fifth Year with Sports and Games, wherein Musicians, and others con-tended. 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.

EPf AT IA, A Laconian Festival, in Honour of Hercules (n); being (I suppose) in-stituted in Memory of the Labours, for Labour is by the Greeks call'd E^yJv EPlKHNIA, 

I would rather call it E^yJvnu, for this Festival belong'd to Ce-

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res (a), whom we find sirnam’d Hercynna in Lycophron (b); which Ti-
tle was given her from Hercynna, the Daughter of Trophonius, and Ray-
 fellow of Proserpina (c).

E P M A I A.

A Festival observ’d in Honour of Equihs, i.e. Mercury, by the Phene-
are in Arcadia (f), and the Cyllenians in Elis (d).

Another we find observ’d by the Tanagreans in Boeotia (e), where Mercury was call’d KephosΘ, 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 beau-
tiful 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 sit down to the Table, whilst their Ma-
file s stood by, and waited (g); which Cufkom was also practis’d at the Roman Saturnalia.

Another of Mercury’s Festivals was observ’d by Boys in the Schools of Exercise at Athens (h); at which no adult Persons were allow’d to be present, beside the Gymnarch; 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 soul and not to be nam’d Luft and Wantonness, which were practis’d in former Times at this Solemnity.

Ε Σ Τ Ι Α Ι Α.

Solemn Sacrifices to Vejia (i), call’d in Greek Esia, of which it was unlawful to carry away, or communicate any Part to any beside the Worshippers; whence Esia, Vejia, i.e. to sacrifice to Vejia, is Proverbi-
ally apply’d to such as do any thing in private without Spectators (k); or rather to covetous Mifers, that will not part with any thing they are once possess’d of (l).

Ε Τ Μ Ν Ν Ι Α Ι Ε Ι Α, ο Ξ Ε Μ Ν Ω Ν Ε Ρ Θ Ῥ Η.

To the Furies (m), who were by the Athenians call’d Σευραλ Σεαλ, i.e. Venerable Goddeffes; by the Sievoneis, and others, Eojis, i.e. Favourable, 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 Ews, Cakes made by the moft emi-

153. (c) Fausanius Boetici. (d) Idem Arcadia>.

140. (b) Elys. (f) Idem Boeotici. (g) Athenians Aίνωσις XIV. (h) Με-

140. (b) Capistrana. (c) Fausanius Boetici. (d) Idem Arcadia>.

140. (b) Elys. (f) Idem Boeotici. (g) Athenians Aίνωσις XIV. (h) Με-

140. (b) Capistrana. (c) Fausanius Boetici. (d) Idem Arcadia>.
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To Ceres (a).

A Spartan Festival, mentioned in an old Inscription:

An Anniverfary Solemnity observ'd by the Phigaleans in Arcadia (b), 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.

Horse-races in Laconia (c).

A Laconian Festival, in Honour of Helacatus (d), who was a Boy belov'd by Hercules.

A Festival at Argos, in Honour of Juno, who was the Protecor of that City, and call'd in Greek Ηγ. The same was kept by the Colonies from Argos, which inhabited the Islands Ægina 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 Priestress, 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 nam'd Εξαμικον, that Sacrifice is also sometimes call'd Λεξαγων, which Name may, perhaps, be deriv'd from Λεξ, i. e. a Bed, because it was Juno's Care to preside over Marriages, Births, &c. There were also certain Games, wherein the Victory consist'd in pulling down a Shield, that was strongly fix'd upon the Theater: The Reward was a Crown of Myrtle, and a brazen Shield; whence the Game was sometimes call'd Υδάπαι, i. e. the Brazen Contention. See Εξαμικον.

Another Festival of this Name we find celebrated every fifth Year in Elis, where sixteen Matrons were appointed to weave a Garment for the Goddess. There were Games also, which are said to have been first instituted by Hippodamia, in Honour of Juno, by whose Assistance

(a) He<v>chins.  (b) Pan<sup>sias</sup> Arcadis.  (c) He<sup>y</sup>chins,  Phè<sup>ω</sup>crina<sup>s</sup>.  (d) He<sup>y</sup>chins.
he was marry'd to Pelops. The Presidents were sixteen Matrons, every one of which was attended by a Maid: The Contenders were Virgins, who being distinguisht' 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 Vic-
tory, were rewarded withCrowns of Olive, a Share of the Ox that was offer'd in Sacrifice, and were permitted to dedicate their own Pictures to the Goddess.

This Name was also given to a solemn Day of Mourning at Corinth for Medea's Children, who were buried in the Temple of Juno Aera in that Place, and as some say, slain by the Corinthians, who, to re-
move 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 dream'd of (a).

Another Festival of this Name was celebrated by the Pelleneans with Games, wherein the Victor was rewarded with a rich Garment, call'd from the Place's Name Πέλληνεας ἱλινεὶα.

ΗΡΑΚΛΕΙΑ

An Athenian Festival, celebrated every fifth Year in Honour of Her-
cules (b).

The Thibians also, and Thebans in Boeotia, observ'd a solemn Festi-
val in Honour of Hercules, firnam'd Μινών, because τὰ μῦλα, i.e. Apples were offer'd to him (c): The Original of which Custom was thus: It, being usual in former Times to offer a Sheep at this Solemnity, it hap-
pen'd once that the River Afopus had so far overflow'd its Banks, that it could not be forded, whereby the Coming of the Victim was hin-
dred: The Word μῦλον, 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 J eft, and the Custom 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 Ουρωνία, the latter Κέλεια.

At Lindus there was a Solemnity in Honour of Hercules, at which nothing was hear'd, 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 ac-
counted for by Laetaniius.

There was another Festival of Hercules at Coos, wherein the Priest officiated with a Mitre on his Head, and in Woman's Apparel.

(a) Lyceophron, Schol. (b) Pollux, lib. VIII. cap. IX. (c) Idem. lib. I. cap. I.
HPOΣΑΝΟΕΙΑ,

A Peloponnesian Festival, wherein the Women met together, and gathered Flowers (*), as the Name reports, being deriv'd from ξυπ, i.e. the Spring, and άνθό, i.e. a Flower.

HPOXIA,

A Festival mention'd by Hesychius.

HPOIZE,

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 (a), 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 Ηρα, i.e. Vulcan. At this Time there was a Race with Torches, call'd Αρων λαμπαδεχγ, in the Academy; the Manner of which was thus (b): 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 Λαμπαδοποις, or πυρηνις: 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 Πλατειω, broad Stripes; as also Κεραμικα, because they were inflicted in the Ceramicus (c), 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 (d);

Inque brevi spaio mutantur secla animantium,  
Et quasi Curfores vitai Lampada tradunt.

So Things by Turns increase, by Turns decay,  
Like Racers, bear the Lamp of Life, and live:  
And their Race done, their Lamps to others give.

Mr. Creech.

(*) Hesych. (a) Quæst. Graec. (b) Pausanias, Persii versus Scholiaeis, Hesychius,  
(c) Aristophan. ejusque Scholiae, in Ranis. (d) Lib. II.
A Sacrifice offer'd by the Husbandmen after Harvest, i.e. in Gratitude to the Gods, by whose Blessing they enjoy'd the Fruits of the Ground. The whole Festival was call'd Άλωσ, of which in another Place; as also Συμωμίτεια, άν της Συμωμίτεις ἰν παρπον, i.e. from the Gathering of Fruits. Some will have it to be obier'd in Honour of Ceres, and Bacchus (a), they being the two Deities, who had a peculiar Care of the Fruits of the Earth. But Εὐφλαστίους (b) tells 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 appers 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 feast'd by him;

Καὶ μητὶ ποιήσαντες κρυσθεὶσιν Αρτέμις ὁστε
Κωθικὴν ὑπονόμην οὗτος ἐπὶ ναῷ ἑλλυσθῆμι
Οἰνοπότις ἐρημμένος ἀλλοι ἀνενέργους ἐκφόρμουσα
Οἷς ἐδὲ ἐν ἑρέσεις Δίως καὶ μεγαλοίς.

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.

H. H.

Hence comes Θαλυσθῆθε, sometimes call'd Θάγρωνθ(ή), which was the first Bread made of the new Corn. Some there are, that will have Θαλυσθῆθε to be a general Name for all the Festivals, wherein they carry'd τὰς Θαλάσσες, 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 celebrat'd upon the sixth, and seventh Days of Thargelion; and receiv'd its Name from Συρυλία, 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 Ἀρεγκήλοι, which Name was also apply'd to the Εἰσπονώνας, which were carry'd about the City at this Time, and shall be describ'd in the Festival, call'd Πυξίδια. 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 lustrate the City, which was done by two Persons, call'd by the general Name of Φυρυακόι, which is apply'd to all that purify'd Cities; or the more pe-

(a) Menander Rhetor, cap. Μνημή Θαλάσσα (b) Iliad i. (c) Athenaeum, lib. III.
cular one of Συμβουλὴς: They were both Men; or, according to others, a Man and Woman; one of which represented the Male, the other the Female Sex, and offered a Sacrifice for each of them: It was usual for the Man to carry about his Neck Figs, call’d ἱγάφες, of a blackish Colour; and the Woman, white. The ordinary Rites in purifying Cities are thus describ’d by John Tzetzes (a):

O φαρμακὸς το κελαριν, τοίτων λαθινά το πάλαν
Ἀν συμφορέ ταπειλάζε τόλιν σεμιλίνην,
Είτε κοινος, είτε λιμός, είτε μέθος κατάκακο
Τῶν πάντων ανάμολοτεσσά, ὑπὲρ αὐτὸς ἡ θυσία,
Εἰς καθάρμον καὶ φαρμακὸν αὐλέως τῆς νοσίτος,
Εἰς τίποτ᾽ ἐτῶν πεσόσον σωτηρίας πάν τις θυσίαν
Τυχὼν τε δυντες τῇ κελεί, καὶ μαζαν, καὶ ἱγάθες,
Ἐπέθευς καὶ διαφορώς εἰμαντο οι το τότε
Συλλακοσ, συντεχνίας ἀγείους τε, καὶ ἀλλοις ὑπ᾽ ἀγείουν,
Τέλειο πυελ κατατρόιον ἐν ἐπιλαία τοῖς ἀγείοις,
Καὶ ἵπτοντ᾽ εἰς: Σαλαθίων ἐπίθεσιν εἰς ἀνίχνεις,
Εἰς καθάρμον τῆς αὐλέως, ἀσ βρυχ, τῆς νοσίτος.

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 towards the Wind the sportive Allies calls
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 Φαρμακός, that stole some of the consecrated Vessels of Apollo, and being apprehended in the Fact by Achilles’s Souldiers, suffer’d Death; of which Crime and Punishment, the Athenians had always a Representation at this Festival. The Φαρμακὸς was call’d Κέραφος, from a sort of Figs, call’d καλάδα, and use’d in Lustrations; whence also καλάντος ϊμος 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 Πυθεῖο, a Temple of Apollo, built by Πιστίφατος. At this Festival the Athenians enroll’d their adopted Sons in the Publick Register, as they did their Natural at Απατεύρα. During the Solemnity, it was un-

(a) Chilaid, Hiflor. V. cap. XXIII.
lawful to give or receive Pledges, and Offenders in this kind were ar-
raign'd at an Assembly, held in Bacchus's Theater.

The Miletians had a Festival of the same Name, which they celebra-
ted with many Expressions of Mirth and Jollity, feasting and enter-
taining one another.

Ο ΕΟΤΑΜΙΑ,

I. e. The Marriage of the Gods. It was a Sicilian Festival, in Honour
of Proserpina. (a); 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 Διονύσος.

Ο ΕΟΙΝΙΑ,

A Festival common to all the Gods (b), and celebrated in many Ci-
ties of Greece, but especially at Athens.

The Pelleneans, instituted solemn Games, call'd by this Name, in Ho-
nour of Apollo ΟΕΟΞΕΙΟ, i.e. the God of Hospitality, according to
Pausanias (c); or, as the Scholia upon Pindar reports (d) of Apollo
and Mercury: The Victors, according to Pausanias were rewarded
with a piece of Plate; according to the foremention'd Scholia, with
a Garment call'd Ὑάδεια.

The same Scholia (e) reports, that the Dioscuri instituted a Festival
of this Name, in Memory of an Honour the Gods did them, by co-
ming to one of their Entertainments.

Ο ΕΟΦΑΝΕΙΑ, or ΟΕΟΦΆΝΙΑ,

I. e. The Appearance of God. It was a Festival observ'd by the De-
phians (f), upon the Day, whereon Apollo first manifested himself to
them.

Ο ΕΡΑΝΝΑΤΙΝΙΑ,

A Laconian Festival (g).

Ο ΕΡΜΙΩΝ ΕΟΡΘΗ,

A publick Festival, Mart, and Assembly of the Etolians, held at a
Town in that Country, call'd Thermi (b).

Ο ΕΡΦΗΠΙΑ,

A Festival mention'd by Hesychius.

(a) Pollux lib. I. cap. I. (b) Hesychius. (c) Achaies. (d) Olympian. XI. (e) Olymp.
III. (f) Herodotus lib. I. Saum. (g) Hesych. (h) Polyb. lib. V.
A Festival in Honour of Ceres, firmam’d Θεομορφος, i.e. Legifera (a), the Law-giver, 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 Boeotia, the Megarians: By the Syracusians, where towards the end of the Solemnity, they carry’d in Procession the Secrets of a Woman, compos’d of Sesamin and Honey, and call’d in Sicily μυλος: By the Eretrians in Euboea, where it was customary on this Occasion to roast their Meat by the Heat of the Sun: By the Delians, who us’d to bake Loaves of a large size, call’d Αχαλινα, which they us’d in with great Solemnity, the Bearers of them crying,

Αχαλινα, σεις ἐμπέλεν τέτοιο.

Hence the Festival is sometimes called Μηθαλίνα.

But the Athenians observ’d this Festival with 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 oblig’d to do so, if their Wives Portion amounted to three Talents. These Women were assist’d by a Priest, call’d Σερουμοφος, because his Head was adorn’d with a Crown, whilst he executed his Office; as also by certain Virgins, who were strictly confin’d, and kept under severer Discipline, being maintain’d at the Publick Charge, in a Place call’d Θεσυμοφον, The Women were clad in white Apparel, to intimate their spotless Innocence, and were oblig’d to the strictest Chastity for five or three Days before, and during the whole time of the Solemnity, which last’d four Days: for which End they us’d to strew upon their Beds such Herbs, as were thought to destroy all Appetite to Venereal Pleasures: such were Agnis-caflis, Flea-bane, 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 Ταμβος, that by a taunting Jeft extorted a Smile from Ceres, when she was in a penfive and melancholy Humour. Three Days, at least, were spent in making Preparations for the Festival: Upon the eleventh of Πυραμεσίον, 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 Πυρος, i.e. the Ascent. Upon the fourteenth the Festival began, and last’d till the seventeenth: Upon the sixteenth

(a) Virgilius Aenid. IV.
they kept a Fast, sitting upon the Ground, in token of Humiliation; whence the Day was called Νυστία, i.e. a Fast. It was usual at all this Solemnity to pray to Ceres, Proserpina, Pluto, and Calligenia: this Calligenia some will have to have been Cere'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 distinct from that Goddess (a);

Εὐχές ταῖν Ὀσμοφόρεων,  
Τῷ Λήμνητε, κύριᾷ Κόρη.  
Τῷ Πλατῷ, κύριᾷ Καλλιγνεω.  

To the two Legislators make your Prayers;  
To Ceres, and to Goddess Proserpina;  
To Plutus too, and Calligenia.

And this Custom was omitted by the Eretrians alone of all the Grecians. There was likewise a Mysterious Sacrifice, call'd Διώσμα, or Αποδώσμα, and τῇ Νίκαςει εὐεργείᾳ τῶν ἄνδρων, i.e. because all Men were excluded, and banish'd from it; or ἀντὶ τῶν ἀθώων τῶν πολίμων, 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 Chaleis; whence it is sometimes call'd Χαλειαν δώσμα. There was another Sacrifice, call'd Ζυμά, i.e. a Mulct, 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 Goal 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 (b).

Ο ἙΣΕΙΑ,

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 Hectatombon; or in memory of his safe return from Crete (c), which happen'd upon the eighth of Pyanepison, 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 (d). The Sacrifices were call'd Οὐσία, from Οὐρά, i.e. the Eighth, as being offer'd upon the eighth Day of the Month (e).

(a) Theophrast. (b) Sophocles De divinione questionis. (c) Plutarchus Theseo, Aristophanes Scholastico Plato. (d) Plato. (e) Hejschius.
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A Festival in Honour of Apollon (a). The Name seems to be deriv'd from Apollon's three Nurses, who were call'd Thrie.

A Festival in Honour of Bacchus (b), observ'd by the Eleans, in a Place distant about eight Stadia 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 Chappel, into which the Priests convey'd three empty Vessels, in Presence of the whole Assembly, which consist'd 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 (c).

A Sacrifice so call'd from θυεγ, i.e. a Tunny, which Fishermen, offer'd to Neptune after a plentiful Draught (d).

I. ΕΠΟΣ ΓΑΜΟΣ,
I.e. The Sacred Marriage. It was a Festival in Honour of Jupiter and Juno (e), being, (I suppose) a Commemoration of the Marriage of those two Deities.

I ΘΩΜΑΙΑ,
A Festival, wherein Musicians contended: It was celebrated in Honour of Jupiter (f) firm'd Ιθώμην, from Ithome, a City in Thessaly, or Messene, 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.

IΝΑΞΙΑ,
One of Lucotnea's Festivals in Crete, being deriv'd from Inachus, according to Hesychius; or rather from Ino, who is the same with Len-
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A Festival in Lemnos.

I N Y N I A,

A Festival in Lemnos.

I Ω A.

Festivals in Memory of Ixo, one of which was celebrated every Year with Sports, and Sacrifices at Corinth, being instituted by King Sisy-phis (a).

An Anniversaries Sacrifice was offer'd to Ixo by the Megarians, where she was first call'd Leucothea, being cast upon the Coast by the Waves, and interr'd by Clefo, and Tauropoli (b).

Ixo had another Festival in Lacconia, where there was a Pond consecrated to her: Into this it was usual at this Solemnity, to cast Cakes of Flower, which, if they sunk, were Presages of Prosperity; but if they stay'd upon the surface of the Water, were ill-boding Omens (c).

I O B A K X E I A,

In Honour of Bacchus firmed Iobacchus, from the Exclamations used in some of his Festivals, where they cry'd I& B&K,%e, &c. See Διονύς.

I O L A I A,

A Theban Festival, the very same with Ησαλλετα (d). 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 Solenn Sacrifices: On the the next Day Horse-races, and the Exercises of the παραλαγη were perform'd: The following Day was set apart for Wrestling. The Victors were crown'd with Garlands of Myrtle, which were use'd as Funeral Solemnities, of which this Festival was one. They were also sometimes rewarded with Tripods of Brass. The Place of these Exercises was call'd Ι& δεινον from Iolaüs. In the same Place stood the Sepulchre of Amphitrion, and the Cenotaphium, or honorary Monument of Iolaüs, who was bury'd in Sardinia: Both these at this Solemnity were bestrew'd with Garlands and Flowers (e).

I Σ Ε Ι A,

A Solemnity observ'd by several Cities, in Honour of Isis (f), 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.


I Σ Ε Ι A,
IXENIA.

Anniversary Sports, celebrated at Olympia, in Memory of Ischenus, the Grand-son 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 (a).

K

KABEIPA,

Mysterious Observances at Thebes, and Lemnos, but more especially at Imbrus, and Samothrace, which Islands were consecrated to the Cabi-ri, whom some will have to be Phoenician 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 further Satisfaction, may consult Callius 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 (b). 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 Ἑὐνοσίας, or Ἑὐνοσίος, i.e. Enthronization (c).

KAΛΑΟΙΔΙΑ,

Solemn Sports, celebrated by the Laconians, in Honour of Diana (d).

KAΛΑΙΣΕΙΤΕΙΑ,

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 (e). Another of these Contentions there was at the Festival of Ceres Eleusinia amongst the Parrhasians, first instituted by Cyphelus, whose Wife Herodice was honour'd with the first Prize (f). Another of the same Nature we find amongst the Eleusins (g) where the most beautiful Man was presented with a complete Suit of Armour, which he consecrated to Minerva, to whose Temple he walk'd in Procession, being accompanied with his Friends, who adorn'd him with Ribbands, and crown'd him with a Garland of Myrtle.

KAΔΑΝΘΡΠΙΑ,

An Athenian Festival (h).

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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 Carnaus, either from one Carnus a Trojan (a); or from a beautiful Youth, call'd Carnus, who was the Son of Jupiter and Europa (b), and belov'd by Apollo (c): Or from Carnus an Acarnanian, who was instrucred by this God in the Art of Divination, but afterwards mur'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: ἰδία ἡ χειρεύεις, i. e. from the Cornel-Tree, by transposing the Letter η, as the same Author intimates; For 'tis reported by some, that the Festival was instituted by the Gracians, who had incur'd Apollo's Difpleaure 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, ἰδία ἡ χειρεύεις, i. e. from accomplishing the Request of Menelaus (d), who, when he undertook his Expedition against Troy, made a Vow to Apollo, wherein he promised to pay him some signal Honour, if his Undertaking met with Success. This Festival lasted nine Days, beginning upon the thirteenth of the Month Carnus, which answer'd to the Athenian Metagitation (e): It was an Imitation of the Method of living, and Discipline us'd in Camps; for nine συγιδες, i. e. Tents, were erected 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 (f). Hesychius tells us, that the Priest, whose Office it was to attend at this Solemnity, was nam'd Άγάπης, and adds in another Place, that out of every Tribe five other Ministers were erected, and call'd Καρυδης, and obliged to continue in their Function four Years, during which Time they remain'd Batchelours. At this Festival the Musical Numbers, call'd Καρυδιον νομοι, were sung by Musicians, who contended for Victory. The first Prize was won by Terpedander.

KAPTA, or KAPATIS,

A Festival in Honour of Diana (g), 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 Cadfor and Polux, which they call'd καρυθης ὑπερ (h). In the Time of Xerxes' Invasion, when the Laconians durst not shew their Heads for fear of the Enemy, left the Goddes's Anger should be incur'd by the Intermission of this Solemnity, the neighbouring Swains assembled in the accutom'd Place, and sung Pastoral, which were call'd Εὐκολίσμοι, from Εὐκαλός, i. e. a Near-bred. Hence some arc of Opinion, that Theseicks came first to be in Use.

(a) Alaman.  (b) Hefychius.  (c) Theocr. Scholiast.  (d) Demetrius.  (e) Plutarch.  (f) Athen. lib. IV. Callimachi Hymn in Apoll. Pindar. Python.  (g) Pausanias Laconit.  (h) Lucianus Νησιερέχτης.
\textbf{K ΗΣΕΟΤΟΜΟΙ,}\n
A Festival in Honour of \textit{Hebe}, the Goddess of \textit{Youth} (a).

\textbf{ΚΛΑΔΕΤΗΠΙΑ, or ΒΙΣΒΑΙΑ,}\n
This Festival is mention'd by \textit{Hesychius}, and seems to have been solemniz'd at the time, when Vines were prun'd; for κλαδευέων, and βισέων, signify Pruning-hooks.

\textbf{ΚΝΑΚΑΛΗΣΙΑ,}\n
An Anniversary Solemnity celebrated upon Mount \textit{Cnacalos} by the \textit{Caphyata}, in Honour of \textit{Diana}, who had from that Place the Surname of \textit{Cnacalessa} (b).

\textbf{ΚΟΝΝΙΔΕΙΑ,}\n
A Solemnity upon the Day before \textit{Theseus}'s Festival, in which a Ram was sacrific'd to \textit{Connidas}, \textit{Theseus}'s Tutor (c).

\textbf{ΚΟΡΕΙΑ,}\n
In Honour of \textit{Proserpina}, nam'd \textit{Κόμη} (d), which in the \textit{Molossian} Dialect, signifies a Beautiful Woman,

\textbf{ΚΟΠΤΒΑΝΤΙΚΑ,}\n
A Festival held at \textit{Cnossus} in Crete, in Memory of the \textit{Corybantes}, who educated \textit{Jupiter}, when he was conceal'd in that Island, from his Father \textit{Saturn}, who intended to devour him.

\textbf{ΚΟΤΤΙΤΙΑ, or ΚΟΤΤΙΤΙΞ,}\n
A Nocturnal Festival in Honour of \textit{Cotys}, or \textit{Cortito}, the Goddess of Wantonness (e): It was observ'd by the \textit{Athenians}, \textit{Corinthians}, \textit{Chians}, \textit{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 \textit{Βατης}, which Name we find in \textit{Juvenal}; it seems to have been deriv'd from βασανίζοντας, i.e. from Dying or Painting themselves; for they were wont to practice all sorts of effeminate and meretricious Arts; whence \textit{Κότις Μαξάκωρις}, i.e. the Votary of \textit{Cotys}, is proverbially apply'd to Men that spend their Time in Dressing and Perfuming themselves.

Another Festival of this Name (f) was celebrated in \textit{Sicily}, where the Worshippers carry'd Boughs hung about with Cakes, and Fruit, which it was lawful for any Person to pluck off; in Memory (as Gy-
An Athenian Festival in Honour of Saturn, who is call'd in Greek 
Kερυς (a). It was celebrated in the Month Hecatombaon, which was 
formerly call'd Cronius.

Another of Saturn's Festivals was celebrated (b) upon the sixteenth 
of Metagิtнии at Rhodes; where they offer'd in Sacrifice a condemn'd 
Criminal.

A Festival instituted by Theseus, in Memory of Nausithenus and Phaex, 
who were his ολκεργητευ, i.e. Pilots in his Voyage to Crete (c).

A Festival observ'd in Dog-days at Argos (d), and so call'd δ'ν πν 
.nihων пωρείν, i.e. from killing Dogs; because it was usual upon this 
Day to kill all the Dogs they met with.

Some Festivals there were at Lacedaemon, the Names whereof are for-
gotten: One of these is mention'd by Plutarch in his Love-Stories, at 
which the Marry'd Women, Maidens, Children, and Servants, feast'd 
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 (e) at which the Women took all the 
old Batchelours, and dragg'd them round an Altar, beating them all 
the time with their Staffs; to the End, that if no other Motives would in-
duce them to Marry, the Shame and Ignominy they were expos'd to 
at these Times, might compel them to it.

A Festival at Pellene (f) in Achaia, in Honour of Bacchus, surnam'd 
λυτηνη, from λυτηνευ, i.e. to shine; for this Solemnity being in the 
Night, the Worshippers went to Bacchus's Temple with lighted Torch-
es in their Hands. It was customary at this time to place Vessels full 
of Wine in several Parts of every Street of the City.

Games at Larissa (g), wherein the Combatants perform'd their Ex-
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ercifies singly, before the Πίνταλφ, or Combat consisting of five
Exercises, was invented.

Δ ΑΡΤΕΙΑ,

A Festival of Borebus, celebrated at Larysium, a Mountain in Laconia,
about the beginning of the Spring (*)

Δ ΑΦΠΙΑ,

An Anniversary Festival at Patra in Achaia, in Honour of Diana (†)
surnam'd Laphria, either Ἱφή ἀλφύραν, 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 defi'd from her Anger, and be-
came every Year ἐλεοντικές, i. e. more favourable and propitious to
Cenus, King of the Calydonians: Or. from one Laphrius a Phocensis,
by whom her Statue was erect'd in Calydonia; for this Title was first
given to Diana in Calydonia, and thence, together with her Statue,
thanlated to Patra. The Customs at this Festival are thus describ'd 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 dryest Wood they could
get. The Solemnity lasted two Days; on the former of which there
was a solemn Procession follow'd by Diana's Priestess, who was a Vir-
gin, and rode in a Chariot drawn by Bucks. On the Day following,
they assembled to offer Sacrifices, which consisted of Birds, Bears, Bucks,
Lyons, 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 loosed by the Flames, leap'd
off the Altar, which fell out when my Author was present; yet nei-
ther then, nor at any time before did any Person receive the least Harm
thereby.

ΑΕΟΝΙΔΕΙΑ,

An anniversary Day at Sparta (a), 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 Thermopyla, and maintaing'd the Passage of those
Straights two whole Days together. Upon this there was an Ora-
tion pronounc'd on that Hero, and Sports, in which none were allow'd
to contend, but Free-born Spartans.

ΑΕΟΝΤΙΚΑ.

Who was the Author, what the Occasion of this Festival, is not known:
Thus much however we find of it in Porphyr (b); That all that

(*) Pausanias Laconici. (†) Pausan. Achaeeis. (a) Idem. Laconici. (b) De
Αύτο Νυμφαριν.
were admitted to it, washed 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.

**AEPNAIA,**

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,* firmam'd (perhaps from *φως,* i.e. Fire) *Πηγεία.*

**AHNIA,**

A Festival of *Bacchus* (†) firmam'd *Lenaus,* from *λυκαία* i.e. a *Winepress.* It was celebrated in the Month *Lenaon* 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.

**AIOSOLIA,**

I.e. *Lapidation.* This Festival was celebrated by the *Tracenzians* in Memory of *Lamia* and *Auxesia,* who were two Virgins, that coming from *Crete* to *Traezen* in a time of Tumult and Sedition, became a Sacrifice to the Fury of the People, by whom they were ston'd to Death (a).

**AIMNATIA,**

A Festival in Honour of *Diana* (b), firmam'd *Limmatis* from *Limne,* a School of Exercise at *Traezen,* in which she was Worshipp'd; or, according to *Artemidorus,* from *λίμνας,* i.e. Ponds, because she had the Care of Fisher-men.

**AINEA,**

A Festival in Memory of *Linus,* an old Poet, who had a Statue in Mount Helicon, to which *κατ' ἅγια* *ἐν τῷ οἴκῳ τῆς θεᾶς Φαείας Κυλιντιοι* Yearly Parentations were made before they sacrif'ed to the Muses (c).

**ATKAIA,**

An Arcadian (a) 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,* firmam'd *Lycaus,* either from *Lycaon's* own Name, or the Arcadian Mountain *Lycaus,* which the Arcadians pretend is the true *Olympus,* whence they call it

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Διευθυνόμενος, i.e., the Sacred Hill, because Jupiter was feign'd to have had his Education there; in memory of which there was an Altar, where a certain mysterious Worship was paid to that God, and a Plot of Ground consecrated to him, upon which it was unlawful for any Person to set his Foot.

ΑΤΚΕΙΑ,

A Festival held at Argos to Apollo Νυκης. This Name, as also that other Λυκής, was deriv'd from his delivering the Argives from Wolves (ὄνιοι) which wasted their Country. In memory of which Benefit they dedicated a Temple to Apollo Lycenus, and call'd one of their publick Forms, Αρρέω Νυκης, 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 Thessaly from Wolves; or that he was born in Lycia, whence he is call'd Λυκίς by Homer; to mention no more (a).

ΑΤΚΟΤΡΙΕΙΑ,

A Festival celebrated by the Spartans in memory of Lycurgus their Law-giver (b), whom they honour'd with a Temple, and an anniversary Sacrifice.

ΑΤΕΑΝ ΔΩΠΙΑ,

A Samian Festival celebrated (c) with Sacrifices and Games in honour of Lyssander, the Lacedaemonian Admiral. It was anciently call'd Ηηυα, which Name was abolish'd by a Decree of the Samians.

ΜΑΙΜΑΚΤΗΠΙΑ,

Solemn Sacrifices offer'd by the Athenians in Μεμαστέριον, which was a Winter-month, to Jupiter Μαυμάκτης, 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 Seasons. There are various reasons assign'd for his Sirname, for Μαυμάκτης is by Harpocrates expounded ἱππότατης; ἐκ τῆς λειτουργίας, i.e. outrageous, and furious; being deriv'd from Μαυμάκτης, which is, according to Suidas, Κλόουσα, Κεναστισι, Κλημακτισι; i.e. to trouble, or raise Commotions. But Hesychius affixeth a quite different signification to it; for according to him, Μαυμάκτης is the same name of Μελίγιος, i.e. favourable and propitious; and herein Plutarch agrees with him, who tells us (e), "That 'twas his Opinion, "that by the Name of Μαυμάκτης, which was given by the Athenians "to the King of the Gods, was meant Μελίγιος. 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

(a) Pindari Scholiae in Python. Septicius uterq; Scholiae initio Eleuther. (b) Plutarch. Lycurgo. Strabo lib. VIII. (c) Plutarchus Lydambro, Hesychius, (d) Libro Piegī d'Agostin.

a means
a Means to appease the Deity, who was thought to cause Storms and intemperate Seasons; or to entreat the same Person, as being of a mild and gentle Disposition, and willing to grant the Requests of his Votaries.

**METAAPTEIA,**

See Ὁσμοφεία.

**MENEΔΔΔΕΙΑ,**

A Festival in Honour of Menelaus (a), at Therapoe 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 supreme Gods.

**ΜΕΞΟΞΤΡΟΦΩΝΙΑΙ ΗΜΕΠΑΙ,**

Certain Days upon which the Lesbians offer'd publick Sacrifices (b).

**METAΕΕΙΤΝΙΑ.**

A Festival in the Month Metagitnion (c), in Honour of Apollo Μεταγίτνιος, 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.

**ΜΙΔΙΑΔΔΕΙΑ,**

Sacrifices, with Horse-races, and other Games, celebrated by the Chersonesians in Memory of Miltiades, the Athenian General (d).

**ΜΙΝΕΙΑ,**

A Festival celebrated by the Orchomenians (e), who were call'd Minyas, and the River, upon which the City was founded, Minya, from Minyas, King of that Place, in Memory of whom this Sollemnity seems to have been instituted.

**ΜΙΤΤΑΗΝΑΙΩΝ ΕΟΡΘ,**

A Festival celebrated by all the Inhabitants of Mitylene, in a Place without the City, in Honour of Apollo Μαντάσ (f), which name we find mention'd also in Hesychius.

**ΜΟΤΝΤΧΙΑ,**

An anniversary Sollemnity at Athens (g), upon the sixteenth of Munchion, in Honour of Diana, famn'm'd Mychia, from King Munchus, the

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(a) Iñocrates in Helene Encomi, Panamias Laconicis.  (b) Hesychius.  (c) Plutarchus de Exilio. Harpocration, Suidas, (d) Herodotus lib. VI.  (e) Pindari Scholiastes Iñbn. Od. I.  (f) Thucydis imbó lib. III.  (g) Plutarch, de Gloria Atheniæs. Harpocration; Etymologici Author Suid. Eusebius II. 5.
Son of Pentacles; or from a Part of the Piraeus, 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 ἀμυσίδευ, which Name is deriv’d so to ἀμυσίδευ, i.e. from shining 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.

MOTÆIA,

Festivals (*) in Honour of the Muses, at several Places of Greece, especially amongst 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 Achelaus, was celebrated with Stage-Plays, and Games, and lasted nine Days, according to the Number of the Muses.

MTŒIA.

A Festival (†) in Honour of Ceres, fam’d Myra, from Myra an Argian, who dedicated a Temple to her, in a Place about X. Stadia distant from Pellene in Achaia: or according to Phoebus, from μυσίδα, i.e. to cloy, 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 accustomed 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.

MΩΛΕΙΑ.

An Arcadian (α) Festival, so nam’d from μολεία, i.e. a fight; being instituted in Memory of a Battle, wherein Lycurgus slew Ereuthalion.

N

NEKTŒIA.

In Memory of decess’d Persons. Of this and the following Solemnities I shall give a more full Account, when I come to treat of the Honours paid to the Dead.

NEMŒŒIA, or NEMŒŒIA,

A Solemnity in Memory of decess’d Persons; so call’d from the God-


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def Nemeis, who was thought to defend the Relicks and Memories of the Dead from Injuries. Hence in Sophocles (b), when Clytemnestra insults over the Athes of her Son Orestes, Elektra thus invokes Nemeis:

Ἀξίον Νήμεισι τῷ Σαῦρον ἐρήμων.

ΝΕΟΙΝΙΑ,

A Festival celebrated to Bacchus (c), when the new Wine was first tasted, as the Name signifies.

ΝΕΟΠΤΟΛΕΜΕΙΑ,

A Festival celebrated by the Delphians (d) with much Pomp and Splendour, 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 accessary.

ΝΗΑΗΙΔΙΑ,

A Milesonian Festival (e) in Honour of Diana, sirnam'd Neleis, from Ncleus, an Inhabitant of Miletus (f).

ΝΙΚΗΘΡΙΑ ΑΘΗΝΑ,

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 (g).

ΝΙΚΗΘΡΙΑ ΑΘΗΝΑ,

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 (h).

ΝΟΤΜΗΝΙΑ, or ΝΕΟΜΗΝΙΑ,

A Festival observ'd at the beginning of every Lunar Month (i), which was (as the Name imports) upon the New Moon, in honour of all the Gods, but especially Apollo, who was call'd Nευλεσθης, because the Sun is the first Author of all Light, and whatever distinction of Times and Seaons 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 call'd νευλωδίαν, certain Cakes offer'd therein νευχατι ως, and the Worshippers νευχατισαι. It was observ'd with Games, and Publick Entertainments.


logicae Authoris Hesychius, Herodotus, lib. VIII. & Vit. Homeris.
tertainments, which were made by the richer Sort, to whose Tables the poor flock'd in great Numbers. The Athenians at these Times offered solemn Prayers, and Sacrifices for the Prosperity of their Common-wealth the ensuing Month, in Erochtheus's Temple in the Cittadel, which was kept by a Dragon, to which they gave (as was usual also in Trophonius's Cave) a Honey-cake call'd μελιφόρα. Neither were the Gods only worshipp'd at this Solemnity, but also the Demi-Gods and Heroes: Plutarch (*) relates, that the Greeks on their New Moons first worshipp'd (Θεσ) the Gods, afterwards (Θεως καὶ Δαίμονας) the Heroes and Demons. These Sacrifices, because they were offer'd every Month, were call'd ξιμελία, or ἔπεμβλια, and those that perform'd them ἔπεμβλισι, as also ἀγερέμβλια.

ΣΑΝΙΚΑ,

A Macedonian Festival (‡), 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, consist'd of Horse; these were follow'd by the King, and his Children, after whom went the Life-guards; then follow'd the rest of the Army: This done, the Army was divided into two Parts, one of which being sett in Array against the other, then follow'd a short Encounter in Imitation of a Fight.

ΕΤΝΟΙΚΙΑ, or ΜΕΤΟΙΚΙΑ,

An anniversary Day observ'd by the Athenians (a) to Minerva; upon the sixteenth of Hecatombeon, 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.

ΟΓΧΗΣΤΙΑ,

A Boeotian Festival (b) in Honour of Neptune, surnam'd Oncheius from Onchestus, a Town in Boeotia.

ΟΑΤΜΙΑ,

A Festival celebrated in Honour of Olympian Jupiter, by the Athenians, Smyrnaeans, Macedonians, but especially by the Eleans, of whose Solemnity I shall give an Account afterwards.

(*) Græc. Quæst. (‡) Hesychius, Livins XL. Curtius lib. X. (a) Thucydides, lib. II. Plutarckis These. (b) Panionius Beoticis,
A Théban Festival in Honour of Jupiter Homoloûs, or Ceres Homoloûs (a), who were so call'd from Homole in Béotia, or the Prophetês Homoloûs, or from ὁμολόγος, which in the Æolian Dialect signifies peaceable.

An Athenian Festival, so call'd ἀνδρὰς ῥείμας τῶν ἄρας, i. e. from carrying Boughs hung with Grapes, which were term'd ἄρας (b). 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 Ægeus, who knowing nothing of their Success, for Grief threw himself headlong from a Rock, and perished 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 Los of their King; others, as may be well believ'd, as full of Joy for the Messlage that he 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 finisht his Libation to the Gods, stay'd without for fear of disturbing the holy Rites; but as soon as the Sacrifice was ended, he entred 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 present still break out at the Sacrifice into this Shout, ἵππω, ἵππω, ἵππω, of which confus'd Sounds the first was wont to be us'd by Men in Haste, or at a Triumph; the others are proper to Men in any Trouble, or Confutation." It is probable that these are the ὄρτσενα μεῖλα, which are mention'd by Proclus (c).

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 choyn 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 all 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-

(a) Theorici Scholiae, Idyll. VIII. (b) Harpocratis, Hyschii. (c) Chrétien-mания.
fore; and having taught them further to counterfeit the very Voice, Gesture and Gate of Virgins, so that there could not be the least Difference perceived; 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 carried 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 Δεσποινις, i.e. Supper-Carriers, were taken into these Ceremonies; and at first the Sacrifice, in Remembrance and Imitation of the Mothers of the young Men and Virgins, upon whom the Lot fell; for thus boldly 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 under 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 History of Demon." Besides the Rites already describ'd out of Plutarch, there was always a Race at this Festival (a); 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 Seiras in the Phalerian Haven; the Place where the Race ended, was call'd Οικοξείαν, from the οίκοι, Boughs, which the Runners carried in their Hands, and deposited there. The Conqueror's Reward was a Cup call'd Πυθαγόρα, or Πυθαγόρας, i.e. Five-fold, because it contain'd a Mixture of five Things, viz. Wine, Honey, Cheesè, Meal, and a little Oil.

ΠΑΙΛΚΛΑΔΙΑ,
A Festival so call'd ἄτον πυθῶν κλασσον, i.e. from all Sorts of Boughs. It was celebrated by the Rhodians, when they prun'd their Vines (b).

ΠΑΜΒΟΙΝΤΙΑ,
A Festival celebrated (as the Name imports) by all the Boeotians (c); who assemble'd near Coronea, at the Temple of Minerva, firmam'd Itonius, from Itonias, the Son of Amphidyon.

ΠΑΝΑΘΗΝΑΙΑ,
An Athenian Festival in Honour of Minerva, the Protectress of Athens. It was first instituted by Erichthonius, or Orpheus, and call'd Aθλητες, but afterwards renew'd and amplify'd by Theseus, when he had united into one City the whole Athenian Nation, and call'd Παναθ.
...Some are of Opinion, that it was much what the same with the Roman Quinquatria, whence is usual to call it by that Name in Latin. At the first it continued only one Day, but afterwards was prolonged 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 

**Mégidía Phaístis.** i.e. the Great Panathenaei, and was celebrated once in five Years, beginning upon the XXIIId of Hecatombeon. The other was call'd 

**Mégidía Phaaloua.** i.e. the Lessler Panathenaei, and was kept every third Year; or rather, as some think, every Year, beginning upon the XXIIId, or XXIst of Thargelion. In the latter of these, there were three Games, manag'd by ten Prefidents, 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 Horse-men contended: The fame Custom was likewise observ'd in the Greater Festival. The second Contention was **σκεπεδείος αγών,** i.e. a Gymnical Exercise, so call'd because the Combatants therein gave a Proof of their Strength, or Manshood. The Place of these Games was near the River, and call'd from this Festival 

**σταδίον.** The Stadium being decay'd by Time, was rebuilt of white Pentelick Marble by Herodes, a Native of Athens, with such Splendour and Magnificence, that the most stately 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 rehears'd the generous Undertakings of Harmodius, and Aristogiton, who oppos'd the Tyranny of Pisistratus's Sons; as of Thrasybulus also, who deliver'd the Athenians from the Thirty Tyrants, impos'd on them by the Lacedemonians. The first that obtain'd the Victory by Playing upon the Harp, was Phrynis a Mytilenean: Other Musical Instruments were also made use of, especially Flutes, on which they play'd in Confort: 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 altogether were nam'd from their Number τέθροις. Beside these, there was a Contention at Sunium, 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: Father he receiv'd a Crown of those Olives, which grew in the Academy, and were sacred to Minerva, and call'd μουλαί, from μοῖρας, i.e. Death, in Remembrance of the Misfortune of Halirrothius, the Son of Neptune, who, in a Rage at his Father's Defeat by Minerva, in their Contention about the Name of Athens, offering to cut down the Olive-tree, by the Production of which Minerva obtain'd the Victory, mis'd his Aim, and gave himself a fatal Blow: Others derive the Name from μοῖρας, i.e. a Part, because, according to some, these Olives were given by Contribution, all Persons 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 Pyrrhichia, perform'd by young Boys in Armour, in Imitation of Minerva, who, in Triumph over the vanquish'd Sons of Titan, dance'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 Fashian. 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 Διοικηται, or Presidents of the Games. Lastly, they offer'd a sumptuous Sacrifice, towards which every one of the Athenian Burroughs 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 Splendour and Magnificence, and the Addition of some others, not observ'd in the Less, as particularly the Procession, in which Minerva's sacred πτεραλογ, or Garment, was carried: This πτεραλογ was woven by a select Number of Virgins, call'd Εργαστριας, from Εργαω, i. e. Work; these were superintended by two of the Ἀρηνοβεγις, (of whom I have spoken before) and enter'd upon their Employment at the Festival Χαλετειν, which was upon the thirtieth Day of Πυμανειον: It was of a white Colour, without Sleeves, and embroidered 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 pourtray'd in Minerva's sacred Garment, as in Aristophanes (a).

We will our Fathers treat with high Esteem,
Whose brave Exploits are worthy Attica,
Fit to be pourtray'd in Minerva's Veft.

With this πτεραλογ 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 πτεραλογ 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 Eleninia, and from thence to the Cittadel, where the πτεραλογ was put upon Minerva's Statue, which seems to have been laid upon a Bed firew'd with, or rather compos'd of Flowers, and call'd ἀλαγας. 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-branchcs in their Hands; whence they are call'd Σαλιχοβεγις, i. e. Bearers of Green-boughs. After these came the Men of full Age with Shields and Spears, being attended by the Μετακοι, or Sojourners, who carry'd little Boats as a Token of their being Foreigners, and were upon that Account call'd Ξυλονοβεγις, i. e. Boat-bearers: Then follow'd the Women, attended by the Sojourners Wives, who were nam'd Τεμενοβεγις, from bearing Water-pots: These were follow'd by young Men singing Hymns

(a) Equitibus.
to the Goddess; they were crown’d with Millet: Next to these came select Virgins of the first Quality, call’d Καυκόγοι, i. e. Basket-bearers, because they carry’d certain 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 publick Pompoms, Processions, or Embassies to the Gods, was call’d Αργυδάστης, i. e. Seat-carriers: Lastly, it is probable that the Boys bore up the Rear, they walk’d in a Sort of Coats worn at Processions, and call’d Πανδαμαντι. The Necessaries for this, as for all other Processions, were prepar’d in a publick Hall erected for that Use between the Piraeus Gate, and Ceres’s Temple; and the Management and Care of the whole Business belong’d to the Νομοπάλαι, which Name denotes Officers appointed to see that the Laws, ancient Rites, and Customs be observed. It was farther usual at this Solemnity to make a Goal-delivery, to present Golden Crowns to such as had done any remarkable Service for the Common-wealth, and to appoint Men to sing some of Homer’s Poems, which Cusrom was first introduc’d by Hipparchus, the Son of Pisistratus. Lastly, in the Sacrifices at this, and other Quinquennial Solemnities, it was customary to pray for the Prosperity of the Plataeans, on the Account of the Service they had done the Athenians at the Battle of Marathon, wherein they behav’d themselves with extraordinary Courage and Resolution,

ΠΑΝΑΚΕΙΑ,

In Honour of Panace (a).

ΠΑΝΑΗΜΟΝ,

The same with the Αθλημάτι, and Χαλκεά (b), and so call’d from the great Concourse of People, that us’d to meet at the Solemnity.

ΠΑΝΑΙΑ,

An Athenian Festival (c), so call’d from Πανδίων, by whom it was first instituted; or because it was celebrated in Honour of Jupiter, who does παντα δισημαίνει, i. e. move and turn all Things which Way he pleaseth. Others are of Opinion, that it belong’d to the Moon, and receiv’d its Name, because she does παντα δισημαίνει, i. e. move incessantly, for that the Moon appears both in the Night and Day; whereas the Sun shews himself by Day only, and was suppos’d to rest all Night. It was celebrated after the Αιωνία, or Festival of Bacchus, because that God is sometimes put for the Sun, or Apollo, and was by some reputed to be the Brother, by others the Son of the Moon.

(a) Theodorus, VII. Therap. (b) Suidas. (c) Etymologicus Auctor. Suidas.

ΠΑΝΑΙΑ
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ΠΑΝΑΠΟΝΟΣ,

An Athenian (*) Festival in Memory of Panarpaus, the Daughter of King Cecrops.

ΠΑΝΑΤΞΙΑ,

Publick Rejoicings (a), when the Season through its Coldness and Intemperance forc'd the Mariners to stay at Home.

ΠΑΝΕΛΛΗΝΙΑ,

A publick Festival celebrated (as the Name imports) by an Assembly of People from all Parts of Greece (b).

ΠΑΝΙΟΝΙΑ,

A Festival celebrated (as the Name signifies) by a Concourse of People from all the Cities of Ionia (c). The Place, or Temple, in which it was kept, was call'd Πανιώνιον. It was instituted in Honour of Neptune, firn'am'd Heliconius, from Helice a City of Achaia, which afterwards perish'd by an Earthquake. One thing there was remarkable in this Festival, viz. That, if the Bull offer'd in Sacrifice happen'd to be low, 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 (d).

ΠΑΝΟΣΕΟΡΘ,

An Anniversary Solemnity (e) 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 dispaftch'd on an Embassy to the Spartans, to desire their Afliftance; and as he was in his Journey, about Mount Parthenians near Tegea, Pan met him, and calling him by his Name, bid him to ask the Athenians, What was the Reafon, why they had no Regard of him, who was their Friend, and had often been serviceable to them, and should continue fo to be? Phidippides at his Return to Athens, related this Vision, which obtain'd fo great Credit with the Athenians, that they made a Decree, that divine Honours should be paid to that God also.

(*) Athenagoras in Apologia, Hesychius. (a) Aeneas Tatianus Poliorcet. cap. XVII. Proclus in Hesiod. Erg. 2 (b) Enstathius Iliad. 52. (c) Herodotus, lib. I. Strabo, lib. V. Enstathius Iliad, 59. (d) Iliad. XX. (e) Herodotus, lib. VI. cap. CVI.

E e 4
Pan had likewise a Festival in Arcadia (a), the Country he was believed most to frequent, and delight in, at which they used to beat his Statue with Σκίτλαι, i.e. Sea-onions: The same was done, when they miss'd 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,

\[
\text{Kai l\'w } \tau\nu\tau' \varepsilon\varepsilon\delta\varepsilon, \overset{\alpha}{\text{O}} \text{Pan } \phi\epsilon\lambda\epsilon, \mu\nu \tau\upsilon \\upsilon \pi\alpha \delta\varepsilon
\]

\text{Archidn} \overset{\alpha}{\text{oi}} \sigma\nu\iota\iota\lambda\alpha\nu\nu \tau\upsilon \uptau \varepsilon\varepsilon\mu\tau, \gamma \delta\omega\nu\nu
\text{Taving magi} \sigma\delta\iota\iota\nu\upsilon \upsilon \tau \kappa\rho\alpha \tau \upsilon \delta\alpha \mu\sigma\epsilon\in.

Kind Pan, if you propitious to my Prayer
Grant these my Wishes, you no more shall fear
The rig'rous Usage 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.

ΠΑΝΟΤΙΑ,

See Πυάκια. 

ΠΑΠΑΛΙΑ,

A Commemoration-day in Honour of an ancient Hero, whose Name was Paralus (b).

ΠΑΤΞΑΝΕΙΑ,

A Festival, in which were solemn Games, wherein free-born Spartans only contended: Also, an Oration in Praise of Paufanias, the Spartan General, under whose Conduct the Grecians overcame Mardonius in the famous Battle at Platae (c).

ΠΕΛΟΠΕΙΑ,

A Festival held by the Eleans to Pelops, whom that Nation honour'd 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 Paufanias (d), 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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Sacrifices, to " and thus the (λαυον) White Poplar, to that Use.

ΠΕΛΟΠΙΑ,

A Thessalian Festival, not unlike the Romam Saturnalia. It is thus describ'd by Athenaeus (*) : "Baton, the Sinopenian Rhetorician, in his Description of Thebacy and Hamonia, declares that the Saturnalia are "a Grecian Festival, and call'd by the Thessalians Peloria; his Words "are these: "On a Time when the Pelasgians were offering publick "Sacrifices, one Pelorus came in, and told one of them, That the "Mountains of Tempe in Hamonia were torn asunder by an Earth-quake, "and the Lake, which had before cover'd the adjacent Valley, making "its Way thro' the Breach, and falling into the Stream of Peneus, had "left behind a vast, but most pleasent and delightful Plain: The Pelas- "gians hugg'd Pelorus for his News, and invited him to an Entertain- "ment, where he was treated with all Sorts of Dainties: The rest of "the Pelasgians 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 Pelasgians "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, where-to 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 fit down, and waited upon them: This Festival is to this Day "observ'd with great Solemnity by the Thessalians, and call'd Πελοπία.

ΠΕΡΙΠΕΤΕΙΑ,

A Macedonian Solemnity (a),

ΠΕΡΙΦΑΛΑΔΙΑ,

The same with Ψαλλαγώμα, being deriv'd from παλλάς, of which see more in Διονύσω.

ΠΙΤΑΝΑΤΩΝΕΟΡΤΗ,

Gymnical Exercises at Pitana (b).

ΠΛΥΝΘΡΙΑ,

A Festival in Honour of Αγλαύρης, King Cecrops's Daughter; or ra- "ther of Minerva, who had, from that Lady, the Name of Αγλαύρης (c). "At this Time they undress'd Minerva's Statue, and wash'd it, whence the Solemnity was call'd αλυμπιέζεται, from αλυμπτεῖν, which signifies to wash. It was accounted an unfortunate, or inauspicious Day, and

(*) Lib. XIV. (a) Hofcychis. (b) Idem. (c) Hofcychis, Plutarchus Alkleides, Athenaeus, lib. III. Pollux, lib. VIII. cap. XII. there-
therefore the Temples (as upon all such Days) were surrounded with Ropes, so that no Man could have Admission: The Reason of which Custom, with a farther Account of this Solemnity we have in Plutarch's Alcibiades;  the Festival (faith he) of the Goddess Minerva, called 

παυμνεῖα, was celebrated on the twenty-sixth of Thargelion, with certain mysterious Observances unlawful to be reveal'd, which were perform'd by Persons call'd Πηξειδαξ, 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 happen'd upon this Day, many were much concern'd at it, looking upon the Time of his Arrival to be a dangerous Omen, and imagining that the Goddess did not graciously receive him, but, in Token of Displeasure, hid her Face from him: But for all this, Things went on prosperously and succeeded according to his Wish. Farther, it was customary at this Festival, to bear in Procession a Cluster of Figs, which was call'd Ῥυητο-έλα. or Ῥυητεία, from ῥυάμα, which signifies to lead the Way, because Figs were ῥυαμοι τῷ καυστῷ βίῳ, i. e. Leaders to Humanity, and a civil Course of Life: For when Men left off their ancient and barbarous Diet of Acrons, the next Thing, they us'd for Food, was Figs.

ΠΟΛΙΕΙΑ,
A Solemnity at Thebes (a) in Honour of Apollo, surnam'd Πολιδε, i.e. Grey, because he was represented in this City (contrary to the Practice 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 sacrific'd; whence the Custom of killing labouring Oxen, which till that Time was look'd on as a capital Crime, first commenc'd.

ΠΟΜΠΕΩΝ ΑΙΜΟΝΟΣ ΕΟΡΘ,
A Festival mention'd by Hesychius. There was an Image at this Solemnity, call'd by a peculiar Name Στεμματιαον.

ΠΟΞΕΙΑ ΔΙΑ, or ΠΟΞΕΙΑ ΩΝΙΑ,
In Honour of Ποξειδων, i.e. Neptune, to whom also they offer'd a solemn Sacrifice call'd Ουειλιον (b).

ΠΡΙΑΠΕΙΑ,
A Festival in Honour of Priapus.

ΠΡΟΗΡΟΣΙΑ, or ΠΡΗΡΟΣΙΑ,
Sacrifices (c) offer'd αεθός τ᾽ ηδέσφως, i. e. before Seed-time, to Ceres,

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(a) Pausanias 'Bestias. (b) Hesychius. (c) Hesychius, Suidas, Aristophanes Schol. Equibus.
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who was hence a name’d Πενεοεία. They were called by the common People Πενεοεία, from αύτή, which sometimes signifies the same with σήμερα, i. e. Bread Corn; whence comes Σήμερα αύτή, i. e. Ceres's Corn in Homer (a). The first Institution of these Sacrifices was by the Command of one Authias a Prophet, who gave out that this was the only Method to appease the incensed Gods, 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.

ΠΡΟΔΟΓΙΑ,
A Festival celebrated by the Inhabitants of Laconia, before they gather’d their Fruits (b).

ΠΡΟΜΑΧΙΑ,
A Festival, in which the Lacedemonians crown’d themselves with Reeds (c).

ΠΡΟΜΗΘΕΙΑ,
An Athenian Solemnity celebrated in Honour of Prometheus (d), with Torch-races, in Remembrance that it was the first that taught Men the Use of Fire.

ΠΡΟΕΧΑΙΡΘΡΙΑ,
A Day of Rejoicing, when a New-married Wife went to cohabit with her Husband (e).

ΠΡΟΤΕΛΕΙΑ,
A Solemnity before Marriage, of which afterwards.

ΠΡΟΤΡΥΓΙΑ,
A Festival in Honour of Neptune, and of Bacchus (f) a name’d Πενεοεία, or Πενεοειας, ἄμα τις σερος, i. e. from New Wine.

ΠΡΟΦΑΞΙΑ,
A Festival so call’d άμα τις σερος, from preventing, or coming before. It was observ’d by the Clazomenians, in Remembrance that they made themselves Masters of Leuca, by coming to the Celebration of a Sacrifice before the Cumaens (g).

ΠΡΟΧΑΡΙΣΘΡΙΑ,
A solemn Sacrifice, which the Athenian Magistrates yearly offer’d to Minerva, when the Spring began first to appear (h).

(a) Vide Annotationes nostras in Plutarchum De Audiendis Poetis. (b) Hesychius. (c) Athenæus, lib. XV. (d) Aristophanis Schellisti, Rantis. (e) Harpocrateion, Said. (f) Hesychius. (g) Diodor, Sicul. lib. XV. (h) Saidas.
A Festival celebrated by the Chersonesians, and Thessalians (a), in Memory of Proteuslanus, who was the first Grecian slain by Hector.

**Proteuslanus**, An Athenian (b) Festival, sometimes call'd ποιενο-γυς, or ποιενο-γυς, δι' παπυρος ειδ' χαρτ' τη' ωςει, i. e. because Theseus and his Companions were entertain'd with all Manner of Fruits; the former, and more usual Name is deriv'd Στο' ςε έλευν πουάνα, 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 ἔπρασισ; for on that Day the Youths that returnd' with him safe from Crete, made their Entry into the City. "They say also, 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, feasted themselves with it, and with great Rejoicing did eat all together. "Hence also they carry about an Olive-branch about with Wool (such as they then made use of in their Suplications) which was call'd Εἰρηπόνων, (from Εἰρή, i. e. Wool) and crown'd with all Sorts of Firft-fruits, to signify that Scarcity and Barrenness were ceas'd, singing in their Procession this Song:

**Eirepsone, Figs produce,**
And wholesome Bread, and cheerful Oil,
And Honey, labouring Bees sweet Toil,
But above all Wine's noble Juice;
Then Cares thou in the Cup shalt steep,
And full of Joy receive soft Sleep.

"Tho' some are of Opinion, that this Custom is retain'd in Memory of the Heracleid, 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 Εἰρηπόνων, when it was carried about in Honour of Apollo, was of Laurel; when of Minerva, of Olive; because these Trees were believ'd to be most acceptable to these Deities: When the Solemnity was ended, it was customary for them to erect it before their House-doors, thinking it an Amulet, whereby Scarcity and Want were prevented.

(a) Pindari Scholiales Isid. Od.1. Lucianus, Deor. Consil. (b) Harpocratium, Plutarchus These, Herocles.
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ΠΤΑΙΑΙΑ,

A Festival at Pyla (a), otherwise call’d Thermopyla, in Honour of Ceres, firmam’d from that Place Pyla.

ΠΤΡΕΝΕΟΡΘ,

I. e. The Festival of Torches: It was observ’d at Argos, and instituted in Memory of the Torches lighted by Lynceus, and Hypermnestra, to signify to each other, that they had both escaped out of Danger (b).

ΠΑΒΔΟΤ, ΑΝΑΛΗΨΙΖ,

I. e. The Reception, or Elevation of the Rod. It was an anniversary Day in the Island of Cos, at which the Priests carry’d a Cypreß-tree (c).

ΠΑΨΩΙΩΝΕΟΡΘ,

A Part of the Διονυσα, or Festival of Bacchus, at which they repeated Scraps of Songs, or Poems, as they walk’d by the God’s Statue (d).

Ξ

ΞΑΒΑΖΙΑ,

Nocturnal Mysteries in Honour of Jupiter Sabazins (e), 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 (f) are of Opinion, that this Solemnity was in Honour of Bacchus firmam’d Sabazins, from the Saba, 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 Thracians reputed) amongst whom, Suidas tells us, αὐλόλευψεν was the same with αὐλότερος, i. e. to shout, αὐλώ, as was usual in the Festival of Bacchus: Add to this, that Bacchus’s Priests were by the Thracians call’d Σαβηλ.

ΞΑΠΩΝΙΑ,

A Festival in Honour of Diana (g) firmam’d Saronia, from Saro, the third King of Træzen, by whom a Temple was erected, and this Festival instituted to her.

(a) Strabo, lib. IX. (b) Pausanias Corinthiacis. (c) Hippocrates Epistola ad S. P. Q. Abderitan. (d) Atheniac init. lib. VII. (e) Clemens Prorept. Arnobius, lib. V. (f) Diodorus Siculius, lib. IV. Aristophanes Schalliefes Vespis, Harpocratin. (g) Pausi- nias Corinthiacis.
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\textbf{ΣΕΙΣΑΧΘΕΙΑ},

I. e. A Shaking off the Burden. 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 was remitted, and Creditors hinder'd from seizing upon the Persons of their Debtors, as had been customary before that Time (b).

\textbf{ΣΕΜΕΛΗ},

A Festival mention'd by Hesychius; and observ'd, it may be, in Memory of Semele, Bacchus's Mother.

\textbf{ΣΕΝΤΗΠΙΟΝ},

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 (c).

\textbf{ΣΘΕΝΙΑ},

At Argos (d). It might perhaps be celebrated in Honour of Minerva, who was firmam'd Σβενιας, from δύνα, i. e. Strength.

\textbf{ΣΚΕΙΠΑ, or ΣΚΙΠΑ, or ΣΚΙΠΟΦΟΠΙΑ},

An anniversary Solemnity at Athens (e), upon the twelfth Day of Scirrophorion, in Honour of Minerva, or, as some say, of Ceres and Pserpina. The Name is deriv'd from Sciras, a Burrough between Athens and Eleusis, where there was a Temple dedicated to Minerva, firmam'd Sciras, from that Place: Or from one Sciras, an Inhabitant of Eleusis; or from Sciron of Salamin; or from σκήλης, 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 σκήλης, i. e. an Umbrella, which was at this Time carry'd in Procession by Erethusa's Priest, or some of the sacred Family of Butas, who, to distinguish them from others that made false Pretensions to that Kindred, were call'd Ετοξενες, i. e. the genuine Offspring of Butas: Those that order'd this Procession, were wont to make use of Αίδης κόστα, i. e. the Shins of Beasts sacrific'd to Jupiter, firmam'd Μελιχύθος, and Κυνόθος, of which Titles I have spoke before. Farther, there was at this Festival a Race call'd Οζεοεα, because the young Men that contended therein, did φέσειν τις δομα, i. e. carry in their Hands Vine-branches full of Grapes.

\textbf{ΣΚΙΕΠΙΑ, or ΣΚΙΕΠΑ},

At Aloa in Arcadia (f), in Honour of Bacchus, whose Image was expos'd ξηδά τί ουκίδη, 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.

\[\Sigma K I A L \Omega N E O R T H,\]

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 (b).

\[\Sigma P O R T I A,\]

Mention'd by Hesychius.

\[\Sigma T H N I A,\]

An Athenian Solemnity (c), wherein the Women made Jets and Lampoons upon one another; whence \(\chi v \iota \omega \omega \upsilon \upsilon \) signifies to abuse, ridicule, or speak Evil of one another.

\[\Sigma T O \phi E I A,\]

At Eretria, in Honour of Diana Stophea (d).

\[\Sigma T \tau M \phi A L I A,\]

At Stymphalus in Arcadia, in Honour of Diana, nam'd from that Place Stymphalia (e).

\[\Sigma T K O M I \Sigma T H P I A,\]

See \(\Theta \alpha \lambda \upsilon \upsilon \upsilon \).

\[\Sigma T N O I K I A,\]

See \(\varepsilon \nu \omega \iota \kappa \iota \kappa \iota \).

\[\Sigma T P A K O \tau \Sigma I \Omega N E O R T A I,\]

Syracusan Festivals, one of which Plato (f) mentions; it continued ten Days, during which Time the Women were employ'd in offering Sacrifices.

Another we read of in Tully (g), which was celebrated every Year by vast Numbers of Men and Women, at the Lake near Syracuse, thro' which Pluto was said to have descended with Proserpina.

\[\Sigma T P M A I A,\]

Games at Sparta (h), the Prize of which was \(\sigma \rho \mu \iota \alpha \eta \), i. e. a Mixture of Fat and Honey.

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(b) Theocriti Scholia. Idyl. VII. (c) Hesychius, Suidas. (d) Athenaeus, lib. VI. (e) Panonomos Arcadicii. (f) Epitola ad Dionis propinquos. (g) Orat. in Ferrem IV. (h) Hesychius.
Sacrifices and Thanksgivings for Deliverances out of Dangers. One of these Festivals was kept at Sicyon on the fifth of Anthesterion to Jupiter Sōtrē, the Saviour; that City having been on that Day deliver'd by Aratus from the Macedonian Tyranny. One of these Festivals was kept at Sicyon on the fifth of Anthesterion to Jupiter Sōtrē, the Saviour; that City having been on that Day deliver'd by Aratus from the Macedonian Tyranny.

**TAIAIAITHEΣ,**

Gymnical Exercises in Honour of Jupiter Taulus, as Meursius conjectures from the Words of Hesychius.

**TATPOIΔEIA,**

In Honour of Neptune, as Hesychius reports: Perhaps it was the same with that mention'd by Athenaeus, and celebrated at Ephesus, where in the Cup-bearers were young Men, and call'd Taulus.

**TATPOXOIΔEIA,**

In Honour of Diana ταυετδηζ (d), of which Sirname there are various Accounts; the most probable is that which derives it from Scythia Taurica, where this Goddess was worshipped.

**TATPOXOLIA,**

At Cyzicus (e).

**TEZEAPOKOSTON,**

The Fortieth Day after Child-birth, upon which the Women went to the Temples, and pay'd some grateful Acknowledgments for their safe Delivery; of which Custom I shall give a farther Account in one of the following Books.

**TIΩHNIDIA,**

A Spartan Festival (e), in which the Tisbē, 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 feasted not far from that Part of the River Tisā, which was near Clea; here they offer'd young Pigs in Sacrifice, during the Time of which some of

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(a) Plutarchus Arato. Polybius lib. II. Cicero de Offic. lib. III. (b) Idem. (c) Lib. X. (d) Hesychius. (e) Idem. (f) Athenaeus lib. IV. Hesychius.
them danc'd, and were call'd ἀργός ὀμολογομέναι, others expos'd themselves in antick and ridiculous Postures, and were nam'd ἱερατικοὶ. They had likewise a Publick Entertainment at this, and some other Times, which was call'd ἔοιρος ἄγετος and to partake of it ἔοιρος ἄγετος: 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 Forereigners, as Natives of Laconia, were invited to Supper, where every Man had his Portion allotted, which was distributed to him together with a small Loaf of Bread call'd ψυχάνων; farther also, each of them receive'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 (a).

ΤΑΗΝΟΛΕΜΕΙΑ,
Games celebrated (b) at Rhodes, in memory of Ἀτελεμός, upon the twenty-fourth Day of the Month Gorgius, wherein not Men only, but Boys were permitted to contend, and the Victors were crown'd with Poplar.

ΤΟΛΕΙΑ,
The Institution and Manner of this Solemnity are describ'd in Αθηναῖος (c); who tells us it was kept at Samos: The chief Ceremony consisted in carrying Ἰούνα'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 Tyrrhenians, and (when their Ships were stay'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 ἀπὸ τῆς οὐσίας, ἀλεξανδρῖνης τῆς βρέτας, i. e. from the Images being falt bound by those that first found it, because they imagin'd it was going to leave them.

ΤΟΞΑΠΙΔΙΑ,
At Athens (d), in memory of Τῶξαρις, a Scythian Heroe, who died there, and went under the name of ξένος ἱερεύς, i.e. the foreign Physician.

ΤΡΙΚΑΛΙΑ,
An anniverary Festival (e) celebrated by the Ionians that inhabited Άιων, Αύθεα, and Μεσαῖος, in honour of Diana Triclaria, to appease whose anger for the Adultery committed in her Temple by Μεναλιππος and Καμακο the Priestes, they were commanded by the Delphian Oracle to Sacrifice a Boy and a Virgin, which inhuman Custom continu'd till after the Trojan War.

(a) Moschopulos Collect. Dict. Attica. (b) Pindari Scholiastes Olymp. Od. VII. (c) Lib. XV. (d) Lucianus Scyth. (e) Pausanias Atticis.
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ΣOLEMN GAMES DEDICATED TO Apollo Triopius. The Prizes were Tripods of Brass, which the Victors were oblig'd to consecrate to Apollo (a).

A Solemnity, in which (b) it was usual to pray for Children to the Θεοι γεννήσεως, or Gods of Generation, who were sometimes called Τετράποντίτιτρες. Of these I shall have occasion to speak afterwards.

A Festival mention'd by Hefychius.

Solemn Games celebrated every Year at Lebadea, in honour of Tropbonius (c).

Mention'd in Hefychius.

Celebrated by the Achæans, in honour of Bacchus (d).

An anniversary Solemnity (e) at Amycle in Laconia, in the Month Hecatombeon, in memory of the beautiful Youth Hyacinthus, with Games in honour of Apollo. It is thus describ'd by Athenæus (f): "Poeslycrates reports in his Laconicks, That the Laconians celebrate a Festival call'd Hyacinthia, three Days together; during which time their Grief for the Death of Hyacinthus is so excessive, that they neither adorn themselves with Crowns at their Entertainments, nor eat Bread, but Sweat-meats only, and such like Things; nor sing Paeans in honour of the God, nor practise any of the Customs, that are usual at other Sacrifices; but having supp'd with Gravity, and an orderly Composèdness, depart. Upon the second Day there is variety 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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**napesiick Numbers, and shrill, acute Sounds. Others pass over the Theater upon Horus richly accoutred; at the same time enter Choirs of Young Men, singing some of their own Country-Songs, and, amongst them, Persons appointed to dance according to the ancient Form, to the Flute, and Vocal Mufick. Of the Virgins, some are usher’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 (a) upon the sixteenth, or rather upon the New Moon of the Month call’d by the Argives Hermes. The chief Ceremony was, that the Men and Women exchang’d Habits, in memory of the generous Achievement of Telestilla, 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.

ΤΛΡΟΦΟΡΙΑ,

A Solemnity so call’d ἄναφω αἰώνιον, i.e. from bearing Water; and kept at Athens in memory of those that perish’d in the Deluge (b). Another Festival was celebrated at Ægina, to Apollo, in the Month Delphinios (c).

ΤΜΝΙΑ,

At Orchomenos, and Mantinea, in honour of Diana Hymnia.

ΤΣΕΡΠΙΑ,

A Festival at Argos, in honour of Venus (d). The Name is deriv’d from θυε, i.e. a Sow, because Sows were sacrific’d to this Goddess.

ΦΑΙΝΣΙΑ

Φαγνίς, or Φαγίς, or Φαγνήσις, or Φαγνήσις, was a Festival so call’d from θαγνίς, and θαγνίς, i.e. to eat, and drink, because it was a Time of good Living (e). It was observ’d during the Dionysia, and belong’d to Bacchus.

ΦΑΙΩΝ,

A Festival mention’d by Eustachius (f), and (as the Name imports) of the same Nature with the former.

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**ΦΑΜΜΑΖΤΡΙΑ,**
Mention'd by Hesychius.

**ΦΕΛΛΟΣ.**
A Festival of Bacchus (*a*), being a preparative to the Διονυσι (b).

**ΦΕΡΕΦΑΤΤΙΑ,**
A Festival at Cyzicum, wherein a black Heifer was sacrific'd to Pherephatta, or Proserpina (c).

**ΟΠΙΑ,**
In Honour of Phosphorus, or Lucifer (*d*).

**ΧΑΛΚΕΙΑ,**
So call'd from Χαλκός, i.e. Brass, because it was celebrated in Memory of the first Invention of working that Metal, which is owing to Athens (*e*). It was call'd Παναγία, because δὲ χαλκὸς μόρφωτος, i.e. the whole Athenian Nation, assembled to celebrate it. Sometimes also this Festival was call'd Ασχύεα, because it was kept in Honour of Ασχύα, or Minerva, who was the Goddess of all sorts of Arts and Inventions, and upon that Account nam'd Ερασίμη, from Ερασίμη, 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.

**ΧΑΛΚΙΟΙΚΙΑ,**
An anniversary day at Sparta, on which the Young Men assembled in Arms, to celebrate a Sacrifice in the Temple of Minerva, sirname'd Χαλκιοίκια, from her Temple, which was made of Brass. The Ephori were always present to give Directions for the due Performance of the Solemnity (*f*).

**ΧΑΟΝΙΑ,**
A Festival celebrated by the Chaonians in Epirus (*g*).

**ΧΑΡΙΔΑ,**
A Festival observ'd once in nine Years by the Delphians, whereof we

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have this Account in Plutarch (a): "A great Drought having brought "a Famine upon the Delphians, they went with their Wives and Child-"dren as Supplicants to the King’s Gate, who distributed Meal and "Pulse 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; the in-"deed 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 here-"upon encreasing, and many Diseases accompanying it, the Pythia "was consulted by the King, and answer’d, that the Death of the Vir-"gin Charila, who flew herself, must be expiated: The Delphians, af-"ter a long search, discover’d at length, that the Maid, who had been "beaten with the Shoe, was call’d by that Name, and instituted cer-"tain Sacrifices mixt with expiatory Rites, which are religiously ob-"serv’d every ninth Year to this Day: The King presides at them, "and distributes Meal and Pulse to all Persons, as well Strangers as Ci-"tizens: and Charila’s Effigies, being brought in, when all have re-"ceiv’d their Dole, the King smites it with his Shoe; Then the Go-"vernness of the Thyades conveys it to some lonesom and defolate Place,"where a Halter being put about its Neck, they bury it in the same "spot of Ground where Charila was intern’d.

ΧΑΡΙΖΑΙ.

A Festival celebrated in Honour of the Charites, or Graces, with Dan-"ces, which continu’d all Night; he that was awake the longest, was rewar’d with a Cake call’d Πυρεύς.

ΧΑΡΙΖΥΘΡΙΑ ΕΛΕΤΟΕΡΙΑΣ.

A Thanksgiving-Day at Athens (c) upon the twelfth of Boedromion, which was the Day, whereon Thrasybulus expell’d the Thirty Tyrants, and restor’d the Athenians their Liberty.

At Athens (d).

ΧΕΙΡΟΠΟΝΙΑ.

A Festival celebrated by the Χειροπόνοι or Handy-crafts-men (e).

ΧΕΛΙΔΟΝΙΑ,

A Festival at Rhodes (f) in the Month Boedromion, wherein the Boys went from Door to Door begging, and singing a certain Song, the do-"ing which was call’d Χελιδονία, and the Song itself was nam’d Χε-"λιδονίς, because it was begun with an Invocation of the Χελιδών, "or Swallow: It is set down at large in Athenaeus, and begins thus,

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(a) Graec. Quaest. (b) Enniathius Odys. ο'. (c) Plutarch, de Gloria Atheniensi. (d) Hesychius. (e) Idem. (f) Athenaeus lib. VIII.
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 Kopaw, was invok'd, they call'd κοπανίζων. 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 Εἰργασίαιν.

X Ο Ο Ν Ι Α.

An anniversary Day kept by the Hermioneans in Honour of Ceres, firnam'd Chthonia, either because she was Goddess of the Earth, which is call'd in Greek Χθόνια, or from a Damfel of that Name, whom Ceres carry'd from Argolis to Hermione, where she dedicated a Temple to the Goddess. The manner of this Festival is thus describ'd by Pausingias (*): "Ceres herself is nam'd Chthonia, and under that Title is honour'd with a Festival, celebrated every Summer in this Method: A Procession is led up by the Priests of the Gods, and the Magistrates that Year in Office, who are follow'd by a Crowd of Men and Women; the Boys also make a solemn Procession in Honour of the Goddess, being in white Apparel, and having upon their Heads Crowns compos'd of a Flower, which is by them call'd Κομψώστριας, but seems to be the same with Hyacinth, as appears as well by the bigness and colour, as from the Letters inscrib'd upon it in Memory of the untimely Death of Hyacinthus. This Procession is follow'd by Persons 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 falt, and four old Women being left within, and arm'd with Sithes, 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 Persons 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 observalbe, that all fall on the same side.

X Ι Τ Ο Ν Ι Α,

In Honour of Diana, firnam'd Chitonía, from Chitone, a Burrough in Attica, where this Festival was celebrated (a).

Another Festival of this Name was celebrated at Syracuse, with Songs and Dances proper to the Day (b).

X Α Ο Ε Ι Α.

A Festival celebrated at Athens upon the sixth of Thargelion (c) with

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Sports and Mirth, sacrificing a Ram to Ceres, worship'd in a Temple near the Acropolis of Athens, under the Title of Χάλων, which Name, tho' Pausanias thought to bear a hidden and mystical Sense, understood by none but the Priests themselves, yet perhaps it may be deriv'd from Χάλων i.e. Grass, because Ceres was Goddess of the Earth, and all the Fruits thereof; and is the same with the Epithet of Εὔχλαος, or fertile, which is appli'd to her by Sophocles (*).

Where this Conjecture seems to be approv'd by the Scholiast, who tells us, that Ceres, surnam'd Εὐχλαος, was worship'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 Χάλων 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.

ΧΟΕΣ,  
See ArStreo.  
ΧΟΛΑΣ,  
In Honour of Bacchus (†).  
ΧΣΡΑΙ,  
See ArStreo.  
ΟΜΟΦΑΙΑ,  

A Festival (a) in Honour of Bacchus, Ομοφάια, 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 surname by which he was adorn'd at this Solemnity, was given for the like Actions.

ΟΠΑΙΑ,  

Solemn Sacrifices (b), consisting of Fruits, and offer'd in Spring, Summer, Autumn, and Winter, that Heav'n might grant mild and temperate Weather. These, according to Meursius, were offer'd to the

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Goddesses, call’d Ξερτ, 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 (*).

CHAP. XXI.

Of the Publick Games in Greece, and the Principal Exercises used in them.

COME in the next place to the four Publick, and Solemn Games, which were peculiarly term’d Ιερε, 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 comprised by Archias, in the two following Dictichs,

Τέλης εἰσ’ αὐτῆς ἐν Ἐλλάδῃ, τεληγείς ἤρως: 
Οἱ Νοῆ ἡ Στίππων, οἱ Νοὶ τοῦ Ἀθηναίων.

Εἴθος, Ἀντίδωρ, Παλαίμων, Ἀρεσκέβαρο,
Ἀθάνα τὸ κόσµος, μὴλα, αἶλπα, πίος.

Such as obtain’d Victories in any of these Games, especially the Olympick (a), 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 (b). Cicero (c) 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 Exercises, he was elevated above the Condition of Men, and his Actions filed Wonderful Victories (d). 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-

(*) Athenæus lib. XIV. (a) Plutarch. Synopf. lib. II. Quaß. VI. Vitruvius Praefat. in Architect. lib. IX. (b) Xenophon Colophonius in Epigram. (c) Orat. pio Flacco. (d) Plutarchus Lucullo.
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which Exer-
Spartan, particular Sons
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Palm-branch, moll cap. which Exer-
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(G) Name Games stom Games, principal contain'd exercifes Lib, Horns

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(a) Pelopida. (b) Plutarch. Solorc. (c) Lib. I. cap. X. Lib. IV. cap. XII. (d) Lib. XIII. (e) Plutarch. These.
Indeed, all those Exercisef, that conduct'd to fit Men for War, were more especially valued: Now Swiftnes was look'd upon as an excellent Qualification in a Warriour, both because it serves for a sudden Assault and Onfet, 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 πιθων ᾦδος, 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 Lyons. To return; The Course was call'd σάλπιγγος, being of the same extent with the Measure of that Name, which contains CXXV Paces, whence the Runners were term'd σάλπιγγεσ. Sometimes the length of it was enlarg'd, and then it was nam'd Σάλπιγγος, and the Contenders σάλπιγγεσ, whence comes the Proverb Μην γυναικαν ἐν σάλπιγγο σάλπιγγα, i.e. Search not for a greater thing in a less. Suidas aligns Twenty-four Stadia to the Σάλπιγγος and others only Twelve. But the Measure 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 Course was call'd διανυσμα, and the Runners διανυσμεσια, for αὐλίς was the old Term for Stadium. Sometimes they ran in Armour, and were term'd ὀπλίτεσσις.

Ἀλυσις, or the Exercife of Leaping, they sometimes perform'd with Weights upon their Heads, or Shoulders, sometimes carrying them in their Hands; these were call'd ἀλυσεις, which, tho' now and then of different Figures, yet, as Paulaniers reports, were usully of an Oval Form, and made with Holes, or else cover'd with Thongs, thro' which the Contenders put their Fingers. Αλυσεις, were also sometimes us'd in throwing. The Place from which they leap'd was call'd βάσις (b); that to which they leap'd, οἷος ἀναμμένος, because it was mark'd by digging up the Earth; whence πείνειν τῷ ἀναμμένῳ is apply'd to Persons that over-heap, or exceed their Bounds. The Mark on the Exercife of throwing Quoits was also, sometimes, for the same Reason term'd στάμμα.

Πηδες, 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 ty'd about the middle of it; the doing of it was term'd

(a) Odiss. 9' v. 147. (b) Pollux.
sometimes with an Arrow, or little Javelin, which was either shot out of a Bow, or cast out of a Sling; and the Art of doing this was call'd πετοχή.

Δισχία, 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 (a), but in a manner quite different from that of throwing Darts; for there the Hands were lifted up, and extended, whereas the Dihis 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 Diocorides, call'd Νυχιός. The same Exercise was sometimes perform'd with an Instrument call'd Σφιθός, which some will have to be distinguished from Δισχία, because that was of Iron, this of Stone: But others with more Reason, report, that the difference consisted in this, viz. That Σφίθος was of a Spherical Figure, whereas Δισχία was broad.

Πυγμάχια, or the Exercise of Boxing, was sometimes perform'd by Combatants having in their Hands Balls of Stone, or Lead, call'd σφαιραί, and then it was term'd σφαιρικάδα. At first their Hands and Arms were naked and unguarded, but afterwards surrounded with Thongs of Leather call'd Κέφις, which at the first were short, reaching no higher than the Wrists, but were afterwards enlarged, 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 Plumes of Lead, and Iron to add Force to the Blows. The Céphius was very ancient, being invented by Amycus King of the Bebrycians, who was cotemporary with the Argonauts, as we are informed by Clemens of Alexandria (b). Those that prepar'd themselves for this Exercise, us'd all Means they could contrive to render themselves Fat and Flepsy, that so they might be better able to endure Blows, whence corpulent Men, or Women, were usally call'd πυγίλες, according to Terence (c).

Σίγκα est habitio pallio, pugilem esse aimpt.

Πάλην or the Exercise of Wrestling, was sometimes call'd κατακάλυμμα because the Combatants endeavour'd to throw each other down, to do which they call'd πίσθα. At first they contended only with Strength of Body, but Thesius invented the Art of Wrestling, whereby Men were enabled to throw down those, who were far superior to them in Strength (d). In later Ages, they never encountered till all their Joyns and Members had been soundly rubb'd, soment and supp'd with Oyl, whereby all Streins were prevented. The Victory was adjudg'd to him that gave his Antagonist three Falls; whence τεθησαν and θετείσαι, signify to conquer; τεθησάναι, or θετεῖσθαι, to be conquered; and by ατείνας άδα in Ἑσχύλης is meant an insusceptible Evil; others make the proper Signification of these Words to belong only to Victors, in all the Exercises of the Πύγμαχος (e); however, the fore-mention'd 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 durft encounter him, claim'd the Crown, but as he was going to receive it, unfortunately fell down; whereas the People cry'd out, that he had forfeited the Prize; then Milo (a)

Arose, and standing in the midst, thus cry'd,
One single Fall cannot the Prize decide,
And who is here can throw me the other two?

But of Wrestling there were two sorts, viz. one call'd οίκος πάλη, and οίκος πάλην, Which is that already describ'd; and another call'd ἀνυλυποτάλην, because the Combatants us'd voluntarily to throw themselves 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 for'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 δικαίου δικίλας signifies to yield the Victory; for which Reason, we are told by Plutarch, that the Lacedemonians would not permit any of those Exercises to be practis'd in their City, wherein those that were conquer'd did δικαίου δικίλας, 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; tho' that Place has been hitherto mistaken by most Interpreters. Martial hath taken notice of this Exercise:

Hunc amo, qui vincit, sed qui succumbere novit,
Et Melius didicit τω ἀνυλυποτάλω.

It is the very same with what is more commonly call'd Παζεγέτων, which consists of the two Exercises of Wrestling and Boxing; from the former it borrows the Custom of throwing down; from the latter, that of beating Adversaries; for Wrestlers never struck, nor did Boxers ever attempt to throw down one another; but the Παζεγέτων were permitted to do both; and it was customary for the weaker Party, when he found himself sore press'd by his Adversary, to fall down, and fight rolling on the Ground, whence these Combatants were call'd κολλητοί, which gave occasion to the Miflake 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 Παμυλαίου, and the Combatants Παμυλαῖοι (b).

(a) Antholog. lib. II. cap. I. epigram. XI. (b) Pollux, Suidas, Hyginus, &c.
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Horse-races were either perform'd by single Horses, which were call'd ιαντες, or ουσιαντες: 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 call'd ἀνδεῖαται, and if it was a Mare they leap'd upon, the was nam'd νικητης: Or, by Horses coupled together in Chariots, which were sometimes drawn by two, three, four, &c. Horses; whence we read of νικητης, τεθησινι, τεθεισινι, &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 Clithecnes the Sicyonian, brought up a Custom of coupling the two middle Horses only, which are for that Reason call'd ὑπαι, and governing the rest by Reins, whence they are usually term'd σετευρησι, σετειατοι, μεθησινι, μεθοτοι, δυτθεες, δυτειατοι, σετειατοι, &c. Sometimes we find Mules us'd instead of Horses, and the Chariots drawn by them call'd δηνειαται. The principal Part of the Charioteer's Art and Skill, consisted in avoiding the νυατοι 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 XClift Olymipia, Euripides and Xenocrates contended, who should be account the best Tragedian (a). Another time Cleomenes recommended himself by repeating some Collections of Empedocles's Verst, which he had compil'd (b). Another time Gorgias of Lousium, 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 discourse Extempore upon whatever Argument any of them should propound. Lastly, to mention only one Example more, Herodotus is said to have gain'd 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).

CHAP. 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'd to Jupiter, after his Victory over the Sons of Tyean (d); at which time Mars is said to have been crown'd for Boxing, and Apollo to have been superior to Mercury at Running. Phegon, the Author of the Olympiades reports, they were first instituted by Pisis, from whom the City Pis was nam'd.

(a) Silianus Var. Hist. lib. II. cap. VIII. (b) Aelianus lib. XIII. (c) Suidas, &c.
(d) Aristophan. ejutque Scholast.
Others will have the first Author of them to be one of the Daedylis, nam'd Hercules, not the Son of Alcmena, but another of far greater Antiquity, that with his four Brethren, Peaneus, Ida, Japhis, and Epimedes, left their ancient Seat in Ida, a Mountain of Crete, and settl'd in Elis, where he instituted this Solemnity; the Original of which was only a Race, wherein the four younger Brothers contending for Diver- sion, the Victor was crown'd by Hercules with an Olive-garland, which was not compos'd of the common Olive-branches, nor the natural Pro- duct of that Country (a), but brought by Hercules (so Fables will have it) from the Hyperborean Scythians, and planted in the Pantheum near Olympia, where it flourisht'd, tho' not after the manner of oth- er Olive-trees, but spreading out its Boughs more like a Myrtle; it was call'd καλώδιον, i. e. fit for Crowns, and Garlands given to Victors in these Games, were always compos'd of it, and it was for- bidden under a great Penalty to cut it for any other use: These Da- edylis were five in number, whence it is that the Olympian Games were celebrated once in five Years, tho' others make them to be solemnized once in four; wherefore according to the former, an Olympiad must consist of five; according to the latter, 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 (b): And as these Games were celebrated every fifth Year, so they lasted five Days, for they began upon the eleventh, and ended upon the fiftieth 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 vanquished Oenomaios, and married his Daughter Hippodamia.

Others say, they were first celebrated by Hercules, the Son of Alcmena, to the honour of Pelops, from whom he was defended by the Mother's side (b); but being after that discontinu'd for some Time, they were reviv'd by Iphitus, or Iphiclus one of Hercules's Sons.

The most common Opinion is, that the Olympian 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 cleansing his Stables, as Pindar reports (c): Diodoros the Sicilian (d) 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 de- signifying any Reward to himself, behide the Praife of doing well: At this Institution, it is reported that Hercules himself came of Conqueror in all the Exercises, except Wrestling, to which when he had chal- leng'd all the Field, and could find no Man that durst grapple with him, at length Jupiter, having assum'd an Humane shape, enter'd the

(*) Aristoteles, & ex eo Aristophanes Scholasticæ. (a) Iasaeus Tzetzes in Lycophronem, & Johannes Tzetzes Chilid. 1 Hist. XXI. (b) Solinus Polyhist. & Statius Theb. VI. (c) Olympion. initio Od. II. (d) Bibliothec. Hist. lib. IV.
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Lifts; and when the Contention had remain'd doubtful for a considerable Time, neither party having the Advantage, or being willing to submit, the God discover'd himself to his Son, and from this Action got the Surname of Patroclus or Wrestler, by which he is known in Lycophron (a).

All these Stories are rejected by Strabo, in his Description of Elis, where he reports, that an Aetolian Colony, together with some of Hercules's Posterity, subdued a great many of the Pisian 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 Iphitus, who was cotemporary with Lycurgus the Spartan Law-giver (b). 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 reckon'd (c). After this time they were again neglected till the time of Choroxenus, who, according to Phlegon's Computation, liv'd in the twenty-eight Olympiad after Iphitus, and then instituted 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 Ensebius's account, which 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 Pisians, but for the most part to the Eleans, by whom the Pisians were destroy'd, and their very Name extinguish'd. 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 War, 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 CIVth Olympiad was celebrated by order of the Arcadians, by whom the Eleans were at that Time reduc'd to a very low Condition; but this, and all those manage'd by the Inhabitants of Pisæ, the Eleans call'd Aetolians, 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 CIIIrd Olympiad that number was increas'd to twelve, according to the number of the Elean Tribes, out of every one of which one President was elected: But in the following Olympiad, the Eleans ha-

(a) Cassandr. v. 41. (b) Aristot. in Plutarchi Lycurgo, Panetanias. (c) Solini Polybius. cap. 1.
ving suffer'd great Losses by War with the Arcadians, and being reduced to eight Tribes, the Presidents were also reduced to that Number: In the CVth Olympiad they were increased by the Addition of one more; and in the CVIth another was joyn'd to them, whereby they were made Ten; which Number continu'd till the Reign of Adrian, the Roman Emperor. These Persons were call'd Ἐκλυονιτες, and assembled together in a Place nam'd Ἐκλυονιτες, in the Elean 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 πρεσβυμισσας, or preparatory Exercises, and to be instructed in all the Laws of the Games, by certain Men call'd Νομοσκαλες, i.e. Keepers of the Laws: Farther, to prevent all unjust Prætices, 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 fat naked, having before them the Victoral Crown till the Exercises were finish'd, and then it was presented to whomsoever they adjug'd it. Nevertheless there lay an Appeal from the Hellanodica to the Olympic Senate. Thus, when two of the Hellanodica adjug'd 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 Olympic Senate, who condemn'd the two Judges to pay a considerable Fine (a).

To preserve Peace and good Order, there were certain Officers appointed to correct such as were unruly. These were by the Eleans termed ἄντυτοι, which Word signifies the same Person with those, who by the rest of the Greeks were call'd παλαιοςτις, or μαγιστρατος, and ἱλιτορεις by the Romans. Over these there was a President, to whom the rest were subject, call'd ἄντυτος (b).

Women were not allow'd to be present at these Games; nay, so severe 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 tumbl'd headlong from a Rock (c): But it is reported, that none was ever taken thus offending, except Callipatera, whom others call Pherenice, who ventur'd to offer her Son Pheidorus, call'd by some Euileus, 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 Olympic Games. But my Author reports in another Place (d), that Cynisca, the Daughter of Archidamus, with manly Courage and Bravery, contended in the Olympic Games, and was the first of her Sex, that kept HorSES, 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 groundless, 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.

(a) Pausanias. (b) Enymologici Auctor. (c) Pausanias. (d) Lucanitas.
All such as design’d to contend, were oblig’d to repair to the publick Gymnasium at Elis ten Months before the Solemnity, where they prepar’d themselves by continual Exercises; we are told indeed by Phaenorius, that the Preparatory Exercises were only perform’d thirty Days before the Games; but this must be understood of the Performance of the whole and entire Exercises in the same manner they were practis’d at the Games, which seems to have been only enjoyn’d 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 insinuated themselves, and overcame their Antagonists: Nor would any Apology, tho’ seemingly never so reasonable, serve to excuse their Absence. In the CCVIIIth 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 Hercules without performing any Exercise, because no just and duly qualify’d Adversary appeared 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 convicted of bribing his Adversary, a severe Fine was laid upon him: Nor was this alone thought a sufficient Guard against evil and dishonourable Contracts 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 Fathers, and Brethren took a solemn Oath, that they would not, by any sniffer, or unlawful means, endeavour to stop the fair and just Proceedings of the Games.

The Order of Wrestlers was appointed by Lots, in this manner: A Silver Urn, call’d χρήστης, being placed, into it were put little Pellets, in fize 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, wres tell’d together; if the number of the Wrestlers was not even, he that happen’d to light upon the odd Pellet, wrested last of all with him that had the Mastery; wherefore he was call’d ζευς θόρυβος, 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 weary’d, and spent with conquering his former Antagonist, himself being fresh, and in full Strength (a).

The most successful in his Undertakings, and magnificent in his Expences of all that ever contended in these Games, was Allocbiades the Athenian, as Plutarch reports in his Life: “His Expences (faith he) in Horfes kept for the publick Games, and in the Number of his Chariots were very magnificent; for never any one beside, either private Person, or King, sent seven Chariots to the Olympian Games. He obtain’d at one Solemnity, the first, second, and fourth Prizes,  

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"as Thucydides, or third, as Euripides reports; wherein he surpasa'd all "that ever pretended in that kind.

CHAP. XXII.
Of the Pythian Games.

The Pythian Games were celebrated near Delphi, and are by some thought to have been first instituted by Amphictyon, the Son of Deucalion, or by the Council of Amphictyones. Others refer the first Institution of them to Agamemnon (a); Paufanias (b) to Diomedes, the Son of Tydeus, who having escap'd a dangerous Tempeft as he returned from Troy, dedicated a Temple at Trazen to Apollo fignam'd Epimetheus, and instituted the Pythian Games to his Honour: But the moft common Opinion is, that Apollo himfelf was the first Author of them, when he had overcome Python, a Serpent, or cruel Tyrant: Thus Ovid (c),

Neeve operates famam poffit delere vetuflas,  
Instituit sacros celebri certamine ludos,  
Pythia perdonita Serpentis nomine diitos.

Then to prefervc the Fame of fuch a Deed,  
For Python flain, 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 Par- nassian Nymphs, that came to congratulate Apollo, and brought him Pre- 
sents after his Victory.

The Rewards were certain Apples consecrated to Apollo, according to Ifer (d), and the fore-cited Epigram of Archias, in which he thus enumerates the Prizes in this, and the other three sacred Games,

Ἀθλα ἢ ἑπὶ κόπυμαι, μῦλα, σειμένα, πίνυ.

Where Brodams will have μῦλα to fignify the Delphian Laurel, which, he tells us, brought forth Berries ftreck'd with red and green, and al- 
most as large as Apples; but this Interpretation is by no means genuine, or natural, since the Word μῦλα is never us'd in that Senfe: How- 
ever that be, 'tis certain the Victors were rewarded with Garlands of 
Laurel, as appears from the express Words of Pindar, who tells us, that Ariflomenes was crown'd with τοια παρεασίας or Laurel that flour- 
rished upon Mount Parnassus, (e): Whence fome imagine that the Reward was double, confifting both of the sacred Apples, and Gar- 
lands of Laurel. But at the firft Institution of these Games, the Vi-

(a) Etymologii Auct. Phorcoris.  (b) Corinthiatis.  (c) Metam. I.  (d) Libro de Coronis.  (e) Pythian. Od. VIII. v. 28.
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Some were crown'd with Garlands of Palm, or (according to some) of Beech-leaves, as Ovid reports, who immediately after the Verès before-cited, adds,

His juvenum quicunque, manus, pedibusve, rotavo, vicerat, efluaex capietat frondis honorem,
Nondum Lauros erat.

Here Noble Youths for Mastership did strive
To Box, to Run, and Steeds and Chariots drive,
The Prize was Fame; in witness of Renowns,
A Beechen Garland did the Victor crown,
The Laurel was not yet for Triumph born.

Others (a) report, that in the first Pythian Solennity, the Gods contended, Castor obtain'd the Victory by Race-horses, Pollux at Boxing, Calais at Running, Zetes at Fighting in Armour, Pelus at throwing the Discus, 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 (b), and tell us, that at the first there was nothing but a musical Contention, wherein he that sung best the Praisés 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 ἀγανες ἀρετιας; where only a Garland ἀγανες τεχναιας, πολλινεια, &c. The first that obtain'd Victory by Singing, was Chrysothemi a Cretan, by whom Apollo was purified, after he had kill'd Python: The next Prize was won by Philaemon; the next after that, by his Son Thamyris. Orpheus having rais'd himself to a pitch of Honour almost equal to the Gods, by instructing the prophane and ignorant World in all the Mysteries of Religion, and Ceremonies of divine Worship, and Musæus, who took Orpheus for his Example, thought it too great a Condefcnction, and inconsistent with the high Characters they bore, to enter into the Contention. Eleusinæus is reported to have gain'd a Victory purely upon the account of his Voice, his Song being the Composition of another Person: Hesiod 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 Πυχινος νυμος; to which a Dance was perform'd: It consisted of these five Parts, wherein the Fight of Apollo and Python was represent'd: 1. Ἀνεξαρτητος, which contain'd the Preparation to the Fight. 2. Εμποτης, or the first Effay towards it. 3. Ἰδαξαρδος, which was the Action itself, and the God's Exhortation to himself to stand out with Courage. 4. Ἵμελες κυδεκτυλαιος, or the insulting Sarcasms of Apollo over vanquish'd Python. 5. Σύνεχος, which was an imitation of the Serpent's hissing, when he

(a) Natalis Comes Mythol. lib. V. cap. II. (b) Strabo lib. XI. Pausan. Phociss.
ended his Life. Others make this Song to consist of the six following Parts: 1. *Πείς*, or the Preparation. 2. *Iaμεις*, wherein Apollo, or Pythion, to engage him by Reproaches, for *iαμεις* signifies to Reproach, Iambick Verses being the common Form of Invectives. 3. *Δακνυς*, which was sung to the Honour of Bacchus, to whom those Numbers were thought most acceptable: This part belong'd to him, because he had (as some say) a Share in the Delphian Oracle, or posse'd it before Apollo. 4. *Κεντρος*, to the Honour of Jupiter, because he was Apollo's Father, and thought to delight most in such Feet, as being educated in Crete, where they were us'd. 5. *Μυτραων*, to the Honour of Mother Earth, because the Delphian Oracle belong'd to her, before it came into Apollo's Hands. 6. *Συνεγνυς*, or the Serpent's hissing.

But by others it is thus describ'd (a); *Πείς*, an Imitation of Apollo, preparing himself for the Fight with all the Circumpection of a prudent and cautious Warrior. 2. *Καλαυδομος*, a Challenge given to the Enemy. 3. *Iaμεις*, a Representation of the Fight, during which the Trumpets founded a Point of War: It was so call'd from Iambick Verses, which are the most proper to express Passion, and Rage. 4. *Συνεγνυς*, so call'd from the Feet of that Name, or from *στινυνευ*, i.e. to offer a Libation, because it was the celebration of Victory; after which, it was always customary to return Thanks to the Gods, and offer Sacrifices. 5. *Καλαγηδως*, a Representation of Apollo's Dancing after his Victory (b).

Afterwards, in the third Year of the XLVIIIth Olympiad, the Amphictyones, 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 joyous Airs at Festivals, they were in a short time laid aside. They added likewise all the Gymnical Exercises 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 *Pythisa*, from Pythian Apollo, whereas till that time (as some say) they had either another Name, or no peculiar Name at all. Horse-races also, or Chariot-races, were introduc'd about the Time of Clytemnest, King of Argos, who obtain'd the first Victory in them, riding in a Chariot drawn by four Horses; and several other Changes were by degrees made in these Games, which I shall not trouble you with.

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(a) *Julius Scaliger* Poetices lib. I. cap. XXIII. (b) *Julius Pollux* Onomast. lib. IV. cap. X.
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CHAP. XXIV.

Of the Nemean Games.

The Nemean Games (a) 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 Πυευμένη, call'd sometimes Πυευμένια, 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 apparell'd in black Cloths, the habit of Mourners, because these Games were a Funeral-solemnity instituted in memory of Opheltes, otherwise call'd Archemorus, from ἄρχειν, i. e. a beginning, and μοιχή, i. e. Fate, or Death, because Amphiarauts foretold his Death soon after he began to live: Or, according to Statius (b), 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 Befiegers of Thebes a Fountain, at her return found him dead, and a Serpent fold 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, (c).

Una tamen tacitas, sed jussu Numinis, undas
Hec quoque secreta nutrit Langia sub umbra,
Nondum illi raptus dederat lacrymabile nomen
Archemorus, nec sana Dea; tamen avia servat
Et nemus, & fluviun; manet ingens gloria Nympham,
Cum tristem Hypsipylem ductibus sudatus Achæis
Ludus, & astra 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 Archem'rus slain,
And to the Spring bequeath'd his dreadful Name;
Yet in the lonefome Defart th'o' it lyes,
A Grove, and Riv'let it alone supplies;
Whilst endles's Glory on the Nymph shall wait,
And Grecian Chiefs shall enternize her Fate,
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When they shall sad Triennial Games ordain
To after-ages to tranmit her Name,
And dismal story of Opheltes slain.

Others are of Opinion, that these Games were instituted by Hercules after his Victory over the Nemean Lyon (a), 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. Last, others grant indeed, they were first 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 Parsly; 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 (b), 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 Parsly, which his Soldiers conceived 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 ρηγία ἐμπείρι, i.e. want nothing but Parsly, 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 alleg'd many other things in a Discourse suitable to the Occasion, he concluded it by saying, that a Garland of Triumph had luckily fall'n into their Hands of its own accord, as an anticipation of Victory, inas much as the Corinthians do crown thos'e that get the better in their Isthmian Games with Chaplets of Parsley, accounting it a sacred Wreath, and proper to their Country; for Parsley was ever the conquering Ornament of the Isthmian Sports, as it is now alfo 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 his Souldiers, took part of the Parsly, wherewith he first made himself a Chaplet, and then his Captains with their Companies did all crown themselves with it in imitation of their General.

(a) Pindari Schol. (b) Timoleonts.
THE Isthmian Games were so call'd from the Place where they were celebrated, viz. the Corinthian Isthmus, a neck of Land by which Peloponnesus is joyn'd to the Continent: They were instituted in Honour of Palamon, or Melicertes, the Son of Athamas king of Thebes, and Io, who, for fear of her Husband (who had killed her other Son Learchus in a Fit of mades) 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 nurs'd by Ino. At the change of their Condition, they alter'd their Names; Io was call'd Leucorbea, and her Son Palamon; however Palamon'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 Paulanias (a). 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 Distemper 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 Musaeus, 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 Palamon. 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

(a) Initio Corinthiæ.
"Of the Religion of Greece."

Ch. 25.

"Night, and confessed rather of religious Ceremonies, than of any open Spectacle, or publick Festival. But some there are, who say that the Isthmian Games were first instituted in Memory of Sciron, at the Expiration which Thespis made for his Murther upon the Account of the nearness of Kindred between them, Sciron being the Son of Canethus and Heniocha, the Daughter of Pittheus, tho' others write that Sinis, and not Sciron, was their Son, and that to his Honour, and not to Sciron's, thefe Games were ordain'd by Thespis. Hellenicus and Andro of Halicarnassus write, that at the fame time he made an Agreement with the Corinthians, that they fhould allow them that came from Athens to the celebration of the Isthmian Games, as much Space to behold the Spectacle in, as the Sail of the Ship that brought them thither fretched to its full extent could cover and that in the first and moft honourable Place: Thus Plutarch.

The Eleans were the only Nation of Greece, that abfented themselves from this Solemnity, which they did for this Reason, Paufanias (a) relates; the Corinthians having appointed the Isthmian Games, the Sons of Aétor came to the celebration of them, but were surpriz'd and slain by Hercules, near the City Cleone: The Author of the Murder was at the first unknown, but being at length difcover'd by the induftry of Molione the Wife of Aétor, the Eleans went to Argos and demanded Satisfaction, because Hercules, at that time dwelt at Tyrins, a Village in the Argian Territories. Being repuls'd at Argos, they apply'd themselves to the Corinthians, defiring of them that all the Inhabitants and Subjects of Argos might be forbidden the Isthmian Games, as disturbers of the publick Peace; but meeting with no better Success in this Place, than they had done at Argos, Molione forbad them to go to the Isthmian Games, and denounced a dreadful Execration against any of the Eleans that should ever be prefent at the Celebration of them; which Command was so religiously observ'd, that none of the Eleans dare venture to go to the Isthmian Games to this Day, (faith my Author) for fear Molione's Curffes should fall heavy upon them.

These Games (b) were observ'd every third, or rather every fifth Year, and held so sacred and inviolable, that when they had been intermitted for some time, through the Oppreffion and Tyranny of Clypelas, King of Corinth; after the Tyrant's Death the Corinthians, to renew the Memory of them, which was almoft 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 sack'd and totally demolish'd by Mummus the Roman General, thefe Games were not discontinu'd, but the care of them was committed to the Sicovians till the rebuilding of Corinth, and then reforted to the Inhabitants of that City, as Paufanias reports (c).

The Victors were rewarded with Garlands of Pine-leaves; afterwards Parfley was given them, which was alfo the Reward of the Ne-

(a) Ellac. (b) Alex. ab Alexandro Gen. Dier. lib. V. cap. VIII. (c) Ini-

Theo Corinthiac.
mean Conquerours, but with this difference, that there it was fresh and
green, whereas in the Isthmian Games it was dry and witherd. Afterwards
the use of Partly was left off, and the Pine-tree came again into
request, which Alterations Plutarch has accounted for in the Fifth Book
of his Sympotiacks (*)

CHAP. XXVI.
Of the Greek Year.

THE Writers of ancient Fables report, that Οὐράνιος, whom the
Latinis 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 Ωυράνιος, and by the Latinis, Cælum, be-
cause he invented Astrology, which was unknown till his Time (a). Others ascribe the Invention both of Astrology, and the whole Κοινωνίας, Science of the Celestial Bodies, to Atlas: From him these discov-
eries 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
(b). The Cretans pretended that Hyperion first observ’d the Motions
of the Sun, Moon, and Stars (c). He was Son to the primitive God
Uranus, and from his Knowledge of the Celestial Motions, is some-
times 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 (d):
which gave occasion to those early Ages to feign, that he was belov’d
by that Goddes. Lastly, others reported that Acris, by some call’d
Acrisus, who flourisht in the Isle of Rhodos about the time of Cecrops
King of Athens, invented the Science of Astrology, which he com-
municated to the Egyptians (e).

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 Asia. 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, Anaxi-
der of Miletus, Anaximenes the Scholar and fellow Citizen of Anaxi-
mander, Cleostratus of Tenedus, Oenopidas of Chios, or Anaxagoras of
Clazomenes, 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

(*) Quæst. III. (a) Diodorus Siculus lib. III. p. 132. & Scriptores Mythologi
ci. (b) Diodorus Siculus lib. III. pag. 135. lib. IV. pag. 163; Clemens Alexandrinus
Strom. I. p. 306. Plinii lib. VII. cap. LVI. (c) Diodorus Siculus lib. V. pag. 231. (d) Enchirid in comment de Astrolagia, Apollonii Scholastæ in lib. IV.
(e) Diodorus Siculus lib. V. pag. 247.
have cultivated and improved this Science, and on that account by different Men to have been reputed the Inventor, or first Master of it in Greece (a). 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 (b). And Herodotus 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 accustom'd Seat in the Heaven (b), never mentioning the Moon's Interposition.

From the foremention'd Influences 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 the 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, anfwering the Motion of the Moon, requires much Study and Observation. Hence in the Heroical Ages, the Years were numbred by the return of Seed-time and Harvest, and the several Seasons of Labouring and resting. The Day it self was not then distinguishing'd into certain and equal Portions, but measure'd τὴν ἃ ἦλιος ἐξαντευκύα λήσσει, rudely and inaccurately by the Access and Recess of the Sun, as Enstatius has observ'd in Comment upon those Verifes of Homer, wherein that Poet describes the time of a certain Battle agreeably to the way of reckoning, which was us'd in the ancient times (d).

In another place (e) Achilles is introduced dividing the Day, not into Hours, which were the Invention of more polished Ages, but into the more obvious parts of Morning, Noon, and Afternoon:

Neither were they more accurate in distinguishing the several parts of Time, till, Πόσον, ή γενώσανα, ή τι αύγουσα μέρος τι ήμέρας έδέρξαν Βαλβαλιών έξαρσών, 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 (a).

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 (b):

Τέ ε' ευτίκη λυκόματι έλευσαν ένίας Οδυσσείς,
Τέ μον νίβοις μηνός, το ι' ἰταλισκόη.

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 Mileesian, That having spent a considerable time in the Observation of the Celestial Bodies, and observing that the Lunar Revolution 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-said Months. Whence id tempus reetmelda appellabant, quod tertio quoque anno intercalabatur, quamvis biennii circuitus, & revera sint eis effert: 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 Cenforinus (c). 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, τελεσκεις, that

(a) Lib. II. cap. CIX. (b) Odys. ξ', vers. 16r. (c) Libro de die natali cap. XVIII. Conf. Herodotus lib. I. cap. XXXII. & lib. II. cap. IV. Geminus cap. VI.
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 consisted 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 measured by the Revolution of the Sun, and so avoided the mistake 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 (πλήσιον) full Lunar Month and an half, would occasion this Cycle to end in the midst of a Lunar Month; to remedy which Inconvenience, θύμησις, 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 (a).

After the Cycle of eight Years, no change was made in the Calendar till 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 Seasons in the compass of a few Ages, invented a Cycle of Nineteen Years, term'd επετειοικεσθεις, in which Term the Sun having finished the XIX Periods, and the Moon CCXXXV, both returned 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 devis'd another Cycle, which contain'd four of those instituted by Calippus. According to other Accounts, one of Meton's Cycles contain'd eight επετειοικεσθεις, 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 (b).

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 learned 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 Arisides, discoursing of the Day upon which the Persians were vanquish'd at Platea, 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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Months could not be adjusted. These Disagreements seem to have been occasioned by some of these, 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 reckn'd Dius their first Month, from the Autumnal Equinox. The ancient 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 made 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 first only Ten Months, the last of which was for that Reason term'd December. Afterwards they were increas'd to Twelve by Numa Pompilius. The Egyptians had at first 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 ancient Arcadians. Afterwards the Arcadians parted their Year into four Months; the Arcadians reckn'd 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 πελεσι Ρυξ Εινιαν αιον πλεσον, most of the present Grecian Cities (faith Galen) make use of Lunar Months: but the Macedonians, and all the ἀγατάι, ancient Greeks, or as some rather chuse to read, Αταγι, the Asiatics) with many other Nations measure their Months by the Motion of the Sun (a).

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 Ancient Authors, after their Calendar was reform'd by Meton, began their Year upon the first New Moon after the Summer Solstice (b). Hence the following Veres of Festus Avienus:

Sed primum Meton exordia semet ab anno,
Torreret rutilo Phæbus cum sidere Cancerum.

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 termed Ἀὔγους, full, and ἐπαφθαυῖ, as ending upon the tenth Day: Those which consisted of Twenty-nine Days, were call'd καῖροι, hollow, and from their concluding upon the ninth Day ἐπαφθαυῖ (a).

Every Month was divided into θεῖα δεκαμέρων, three Decades of Days: The first was μηνὸς διπλοῦν, or ἡμίτριαν. The second, μηνὸς μετωπίτης. The third, μηνὸς φιλινοῦ, ἡμίτριαν, or λίνον (b).

I. The first Day of the first Decad was termed νεονήμη, as falling upon the New Moon. The second, δευτέρη ἡμέραν. The third ἡμέρα ἐκείνη: and so forward to the (e)20th, which was the last of the Second Decad.

III. The first Day of the third Decad was term'd τρίτη ἡμέρα ἐκείνη. The second, δευτέρη ἡμέρα ἐκείνη. The third ἡμέρα ἐκείνη: and so forward. Sometimes they inverted the Numbers in this manner: The first of the last Decad, was φιλινοῦ ἡμέραν. The second φιλινοῦ ἡμέραν: and so forward to the last Day of the Month, which was term'd ἀνακλίνεια, from Demetrius Poliorcetes (c). Before the time of Demetrius, it was call'd, by Solon's Order, θυν κυνῆ, 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 same was also nam'd τεταγμένος, 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 ever was omitted in the Computation, the thirtieth was cozenly 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 Verses cited by Nonius from Varro's Hebdomades:

Hic Demetrius aneuis tot aequus est,
Quos luces habet annus absolutus.

The Names and order of the Athenian Months were these, which follow:


1. Ext.
1. Εὐχαριστία, which was ἀπάρχης, or ἐκεχείσθαι, 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 ἀπὸ τὰς ἀποκλίσεις ἐκεχείσθαι τῶν μνήμων (*), from the great number of Hecatombs, which were usually sacrific'd in this Month. But the ancient Name was Κέσνια or Κέσνιαν, which was deriv'd from Κέσνια, 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. Ναυτια, ἵσμεν, or ἀρχομένου ναυτια.
2. Ἰσμένες δευτερά.
3. Ἰσμένες τετάρτη.
4. Ἰσμένες τετάρτη.
5. Ἰσμένες τεύχη, sometimes term'd πεντάς.
6. Ἰσμένες ἕξτη, or ἕξτη.
7. Ἰσμένες ἕξιάπτη.
8. Ἰσμένες ὑπότη.
9. Ἰσμένες εἰκότη.
10. Ἰσμένες δεκατή.

11. Πρῶτη ὁπι δέκα, or ἐκτῆν μεσούντος.
12. Δευτέρα ὁπι μεσούντος, or ὁπι δέκα.
13. Τετάρτη μεσούντος, &c.
14. Τετάρτη μεσούντος.
15. Πεντάς μεσούντος.
16. Ἐκτῆ μεσούντος.
17. Ἐκοτή μεσούντος.
18. Ὑπότη μεσούντος.
19. Εἰκότη μετάλιτος.
20. Εἰκότη, or εἰκότη.

21. Φῖλοντος, μαγοῦ, or λυροῦ ὑπέρτη, sometimes term'd πρῶτη ὑπέρτθ, or μετ' εἰκότθ, or μετ' εἰκότθ.
22. Φῖλοντος ἑπτάς, &c.
23. Φῖλοντος ὑπότη.
24. Φῖλοντος ἕξιάπτη.
25. Φῖλοντος ἑκτή.
26. Φῖλοντος τεύχη.
27. Φῖλοντος τετάρτη.
28. Φῖλοντος τετάρτη.
29. Φῖλοντος δευτέρα.
30. Εἰρήν ἐκ ἰδ., sometimes call'd τελαχί, and σμυρνεαῖς.

(*) Sports.
2. Μεταγιτνία, a Month of Twenty-nine Days; so call'd from Metagitnia, which was one of Apollo's Festivals, and celebrated in this Season.

3. Βούνισμία, a Month of Thirty Days, so nam'd from the Festival Boedromia.

4. Μαμάκτερια, a Month of Twenty-nine Days, so term'd from the Festival Mamacteria.

5. Πυανεψία, a Month of Thirty Days, in which the Pyanepisia were celebrated.

6. Αυσθενεία, a Month of Twenty-nine Days; so nam'd from the Festival Anthesteria.

7. Ποσειδεία, a Month of Thirty Days, in which the Festival Poseidon was observ'd.

8. Γαμμίλεια, a Month of Twenty-nine Days, which was held sacred to Juno Gamma, the Goddess of Marriage.

9. Ελαθεολογία, a Month of Thirty Days; so term'd from the Festival Elaphesbolia.

10. Μανιαδία, a Month of Twenty-nine Days, wherein the Manicha were kept.

11. Θερεμπιλεία, a Month of Thirty Days; so call'd from the Festival Thargelia.

12. Σκίρροφοσία, a Month of Twenty-nine Days; so term'd from the Feast Scirrhophoria.

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# F I N I S.