

THE

1558<sup>26</sup>

ANTIQUITIES

*Infante Regal. 1239*

OF

G R E E C E.

BY

LAMBERT BOS.

A NEW EDITION.

FOR THE USE OF A SCHOOL



LONDON:

PRINTED FOR T. CADELL AND W. DAVIES,  
IN THE STRAND.

1805.





## P R E F A C E.

THIS Edition being chiefly intended for the use of the School-boy, is given in as brief a form as possible; dispensing even with Leisner's notes, excepting a few of them which are occasionally embodied with the text.

Where the distinguishing of synonymes and the explaining of epithets may require further illustration, the Editor sees no occasion in a work of this kind for superseding the industry of the Teacher, whose business it should be to exercise his Pupil by apposite quotations and references.

The merits of the original are too generally acknowledged to require additional confirmation from the present or any similar publication.

Y. 51  
A05



# TABLE OF CONTENTS.

## PART I.

Chap.

1. General Topography and Name of Greece, Attica, and Athens - - - -	page 1
2. Deities of Greece - - - -	4
3. Sacred Places - - - -	9
4. Sacred Persons - - - -	12
5. Their Modes of Worship - - - -	14
6. Sacrifices - - - -	15
7. Ceremonies in Sacrificing - - - -	17
8. Purifications - - - -	20
9. Oracles and Divinations - - - -	21
10. Oracle of Dodona - - - -	23
11. Delphic Oracle - - - -	25
12. Oracle of Trophonius - - - -	29
13. Other Oracles - - - -	31
14. Divinations - - - -	32
15. Presages - - - -	34
16. Their Festivals - - - -	35
17. Their Games and Combats - - - -	42
18. Of the Discus - - - -	44
19. Leaping - - - -	45
20. Boxing - - - -	46
21. Wrestling - - - -	



21.	<i>Wrestling</i>	-	-	-	page 47
22.	<i>Their four solemn Games</i>	-	-	-	49
23.	<i>The Pythian Games</i>	-	-	-	52
24.	<i>The Nemean Games</i>	-	-	-	54
25.	<i>The Isthmian</i>	-	-	-	55
26.	<i>Their Divisions of Time</i>	-	-	-	56

## PART II.

## Of the Civil Government.

1.	<i>Of the Regal Authority</i>	-	-	-	59
2.	<i>Athens under Kings</i>	-	-	-	61
3.	<i>— under Archons</i>	-	-	-	62
4.	<i>— under Solon</i>	-	-	-	66
5.	<i>— under Pisistratus and his sons</i>	-	-	-	68
6.	<i>— under Clisthenes</i>	-	-	-	69
7.	<i>— under the 400, and under the 30 Tyrants</i>	-	-	-	71
8.	<i>From Alexander the Great to Sylla</i>	-	-	-	72
9.	<i>Under the Romans</i>	-	-	-	73
10.	<i>The Athenian Assemblies</i>	-	-	-	74
11.	<i>The principal Tribunals</i>	-	-	-	77
12.	<i>Jurisdiction of the Ephetæ</i>	-	-	-	81
13.	<i>The Heliastic Jurisdiction</i>	-	-	-	82
14.	<i>Of Judgments and Accusations</i>	-	-	-	85
15.	<i>Their Punishments</i>	-	-	-	87
16.	<i>Capital Punishments</i>	-	-	-	89

## PART III.

## Military Government.

1. <i>Land-Service</i>	-	-	-	-	page 91
2. <i>Armour and Weapons</i>	-	-	-	-	95
3. <i>Military Officers</i>	-	-	-	-	100
4. <i>The different Parts of the Army</i>	-	-	-	-	102
5. <i>Signals and Standards</i>	-	-	-	-	104
6. <i>Military Booty</i>	-	-	-	-	105
7. ——— <i>Rewards and Punishments</i>	-	-	-	-	106
8. <i>The Sea-Service</i>	-	-	-	-	108
9. <i>Sailors and Sea-Forces</i>	-	-	-	-	111
10. <i>Naval Officers</i>	-	-	-	-	112

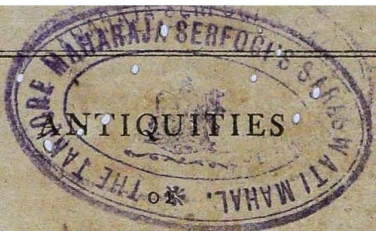
## PART IV.

## Private Life of the Greeks.

1. <i>Marriage</i>	-	-	-	-	113
2. <i>Marriage Ceremonies</i>	-	-	-	-	115
3. <i>Divorces</i>	-	-	-	-	117
4. <i>Adultery</i>	-	-	-	-	118
5. <i>Birth and Education of Children</i>	-	-	-	-	119
6. <i>Of Letters</i>	-	-	-	-	123
7. <i>Of Music</i>	-	-	-	-	124
8. <i>Of the Cithara</i>	-	-	-	-	126
9. <i>The Flute and the Pipe</i>	-	-	-	-	127
10. <i>Painting</i>	-	-	-	-	128
11. <i>Their</i>					

11.	<i>Their Food</i>	-	-	-	-	page 129
12.	<i>Their Liquors</i>	-	-	-	-	131
13.	<i>Their Meal Times and Feasts</i>	-	-	-	-	133
14.	<i>Particulars relative to Entertainments</i>	-	-	-	-	134
15.	<i>The Head-Dress of the Greeks</i>	-	-	-	-	136
16.	<i>Their Cloaths</i>	-	-	-	-	137
17.	<i>Their Shoes</i>	-	-	-	-	140
18.	<i>Ceremonies performed to the dying</i>	-	-	-	-	141
19.	<i>———— to the Dead before the Funeral</i>	-	-	-	-	142
20.	<i>The Funeral Procession</i>	-	-	-	-	143
21.	<i>Their Mourning</i>	-	-	-	-	144
22.	<i>Their Burying and Burning the Dead</i>	-	-	-	-	146
23.	<i>Tombs and Monuments</i>	-	-	-	-	148
24.	<i>Other Honours paid to the Dead</i>	-	-	-	-	150





# G R E E C E.

## PART I.

*General Topography and Name of Greece, and of Attica, and Athens.*

**A**NCIENT European Greece was bounded on the west by Epirus; on the north by Macedonia, and part of the Egean sea; on the east by the Egean, and on the south by the Ionian sea. The country was called 'Ελλάς, from a city of Phthiotis; and the inhabitants were called 'Ελληνες, from the name of a son of Deucalion.

The name of the first Greeks was not 'Ελληνες, but Γραικοί; whence they were called by the Romans *Græci*. This appellation of Greeks, it is true, we find not in Homer; but we meet with it in other old poets and prose-writers. It was taken from Graecus, the son of Theffalus. Perhaps also it might be taken from γραια, γαια, γη, terra; which etymology would give to *Græci* the import of γηνγενεις, Terrigenæ, Sons of the Earth.

Attica, called also Actæa, Athís, Acté, is a famous country of Greece, bounded on the east by the Egean sea, on the south by the Saronick gulph, on the west by Megaris, and on the north by Bœotia.

Attica was anciently called Ionia, *Ιωνία*. This name, it is supposed, was not given the country from Ion, the son of Xuthus, as the Greeks would have it; but from an older Ion, who is the Javan, son of Japhet, of the Hebrews. Hence Greece is called Javan in the sacred books.

There were many cities in Attica, of which Athens was the most celebrated. It was situated near Eleusis, which was famous for the sacrifices offered to Ceres. The circuit of Athens was 178 stadia.

It was a very beautiful city, the asylum of the Muses, and the parent of Arts and Sciences. On that account the poets have justly styled it, *The learned Athens*.

The city was not at first so large and extensive as it was afterwards. In its origin, it only took up the space on which the citadel was afterwards built. It was called *Cecropian*, from Cecrops its founder, who lived about 1556 years before Christ. Its name was afterwards changed into that of Athens, in the reign of Amphictyon.

The learned differ in the etymology of the word Athens. Some derive it from the Chaldean *Theng*

to *study*, to *teach*; and they are of opinion, that this distinguishing title was not given to the city till it became famous for literature.

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

The pre-eminent title of *Αρυ* was likewise given to Athens. Hence we often find, not only in the Greek, but also in the Latin writers, *Αρυ* instead of Athens.



## CHAP. II.

*The Deities of Greece.*

THE Greeks, without doubt, received their religion partly from the Egyptians, partly from the Thracians, to whom they were indebted for the name of religion, Θρησκεία; and partly from the colonies of different nations which settled amongst them.

The first Greeks, and many other nations, paid divine worship to the sky, to the sun, to the moon, to the stars, and to the earth. And, as they saw that continual motion was a property of these bodies, they termed them Θεοὺς, from the verb δεῖν, *to run*; though the word, perhaps, may be derived from other roots.

They afterwards adopted into their language the names of the Egyptian gods. The worship of the gods of other nations was established in process of time. I shall mention the principal deities of the Greeks; to give a detail of the names of them all would be tedious.

The classes of their gods corresponded with the different parts of the creation. They had their celestial, their terrestrial, and their infernal, deities. Their celestial deities were stiled, Επουρανιοι, Ολυμπιοι, Αθανατοι. —Celestial, Olympian, Immortal. Their deities of the infernal regions were

were termed, *Χθονιοι*, *Υποχθονιοι*, *Καταχθονιοι*,—Subterranean gods. Their gods of the earth, *Επιχθονιοι* *Ἡρωες*,—Terrestrial-Heroes. The first and most solemn worship was devoted to the celestial gods; the second, or inferior worship, to the terrestrial deities; and the third, or lowest, to those of the infernal regions.

Of these deities, twelve were the most honoured; they were called “The great Gods.”—*Μεγαλοι Θεοι*. They had the following names.

<i>Ζευς</i> , Jupiter.	<i>Ἥρα</i> , Juno.
<i>Ποσειδῶν</i> , Neptune.	<i>Αρης</i> , Mars.
<i>Απολλων</i> , Apollo.	<i>Ἑρμης</i> , Mercury.
<i>Παλλας</i> , Minerva.	<i>Αρτεμις</i> , Diana.
<i>Δημητηρ</i> , Ceres.	<i>Αφροδιτη</i> , Venus.
<i>Ηφαιστος</i> , Vulcan.	<i>Ἑστια</i> , Vesta.

*Δωδεκα εἰσι Θεοι μεγάλοι, Ζευς, Ἥρα, Ποσειδῶν,*

*Δημητηρ, Ἑρμης, Ἑστια, Κυλλοποδης,*

*Φοιβος, ενναλιος τ' Αρης, Παλλας, τ' Αφροδιτη,*

*Αρτεμις, εἰσι Θεοί δωδεκα οἱ μεγάλοι.*

*Duodecim sunt Dei magni; Jupiter, Juno,*  
*Neptunus,*

*Ceres, Mercurius, Vesta, Vulcanus;*

*Phœbus, bellicosusque Mars, Pallas, et Venus,*

*Diana; sunt Dii duodecim magni.*

The Athenians had the greatest veneration for these gods, the figures of whom were painted in  
the

the portico of the Ceramicus. They had likewise erected to their honour an altar, which they called, "The altar of the twelve Gods."—Βωμὸν δωδεκά Θεων.

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

The sky was the department of Jupiter. Hence he was deemed the God of Tempests. The following titles were given him.—Ομβριος, Υετιος, Αεροφοιγης, Αεραπαιος, Καταικατης, Βρονταιος.—Pluvius, Pluviosus, Fulgurator, Fulgurum Effector, Descensor, Tonans.—Other epithets were given him, relative to the wants of men, for which he was thought to provide. Ξενιος, Εφεσιος, Εταιρειος, Φιλιος, Ορκιος, Ίκεσιος, Ομογυιος, Βασιλευς, Σκηπτουχος.—Hospitalis, Foco Præsidens, Sodalitatis Patronus, Amicitiae Præses, Juris-jurandi Testis, Supplicum Præses, Gentilitius, Rex, Sceptifer.

Apollo, from the benefits for which mankind were indebted to him, and from the arts and sciences, of which the invention was attributed to him, was called, Αποτροπαιος, Αλεξικακος, Αγυιευ, Αγυιατης, Λοξιας, Πυθιος, Παιαν, Ευλυρας, Έκατηβολος, Έκαεργος, Τοξοφορος.

Neptune had the names of Αλυκος, Αλιμεδων, Ποντιος, Ιππιος.



Mars had those of Βαθυπολεμ<sup>Θ</sup>, Χαλκ<sup>ε</sup><sup>Θ</sup>.

Mercury was called Εναγων<sup>Θ</sup>, Στροφαι<sup>Θ</sup>, Εμπο-  
λαι<sup>Θ</sup>, Εριουν<sup>ι</sup><sup>Θ</sup>, Δουλι<sup>Θ</sup>, 'Ηγεμον<sup>ι</sup><sup>Θ</sup>.

Vulcan—Κλυτοτεχν<sup>ης</sup>, Κλυττεργ<sup>Θ</sup>, Πανδαματωρ.

Juno was called Τελεια.

Minerva—Εργαν<sup>η</sup>, Ευρεσιτεχν<sup>Θ</sup>, Πολυβουχ<sup>Θ</sup>,  
Πολυμητις, Δαιφρων, Τριτογενεια, Χρυσολογ<sup>χ</sup><sup>Θ</sup>, Γλαυ-  
κωπις, Πολιτις, Πολιας, Πολιουχ<sup>Θ</sup>, Κληδουχ<sup>Θ</sup>, Ερυ-  
διπτολις.

The following epithets were applied to Diana—  
Ειλειθυια, Λοχεια, Αγροτερα, Κυνηγετις, Θηρευτρια,  
Ισχεαιρα, Τοξοφορ<sup>Θ</sup>.

Ceres was called, Κουροτροφ<sup>Θ</sup>.

Venus, Ουρανια, 'Εταιρα, 'Η εν κηποις, Πανδημ<sup>Θ</sup>,  
Γενετυλλις.

Vesta, Πατρωα, "The tutelary Goddess of the  
country," i. e. of Greece. See Sophocles's Elec-  
tra, 887.

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

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

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

They even adored unknown Gods, *Ignotos Deos*; and erected altars to them, which they called, Βαμνος ἀνωνυμοί, *The anonymous altars*.

## CHAP. III.

*Of Sacred Places.*

ADORATION was paid to these Deities in places consecrated to their worship. Of such places there were three kinds. The first were called *Τεμενη*—Fields set apart; though this word has a more extensive signification. The second, *Αλση*—Sacred Groves. The third, *Ναοι*, or *Ἱερα*—Temples, or sacred buildings.

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

They were built either in the most elevated part of their cities; or without the cities, on mountains; the gate facing the east.

The innermost and most sacred recess of the temple was called *Αδυτον*, the sanctuary.

There were temples dedicated to the worship of one divinity; there were others consecrated to that of many. The Deities, who had one common temple, were styled *Συνναοι*, and *Συμβωμοι*.

The temples took their names from the Deities in honour of whom they were erected. The temple of Diana was called *Αρτεμισιον*; that of Juno *Ἡραιον*; that of Neptune, *Ποσειδωνιον*; that of Ceres, *Θεσιφοριον*; that of Castor and Pollux, *Ανακτορειον*. The most famous of these temples was that of Diana at Ephesus.



The temples were adorned with statues, and offerings.

The statues were images, or representations of the Gods; and divine worship was paid them. They were called by the general term, *Αγαλματα*.

The Egyptians transmitted to the Greeks the custom of placing in the temples the images of the Gods.

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

But in time these representations were more ingeniously wrought. A human form was given them, and they were called *Βετη*. At first their feet touched each other; afterwards they were separated. They were in different attitudes: some were standing; others lying; and others were seated.

The matter of these statues, in the early times, was wood, or stone; and they were called *Ξοανα*.

Afterwards, when luxury had invaded Greece, these statues were made of iron, of brass, of ivory, of silver, and of gold.

There were *symbolical* statues which were supposed to partake of the divine nature, and which were called *Διοπετην*. They were kept in the innermost part of the sanctuary, and were concealed from the sight of all but the priests.

Clothes

Clothes were put upon some of them: others were adorned before a mirror.

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

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

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

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

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

The offerings were presents which they offered, or consecrated to the Gods, and which were hung up in the temples for ornaments. They were termed *Αναθηματα*.

These offerings were either made from a mere instigation of piety, or from gratitude, after a deliverance from some evil, or after gaining a victory.

They were, 1<sup>o</sup> Crowns; 2<sup>o</sup> vestments; 3<sup>o</sup> vases of iron, brass, silver, and gold, of which the principal were the tripods; 4<sup>o</sup> arms, and the spoils of enemies.



## CHAP. IV.

*Of Sacred Persons.*

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

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

Amongst the Greeks, the women, as well as the men, were admitted to sacred functions. The priestesses were called ἱερεῖαι. They were commonly virgins; and, in Athens, they were only daughters of the first families.

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

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

Women



Women who had had more than one husband, were excluded on that account from some sacerdotal classes.

The priestesses used to carry the distinctive emblems of the deity to whom they were consecrated. Those of Minerva were clad in the armour of the goddess; the Bacchanals carried the Thyrsus; the priestesses of Venus, myrtle; those of Cybele, pine-cones.

At Athens, the priests and priestesses were drawn by lot from the men and virgins of a distinguished family, and of an irreproachable life.— This manner of appointing them was called *Κληροῦσθαι*.

Maimed, or deformed persons were not admitted.

They were to keep themselves pure and free from all pollution.

When they performed their functions in the temples, they wore a linen robe and a crown.

Some priesthoods were hereditary; and to certain families the worship of the Gods of their country was exclusively committed. So amongst the Athenians, the *Ευμολπιδαι*, the *Κηρυκες*, the *Ευπατριδαι*, and the *Ετεοβοιταδαι*, held their offices; amongst the Argians, the *Ακασοιδαι*. Thus some priesthoods were family-titles.

## CHAP. V.

*Of their Divine Worship, their Prayers, &c.*

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

The object of the prayers, named in Greek *Ευχαι*, *Προσευχαι*, *Δησεις*, was, the obtaining of some good, or, the averting of some evil.

As to the ceremonies used in prayer:

They raised the hand to the mouth, and then extended it towards the deity whom they were worshipping. To use this ceremony was termed in Greek, *Προσκυβεῖν*; and in Latin, *Adorare*.

They turned themselves round, and looked towards the east.

Supplicating a heavenly deity, they lifted up their hands; when they implored those of the sea, they stretched them forth to that element; when they addressed the infernal deities, they smote the ground.

Sometimes they prayed standing; sometimes on their knees. They used the latter posture chiefly in great dangers.

## CHAP. VI.

*Of Sacrifices.*

SACRIFICES are termed in Greek, *Θυσιαί* and *Δωρα*. And to sacrifice, is, *θυεῖν, προσφέρειν*, or *αναφέρειν θυσίας, ποιεῖν*. The poets use likewise the words, *ῥεζεῖν, ἐρθεῖν*.

*Θυεῖν* with the ancient Greeks signified, to burn perfumes; and *θυσ*, incense burned in honour of the Gods. From this word is derived the Latin word, *thus*. For in the remoter ages, the blood of animals was not shed to propitiate the Gods; odours and perfumes were only used in sacrifice.

The first Athenians, following the injunction of Triptolemus, *Θεοὺς καρποῖς ἀγαλλεῖν*—To regale the Gods with fruits—offered them only the produce of the earth. They deemed it but just to give the Gods the first fruits of those good things which they so liberally bestowed on mankind.

Afterwards they offered animals; and the word *θυσιαί* was now only applied to the shedding of the blood of victims. The animals which they sacrificed, were, the ox, the hog, the sheep, the kid, the cock, and the goose.

The principal victim, and the largest, was the ox. *Βουθυτεῖν* was the term for sacrificing this animal.

These animals were to be *ἄρτια* and *τέλεια*, sana



et integra, i. e. they were not to be maimed, lame, or unhealthy.

Oxen five years old, and which had never borne the yoke, *αζυγες*, were sacrificed: the sheep were to be two years old, termed by the Latins, Bidentes.

Sometimes they sacrificed many animals at once. Thus at Athens there was a sacrifice which consisted of three animals of different species; the hog, the he-goat, and the ram: it was for that reason called *τριπτος*.

Sometimes a hundred victims were offered at once. This was a solemn sacrifice, and was called a Hecatomb—*Ἑκατομβή*.

The several animals which we have mentioned were not offered indiscriminately to all the Gods. The different deities had their proper victims. An ox five years old was sacrificed to Jupiter; a black bull, a hog, and a ram, to Neptune; a heifer, and a ewe to Minerva; a black and barren ewe to the infernal deities; a she-goat, and a cock to Esculapius; a dove to Venus; the firstlings of grain to Ceres, and of the vintage to Bacchus.

## CHAP. VII.

*Of the Ceremonies used in Sacrificing.*

THE following were the sacrificial ceremonies. The victim was adorned with wreaths and garlands, Στεμμασι. Sometimes its horns were gilded.

Thus adorned, it was sprinkled over with pure water: some water they frequently poured into its ear.

They then placed upon its head a salted cake, called in Greek, Ουλαι, and Ουλοχυται.

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

After these preliminary ceremonies, accompanied with prayers, the victim was sacrificed. The minister of the sacrifice struck it on the head with an axe. Its throat was then cut with a knife called Μαχαιρα, and Σφαγισ.

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

They received the blood of the victims in a vase, termed Σφαγειον.

After



After the victim was slain, they flead it, and cut it into many pieces.

When they had opened it, they examined its entrails, which the Greeks called Σπλαγχνά. From this word are derived Σπλαγχνοσκοπία, Viscerum Examinatio, and Σπλαγχνοσκοπός, Haruspex.

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

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

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

Altar, in Greek, is Βωμ<sup>⊙</sup>. But to all the deities, without distinction, they did not erect these Βωμοί, which were high altars. They were only the prerogative of the celestial Gods, the Επουρανοί. To the terrestrial deities, the Επιχθονίοις, lower altars were constructed, named Εσχάραι. For the infernal Gods, they only dug a ditch, and poured into it the blood of the immolated victim.

They burned with dry and cloven wood the part of the victim destined to that purpose. To make the flame rise higher, they poured wine upon it. This, however, was not practised in all sacrifices. Some were called θυσίαι νηφαλίοι.

They



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

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

## • C H A P. VIII. •

*Of Purifications.*

BESIDES the sacrifices, the Greeks likewise used purifications, *lustrationes*. What the Latins called *lustrare*, the Greeks expressed by the words, Καθαρειν, αγνιζειν; whence are derived Καθαρμοι, and αγνισμοι.

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

They likewise purified themselves after acts by which they thought themselves polluted.

In these expiations they used—1° Water.—2° Fire.—3° Eggs, &c.



*Of the Oracles and Divinations of the Greeks.*

THE divinations and the oracles made likewise a part of their religion. The answers which the Gods gave, when they were consulted in doubtful and difficult cases, were the oracles. Such answers were termed χρησμοι, from the verb, χρᾶν, to give an oracular answer. They were also called, λογια, μαντεύματα, δεσποπια, &c. The places where these oracles were announced, were called, χρηστηρια, μαντεια; the diviners, χρησμολογοι; and to consult them, was expressed by the word, χρᾶσθαι.

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

The veneration for the oracles was augmented by the gifts and sacrifices which they who consulted them were obliged to offer. Princes and rich men, for that reason, could only consult them; nor could



they at any time; but upon certain days. In their answers much dexterity and artifice were practised by the priests.

Of the Gods who presided over oracles, and divinations, the most eminent were, Jupiter, and Apollo.

All the oracles were not delivered in the same manner. In some places, the answers were given by interpreters. In others, the Gods themselves revealed their will, either by voice, or dreams, or some decisive events.

## CHAP. X.

*Of the Oracle of Dodona.*

THE Dodonean was the most ancient oracle, so called from Dodona, a city of Chaonia, or Molossis, a mountainous part of Epirus; or, according to some geographers, of Theffaly.

It is said, the Pelasgians built Dodona, and established its oracle.

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

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

But this is only repeating fables. Can we believe

lieve that trees had formerly the faculty of speech, which they have not at present; or that doves ever predicted futurity?

The truth of all these marvels is this. In the early times there were diviners, who were called, Ὑποφῆται, Ἀντιπτοποδες, Χαμαιευναι, Εἰλλοι, and Σελλοι, Τομαραι, and Τομουροι. These, when they were consulted, mounted an oak, from the top of which they gave their answers. Thence might come the fable of the prophetic oak.

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

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

Its caldron was of brass, and gave a continual sound; whether occasioned by the wind, or some other cause. From the surprizing property of this caldron flowed the proverbial expression,—Χαλκείον Δωδοναίον—Dodonean brass.



## CHAP. XI.

*Of the Delphic Oracle.*

THE Delphic oracle was the most famous of them all. It gave its answers at Delphi, a city of Phocis. In that city was the famous temple of the Pythian Apollo, enriched with treasures and offerings. The place in which the oracles were delivered, was called, Pythium; the priestesses who delivered them, Pythia; and the games in honour of Apollo, The Pythian Games.

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

This oracle was very ancient. It flourished about a hundred years before the Trojan war. The Goddess Themis first gave the oracles here. But she resigned that privilege to Apollo.

Some authors have asserted that a flock of goats gave rise to this oracle. They tell us that on mount Parnassus there was a deep cave, the entrance to which was narrow; that the goats, when they approached this entrance, began to skip and scream; that the goat-herd, while he was surprised at that prodigy, found himself seized with a

kind of fury, a divine enthusiasm, which opened futurity to his view; that a tripod was placed at the opening of the cavern, and a temple built there.

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

At the opening of this cave there was a tripod, which was called *χρηστήριον*, and *προφητικόν*.

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

This tripod had a cover, of a circular form, with holes. Its Greek name was *ὄλμος*.

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

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

The first, and the most famous of the Pythiæ was Phemonoë.—Oracles were first delivered by her in hexameter verses.

People were permitted to consult this oracle only in one month of the year; and that month was termed *Βυσίος*, or, more properly, *Πύσιον*, from the verb, *Πυνθανομαι*, to consult. But in after-times it was consulted once every month.

They



They who consulted the oracle were obliged to bring great presents; and this temple was, therefore, richer than any other.—Whence came the proverb, *χρηματα Αφητωρ* Θ., the wealth of Apollo, implying great wealth.

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

They who came to consult the oracle walked with crowns on their heads.

They gave in their questions written and sealed.

The answers were delivered in Greek; commonly in hexameter, sometimes in iambic verses.

But in the latter times the oracle spoke in prose, and seldom in verse.

The language of these oracles was generally obscure and equivocal, *λοξ* Θ. Whence Apollo had the surname, *Λοξίας*.

These oracles were deemed infallible. Thence came the proverbial expression, *τα εν τριποδι* Θ.

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



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

## CHAP. XII.

*Of the Oracle of Trophonius.*

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

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

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

It was in a cave; and from its situation took the name of *Καταχασιον*.

Peculiar ceremonies of purification were to be performed by the person who came to consult the oracle. He was to offer appointed sacrifices; he was to anoint himself with oil, and bathe in a certain river. After these preliminaries, clothed in a linen robe, and with a honeyed cake in his hands, he descended into the cave by a narrow passage.

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

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

He came out of it astonished, melancholy, and dejected. This situation of mind gave rise to the Greek proverb—Εἰς τροφῶνιον μεμάντευται.

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

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



## CHAP. XIII.

*Of the other Oracles of Greece.*

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

It was at Oropus in Attica. The name of Amphiaraüs was given it, because Amphiaraüs, the son of Æclea, a man skilled in magic, and the interpretation of dreams, and who, after his death, was worshipped as a God, gave oracles there in a temple erected to his divinity.

They who consulted this oracle purified themselves, sacrificed, fasted twenty-four hours, abstained from wine for two days, and then offered a ram to Amphiaraüs, on the skin of which their destiny was showed them while they were asleep.

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

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

## CHAP. XIV.

*Of the Divinations.*

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

The divination by the singing and flight of birds, *οἰωνιστική*. In this pretended science, the right was looked upon as propitious, and the left unfortunate. They who professed this kind of divination were called, *οἰωνοσκοποι*.

Divination by dreams.—The professors of this divination were called *ονειροπολοι*, and *ονειροσκοποι*.

Divination by sacrifices, or by the inspection of victims—*ιερομαντεια*, *ιεροσκοπια*, in Latin, *extispicium*.—They who practised this art were called, *ιεροσκοποι*.

In this kind of divination was included the divination by the fire of sacrifices, *πυρομαντεια*—by the smoak, *καπνομαντεια*; by the wine, *οινομαντεια*.

The divination by lot, *κληρομαντεια*; in which was included the divination by charms—*σιχομαντεια*; and the divination by the wand, *ραβδομαντεια*.

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

The

The hydromancy, or the divination by water.

The ornithomancy, or the alectrionmancy; the divination by the cock.

The koskinomancy, or divination by the sieve.

There was another sort of divination, in which they fancied that dæmons spoke from the belly or the breast of men. The divines of this kind had the names of *εγλαστριμυθοι*, *φερνομαντεις*, *ευρυκλεις*, and *πυθωνες*.



## CHAP. XV.

*Of Presages.*

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

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

Presages were likewise taken from external objects: An uncommon splendour, for instance, seen any where—an unforeseen accident—a monstrous birth—an ominous meeting, as meeting a weasel, &c.—were so many presages from which future events were inferred.

Presages were also drawn from words; as they were favourable or the reverse, good or bad conclusions were made from them. The favourable words were termed, *οπται, κληδονες*, and *φημαι*.

The words of bad presage were called, *κακαι οπται*, and *δυσφημια*.

## CH A P. XVI.

*Of the Festivals of the Greeks.*

THE Grecian festivals and games were likewise acts of religion.

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

Of the former were the Thesmophoria and feasts of Eleusis in honour of Ceres, to thank her for the laws which she had given the Greeks, and for having instructed them in agriculture. Of the latter, the Theseia in honour of Theseus, and the Heracleia in honour of Hercules.

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

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

Gaiety, mirth, and pleasure, were characteristics of these festivals.

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

The Anthesteria, *Ἀνθεστηρια*, were celebrated at Athens, in honour of Bacchus, for three days, viz. on the eleventh, twelfth, and thirteenth of the month of Anthesterion. The first day was called *πιθουρια*; the second *χοες*, and the third, *χυτροί*.

The Apaturia—*Ἀπατουρια*, in honour of Bacchus. This word is derived from *απατη*; because this festival was instituted in memory of the art or stratagem by which Melanthes, king of Athens, conquered Xanthus king of Bæotia. Others make the word *Ἀπατουρια* of the same import with *ὁμοπατουρια*; because the fathers assembled during this festival to write the names of the children on the table of the Curii.

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

The first day was called *δορπεια*, on account of the feasts on that day. For *δορπ* signifies a feast.

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

The third day was called *κουρευτις*, from *κουρα*, tonsio; because on that day the children were shaved



shaved before their names were inscribed in the public registers.

The Brauronia—*Βραυρωνία*, or the festival of Brauronian Diana, so called from Braurona, a town of Attica.

This festival was celebrated every fifth year.

It's object was to consecrate to Diana the young girls, clothed in a yellow robe. This ceremony was called *αρχτενειν*, from *αρχτε*, which was the name of a girl consecrated to Diana. It was likewise termed *δεκατενειν*, because the girls thus consecrated were about ten years of age.

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

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

In this festival they carried a vase full of wine, adorned with vine-branches; after the vase, a kid, and a basket of figs; and after them, the Phallus.

They who celebrated this festival were clad with skins of mules, crowned with ivy, and vine, and carried

carried the thyrsus, flutes, and cymbals; some conducted Silenus, Pan, and the Satyrs; others mounted on asses, strayed over hills and through deserts, leaping, and crying with a dreadful howl, *Ενὶ σαβοι, Ενὶ Βακχε, ἰὼ Βακχε.*

There were two kinds of Dionysia; the great festival, which was likewise called *Διονυσία κατ' αὐτῷ*, because it was celebrated in the city, in the spring, with public games.

The less pompous festival was called *Διονυσία κατ' ἀγροῦ*, because it was celebrated in the country. It fell in autumn.

The feasts of Eleusis, *Ελευσινία*, were the most solemn of all. They were celebrated by the Athenians and the other Greeks once in five years. Cicero calls them *Μυστήρια*, and Initia. They are likewise termed *Τελητε*.

They too were divided into the Great and the Little. The Great were in honour of Ceres; the Little in honour of Proserpine.

The little festival was preparatory to the great one.

They who were admitted to the little Eleusinia were called *Μυσται*; and they who were admitted to the great, *Εποπται*.

He who initiated to the mysteries had the title of *Μυσταγωγος* and of *Ηιεροφάντης*, a revealer of holy things.

The

The initiation was performed at night, and had its peculiar ceremonies.

The Hierophantes, supposed to be a type of the Creator, had three colleagues; a torch-bearer, *Δαδουχον*, a type of the Sun; a herald, *Κηρυκα*, a type of Mercury; and a minister, *τον επι Βωμω*, a type of the Moon.

Some of the magistrates likewise assisted at these ceremonies; one of the archons, named *Βασιλευς*; and four deputies, *Επιμεληται*, who were to take care that order should be observed.

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

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

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

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

These sacrifices were celebrated by free women,  
and



and matrons of the first quality, clothed in white robes. Some days before they entered upon these ceremonies, they were obliged to live in extreme continence. That they might be the less tempted to violate this law, they put agnus castus into their bed. They were expressly forbidden to eat pomegranates.

On the eleventh day of the month Pyanepsion, women walked in procession towards Eleusis, carrying on their heads the books in which the laws were written; a ceremony from which that day was called *Avod*⊙.

On the fourteenth day the solemnity began, which lasted to the eighteenth.

The sixteenth day was called *Νηστεια*: for on that day they fasted, lying upon the ground, to express their humiliation.

The *Ofchophoria*, or festival of branches was so called; because in that festival they carried branches, to which bunches of grapes were hung, named *Οσχοι*.

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

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

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

The prize of the victor was a vase filled with oil, and a wreath from the olive-trees which grew in the Academy, which were sacred to Minerva, and called, *Mopiai*.

There were the same contests in the great Panathenea, but with more pomp. The *Peplum Minervæ* was carried in procession, on which were represented in embroidery, the giants, the heroes, and men famous for their courage. At this festival they likewise sung verses from Homer.

## CHAP. XVII.

*Of the Grecian Games and Combats.*

THE games of the Greeks were termed *αγωναες*. Their exercises were, running, *δρομι* ; the discus, *δισκι* ; leaping, *άλμα* ; boxing, *πυγμα* ; wrestling, *παλη*. These five combats were expressed by the general name, *πενταθλον*, quinquertium. But some antiquarians put the contest of the javelin, *ακοντιον*, in the place of boxing.

The combat of running was performed in a space of ground, called stadium. The stadium was a hundred and twenty-five paces. It is likewise called *αυλ*.

There were four kinds of races—The *σταδιον*, the *διαυλ*, the *δολικ*, the *οπλιτης*; whence are derived the names which were given to the runners—*στασιοδρομοι*, *διαυλοδρομοι*, *δολιχοδρομοι*, and *οπλιτοδρομοι*.

The *σταδιοδρομοι*, were they who ran once over the ground; the *διαυλοδρομοι*, they who ran twice over it;—the *δολιχοδρομοι*, they who ran over it six or seven times—the *οπλιτοδρομοι*, they who ran over it in armour.

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

The



The first was termed, in Latin, Carceres; in Greek, ἀφῆσις, Βαλῆις, γραμμῆ.

The second was termed in Latin, Meta; in Greek, τελευτή, τεῖμα, γραμμῆ, and ἀκρὰ γραμμῆ, and στροπή.

Many combatants ran at once on the stadium.

To endeavour to come up with one's rival, was expressed in Greek by the word, διώκειν; to come up with him, by καταλαμβάνειν.

He who first reached the goal received a prize, which in Greek was named, ἀθλον, and βραβεῖον. It was adjudged and decreed by the presidents of the games, who were called βραβεύται.

Those prizes were crowns of little value; of olive, of pine, of the apple-tree, or of parsley.

To be one of the last in the race, and consequently, to go without the prize, was expressed in Greek, by the words, — ὑπερεῖν, ὑπερεῖσθαι, καταλείπεσθαι.

## CHAP. XVIII.

*Of the Discus.*

THE discus was a sort of round quoit, three or four inches thick, heavy, of stone, brass, copper, or iron; it was called *σολῶν*.

The word disk, comes from the verb *δισκειν*, for *δίκειν*, jacere; for these quoits were launched into the air.

The disk was launched from a thong, which was put through a hole made in the middle of it. He who launched it, held one of his hands near his breast, the other balancing the disk a while, which was thrown with a circular motion.

To throw the disk is, in Greek,—*Δισκοῖς γυμναζεσθαι*—*ερίζειν περὶ δίσκῳ*—*δισκονεῖν*, *δίσκος ῥίπτειν*—*δίσκος βαλλεῖν*—*δισκοβολεῖν*—whence comes the word, *δισκοβολῶν*, the name which was given to the combatant.

The victor was he who threw his disk farthest.

The Lacedæmonians are said to have been the inventors of this healthful exercise.

## CHAP. XIX.

*Of Leaping.*

LEAPING, in Greek, ἄλμα, from the verb, ἄλλεσθαι, was sometimes performed with the hands empty; sometimes with weights of lead, or stone, which were termed, ἄλτηρες. They carried these weights either in their hands, or on their heads and shoulders.

The place from which they jumped was called βατηρ, limen.

The bound which they were to reach in jumping was called εσκαμμενα; whence arose the proverbial expression, πηδᾶν ὑπερ τα εσκαμμενα—to leap beyond the bounds—which characterized an extravagant man.

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



## CHAP. XX.

*Of Boxing.*

BOXING is, in Greek, *πυγμα*. The combatant in this contest was called *πυκτης*, or *πυγμαχ*Ⓞ; whence were formed the words, *πυκτεειν*, *πυκταλγειν*.—The root of all these words is, *πυξ*: pugno, vel pugnīs.

For the combatants at first used only their fists; afterwards they used the cestus.

The cestus was a thong of the hide of an ox newly killed, with a mass of lead, brass, or iron at the end of it; it was tied round the arm. Its Greek name is *ιμας*, or *ιμας βοει*Ⓞ, because it was of the hide of an ox.

The great art in this combat was to elude the blows of your adversary, by stooping dextrously, and to avoid striking yourself with your own cestus.

The great aim of the combatants was to strike and maul the faces of their adversaries. These blows given on the face were called *ιπωπια*.

He who yielded the victory to his antagonist, acknowledged his defeat by letting his wearied arms fall, or by sinking to the ground.

## CHAP. XXI.

*Of Wrestling.*

THE exercise of wrestling, in Greek, *παλη*, was performed in the *xystus*; i. e. under a covered portico, where two naked wrestlers, anointed with oil, and rubbed over with dust, their arms intertwined, endeavoured to bring each other to the ground.

It was the oldest of all the exercises.

The origin of this word is uncertain. But it is most probably derived from *παλλειν*, to move; for the wrestler is in continual motion.

In early times the combatant availed himself merely of his size and strength. It is said that Theseus was the first who improved this exercise into an art.

*Θλιβειν*, *κατεχειν*, *καταβαλλειν*, *ρηξαι*, were words applied to wrestling.

He who brought his antagonist thrice to the ground, was the complete victor. Hence to conquer at this exercise was expressed by *τριαξαι*, and *αποτριαξαι*; and to be vanquished, by *αποτριχθηναι*.

The conquered combatant publicly acknowledged his defeat with his voice, and by holding up his finger.

There

There were two kinds of wrestling; one in which the combatants wrestled on their feet, and erect; which was termed, *ορθοπαλη*: another, in which they contended, rolling on the ground. This was called, *ανακλινοπαλη*, volutaria.

The pancratium comprised boxing and wrestling.



## C H A P. XXII.

*Of the four solemn Games of Greece.*

T H E R E were four solemn games in Greece, consecrated by religion, and on that account called *αγῶνες ἱεροί*. They were, the Olympic, the Pythian, the Isthmian, and the Nemean games, which only differed from each other by the places in which they were celebrated.

The Olympic games were celebrated in honour of Olympian Jupiter, at Olympia, a city of Elis, from which they took their name.

Their origin is attributed to Hercules, one of the Idæi Dactyli.

They returned every five years, and lasted five days.

These games were omitted a short time after their first institution, but were afterwards renewed by Iphitus; and from the time when he restored them, the Greeks counted the first Olympiad.

The people of Pisa, or Elis, had the care of these games; but commonly the Elèans.

There were public officers appointed to conduct the games, and to seize those who should disturb the celebration of them. They were called *αἰνται* by the Elèans, among whom they exercised the same function with that of the *παῖδεςχοι*, lictors, in

the other states of Greece. The chief of these Alutæ was called *αλυταρχης*.

In the more ancient times, women were not permitted to see these games. But afterwards there were even female combatants; and history mentions some women who gained the prize.

He who chose to be a competitor at these games, and gave in his name, was to prepare himself ten months beforehand. Nine months were employed in the easier exercises; but during the tenth month he inured himself to labour and fatigue, and practised regular combats.

People branded with any infamy, and their friends, and relations, were not allowed to combat at these games.

The matches were determined by lots in the following manner. A certain number of balls were put into a silver vase, termed *Καλπις*, on each of which a letter of the alphabet was written. They who drew the same letter were to be antagonists to each other. If the number of combatants was unequal, he who drew the odd ball was to contend, the last, with the conqueror; and he was, for that reason, styled *εφεδός*.

Besides the games we have mentioned, boxing, running, &c.—there were others—horse-racing, and chariot-racing; *ἵππων κελητων, ἀπηνης, καλπης, συναριδός*, &c.

There were likewise mental as well as corporeal contests.

contests at these games. The prize of eloquence, of poetry, history, and the other fine arts was disputed.

The prize of the victor in each of these combats was a wreath of wild olive, termed, in Greek, *κρίνον*.

A prize of small value was chosen that the combatants might be only animated with courage and glory, and not stimulated with the sordid hope of gain.

In fact, the glory of the conquerors was inestimable and immortal. Statues were erected to them at Olympia, in the wood consecrated to Jupiter. They were likewise conducted in triumph to their country, on a car drawn by four horses.

These solemn games not only drew together all Greece, but likewise foreign nations, who resorted to them in crowds, from the extremities of Egypt, from Libya, Sicily, and other countries.



## CHAP. XXIII.

*Of the Pythian Games.*

THE Pythian games were celebrated in honour of Pythian Apollo, at Delphi, a city which was likewise called Πυθω, from which name these games had their appellation.

In early times these games were celebrated every nine years; and that period was called εννεατηρις; because they returned at the ninth year, after the complete revolution of eight years.

They were afterwards celebrated every five years; and that period was called πεντεατηρις. With this change these games were renewed by the Amphictyons, after they had been omitted for some time.

The same Amphictyons added the contest of the flute to that of the lyre, which had been appointed in ancient times.

In the contest of the flute they played the Pythian *nome*, in memory of Apollo's victory over the serpent Python. This mode had five parts, ανακρῶσις, αμπειρα, κατακελευσμη, ιαμβοι και δακτυλοι, συριγμη. According to some antiquarians it had six, πειρα, ιαμβη, δακτυλ, κρητικη, μητρω, συριγμα.

Sometimes they danced to the sound of the lyre, and the dance was divided into five parts, termed, πειρα, κατακελευσμη, ιαμβικη, σπονδει, καταχορευσις.

The combats at the Pythian were the same with those at the Olympic games. Horse-races and chariot-races made a part of the former as well as of the latter. At the Pythian games there were likewise prizes for intellectual merit.

These games were celebrated on the sixth day of the month called Βυσίῳ by the Delphians, and Καργηνίων by the Athenians; part of which month fell in April, and part of it in May.

The prize at these games, we are told, when musical excellence was only disputed, was of silver or gold. But when the Gymnastic combats were added, a crown of laurel was made the prize, a branch of palm, of beech, or some fruits.

## C H A P. XXIV.

*Of the Nemean Games.*

THIS appellation is taken from Nemea, a city and sacred wood of Argia, situated between Cleonæ and Phlius.

These games were trieterical, i. e. they were celebrated every three years, on the twelfth day of the month called Πανεμῖ by the Corinthians, and Boedromion by the Athenians.

At these games funeral honours were paid to the memory of Opheltes, named likewise Archemorus, to whom they were at first consecrated. But Hercules afterwards consecrated them to Nemean Jupiter.

There were likewise at these games contests of every kind, Gynical, and Equestrian.

The presidents were chosen from Corinth, Argos, and Cleonæ.

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



## CHAP. XXV.

*Of the Isthmian Games.*

THE Isthmian games were celebrated in the Isthmus of Corinth, (from which they took their name,) at the temple of Isthmian Neptune, surrounded with a thick forest of pine.

They were at first instituted in honour of Palemon or of Melicerta : but the celebration of them was omitted for some time. They were renewed, improved, and dedicated to Neptune by Theseus.

The Elèans were the only people of Greece who were admitted to these games.

They were also trieterical, i. e. they were celebrated every three years ; though some authors say, every five, or every four years.

The combats at these games were of every kind, as at the other sacred games.

The prize was at first a crown of pine ; afterwards, of dry parsley ; and at length the crown of pine was resumed.

The presidents were at first Corinthians ; afterwards, inhabitants of Sicyon.

They were held in great veneration on account of the religion by which they were consecrated, and on account of their antiquity.

## C H A P. XXVI.

*Of Time.*

AS, in the description of the festivals, and sacred games of the Greeks, we have often had occasion to distinguish months and days, it will be proper, before we treat of their civil government, to explain their manner of dividing time.

It was divided into years, months, and days.

The Athenians began their ancient year after the winter solstice, and, as it was afterwards settled, with the first new moon after the summer solstice.

Their year had twelve months, consisting of thirty and twenty-nine days alternately; the months of thirty days always preceding those of twenty-nine. The former were termed *πληρεις*, and *δεκαφθινοί*. The latter, *κοιλοί*, and *εναφθινοί*.

These are the names:

The month of *Hecatombaion*, of thirty days, began with the new moon after the summer solstice, and corresponded with the latter half of our month of June, and the former half of our month of July. It took its name, *Hecatombaion*, from the hecatombs which were then sacrificed.

The month *Metageitnion*, of twenty-nine days, so called from *metageitnia*, sacrifices which were then offered to Apollo.

The

The month *Boedromion*, of thirty days, owes its name to the festival, Boedromia.

The month *Maimacterion*, so called from Jupiter *Maimactes*.

The months *PyanepSION*, *AntheSTerion*, *Posei-deon*, *Gemelion*, *Elaphebolion*, *Munychion*, *Targhelion*, and *Scirophorion*, all of them taking their names from cognominal festivals.

The month was divided into three decades; the first of which was called the decade of the beginning; the second, the decade of the middle; and the third, the decade of the end.

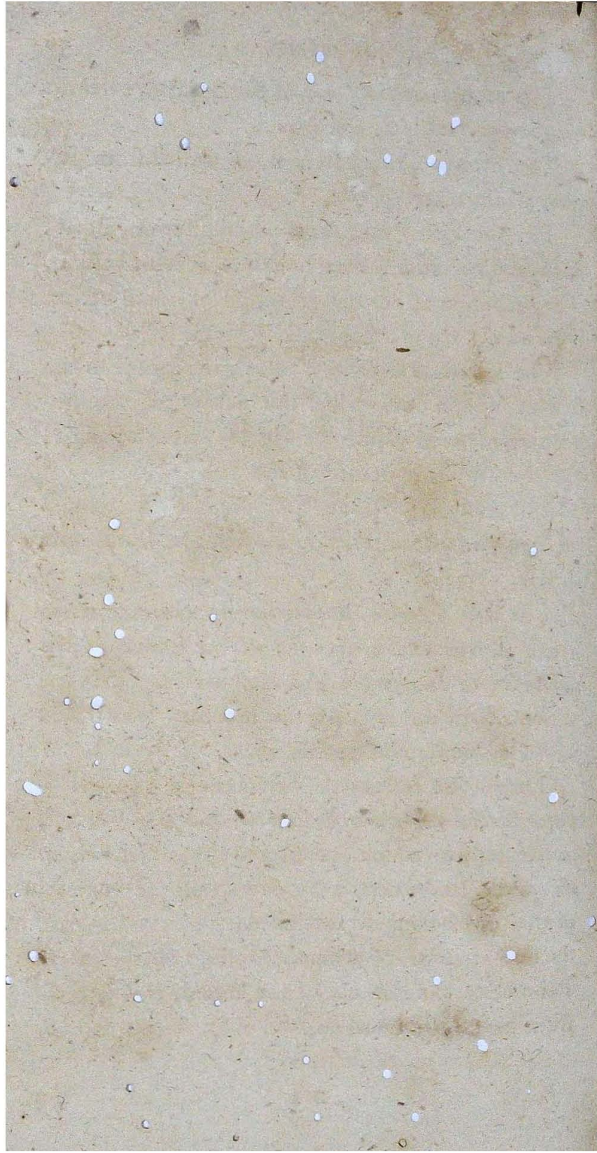
The first day of the first decade was termed *πρῶμῆμα*, the second *δευτέρα ἡμέρα*, the third *τρίτη ἡμέρα*.

The first day of the second decade was called *πρῶτη μεσῆντης*, or *πρῶτη ἐπὶ δέκα*, the second *δευτέρα μεσῆντης*, or *δευτέρα ἐπὶ δέκα*, &c.

The first day of the third decade was called *πρῶτη ἐπ' εἰκαδὶ*; the second, *δευτέρα ἐπ' εἰκαδὶ*, &c.

They likewise counted their days by inversion—*φθινοντ' δεκάτη*—*φθινοντ' ἑνῇ*—and so of the rest, to the last, to which Solon gave the appellation of *ἐν καὶ νεᾷ*, (the old, and the new,) because one part of that day belonged to the old, and the other to the new, moon. But after the time of Demetrius Poliorcetes, the last day of the month was termed, from his name, *Δημητριας*.







## OF THE CIVIL GOVERNMENT.

---

### CHAP. I.

#### *Of the Regal Authority.*

**M**OST of the Grecian states were at first governed by kings, who were chosen by the people, to decide private quarrels, and to exercise a power which was limited by laws. They commanded the armies in time of war, and presided over the worship of the Gods, &c. &c.

This royalty was hereditary.

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

The veneration, however, which they had for their kings differed little from divine homage; for they imagined that they held their sovereignty by the appointment of Jupiter.

The chief ensign of majesty was the sceptre—*σηπτρον*, termed also *ραβδος*, and by the poets *δορυ*. In ancient times it was only the branch of a tree, sometimes adorned with studs of gold. The top of the sceptre was ornamented with some figure, commonly with that of an eagle, the emblem of Jupiter's dominion, to whom that bird was consecrated.



## CHAP. II.

*Of the Athenian State under its Kings.*

THE form of government at Athens was often changed. That state experienced the different effects of royalty, tyranny, aristocracy, and democracy.

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

After him there was a succession of sixteen kings at Athens: Erechtheus, the Sixth, was very famous. Theseus, the Tenth, enlarged and adorned the city; and was, on that account, honoured with the title of the second founder of Athens. He incorporated with their fellow-citizens the Athenians, who were before dispersed in towns and villages.

He divided the people into three classes, the nobles, the labourers, and the artizans.

Theseus, in this division of the Athenians, seems to have followed the plan of the kingdom of Egypt, where the people were likewise divided into three classes.

The seventeenth and last king of the Athenians was Codrus, the son of Melanthus, who, in his war with the Dorians, deliberately forfeited his life for the safety of the state.

## CHAP. III.

*Of the Athenian State under the Archons.*

CODRUS was the last of the Athenian kings. After his death, the state was governed by perpetual archons instead of kings.

They had not an absolute, nor a regal power: they were, ὑπευθυνοί—subjected to the laws.

As there was very little difference between the first kings and the perpetual archons (for they were magistrates for life) they were sometimes styled βασιλεις, and their office was termed βασιλευειν.

There were thirteen of these perpetual archons. The first was Medon, the son of Codrus, from whom the family of the Medontidæ descended. The last was Alcmaeon, the son of Æschylus. This form of government lasted three hundred and fifteen years.

After the death of Alcmaeon the dignity of Archon ceased to be perpetual; and was limited to the term of ten years.

There were seven of these latter archons. The first was Charops; the last was Eryxias.

Eryxias having been banished from public discontent, the form of government was again changed, and nine archons were entrusted with  
the

the administration of public affairs, whose office was not perpetual, nor for ten years, but annual. They were elected by the votes of the citizens; but they could not be chosen without three qualifications, antiquity of family, wealth, and reputation.

Among these archons there were distinctions of name and function. The first of them was called archon, as chief and president of the body. In digesting their years in their calendar, they distinguished them by his name. The second archon was called βασιλευς; the third, πολεμαρχ<sup>Θ</sup>; the remaining six were styled Θεσμοβηται.

The office of the archon was, 1° To superintend some sacrifices, those of the Bacchanals, for instance; 2° To take cognizance of law-suits betwixt relations; 3° To protect orphans, and to appoint their guardians.

The office of the king βασιλευς was, 1° To inspect some religious ceremonies; as the feasts of Eleusis, &c. 2° To decide in some religious causes; as in accusations of impiety, and in the applications of candidates for the priesthood.

The function of the Polemarch was, 1° The inspection of some sacrifices; those of Diana and of Mars, for instance. 2° The management of war: from this part of his office he took his title. 3° The jurisdiction over strangers; as that over the citizens was vested in the archon.

The office of the Thesmothetæ was, 1° To enforce



force the execution of justice, and the maintenance of the laws : from this part of their function they took their title. 2<sup>o</sup> To examine and determine some causes ; those of calumny, venality of magistrates, adultery, insults, &c. They laid the more weighty causes before superior tribunals.

Each of these Novemvirs had a separate jurisdiction : but they could only convoke the people when all the nine were assembled.

The three first, viz. the archon, the king, and the polemarch, had, each of them, two assessors, styled, in Greek, *παρεδροι* ; so that each of the three tribunals had three judges.

These nine archons were, in early times, elected by the suffrages of the people ; and the form of government was then aristocratical ; for they were chosen from among the citizens who were most distinguished by their birth and their merit. They were afterwards nominated by lot.

These Novemvirs, before they entered upon their office, underwent a severe examination in the senate, on their birth, their age, their fortune, and their conduct. They likewise took a solemn oath to observe the laws, and to refuse presents.

As, in process of time, they were more led by caprice, and prejudice, in their decrees, than by the written laws, there arose seditions, animosities, and political evils of every kind. To put an end to this confusion, Draco, a wise and virtuous

virtuous man, was authorized by the people to make a code of laws, fifty-three years after the establishment of the nine archons.

These laws of Draco were remarkable for their severity. They were called *δεσμοι*.

The people being disgusted with them, and many public dissensions arising in consequence of their rigour, Solon was requested to redress the grievances of the state.

## CHAP. IV.

*Of the Athenian Government under Solon.*

SOLON being chosen archon, and vested with the legislative power, abrogated, on account of their too great severity, all the laws of Draco, except the laws against murder; this change took place in the forty-sixth Olympiad.

Thus the form of government was once more new modelled. The power of the nine archons was considerably circumscribed; and the lowest of the people were permitted to hear public causes: in short Solon is deemed the first institutor of democracy.

He began his political reformation by publishing a *Seisachthæa*, *Σεισάχθεια*, that is, a remission of debts.

To facilitate likewise the payment of debts, he made the mina pass for a hundred drachmæ, which before was only worth seventy-five.

He let the people remain divided as formerly into four tribes, subdivided, each of them, into three curiæ, each of which comprised thirty families. He likewise let remain the division of the whole city into *δημοί*.

But he introduced a new division of the people. For he divided them by the census, i. e. according to their



their rank and fortune, into four classes. 1° Those who had land that yielded fifty measures. Πεντακοσιομεδῖμνοι. 2° The Knights, Ἴππεις. 3° The Zeugitæ, Ζευγίταις. 4° The Slaves, Θηταίς.

The slaves, who were the refuse of the people, and who were more numerous than the three other classes, were admitted to trials and public assemblies as the rest of the people.

He formed a senate of four hundred persons, to whom all affairs of state were referred.

New senators were nominated by lot every year; and from these senators, Prytanès, who presided over the senate by turns.

## CHAP. V.

*Of the Athenian State under Pisistratus and his Sons.*

THE republic having continued in this form for about eighty years, Pisistratus usurped the government of the state. Solon died the year following.

Pisistratus annihilated the power of the people.

He lost and regained the tyranny twice in the space of sixteen years.

After the death of Pisistratus, his sons Hippias and Hipparchus succeeded to his unlimited power. Hipparchus was killed by Harmodius and Aristogiton. And Hippias was banished by the people. Thus ended the tyranny.

## C H A P. VI.

*Of the Athenian State under Clisthenes.*

THE Pisistratidæ having been banished eighty-six years after the establishment of the laws of Solon, the form of government was again changed by Clisthenes, who began his project by gaining the people, that he might oppose them to the nobility, of whom Isagres, the son of Tisamenes, was the favourite.

He divided the people into ten tribes, (a division which continued ever after,) and gave the democracy yet more strength than it had obtained from Solon.

He increased the number of senators to five hundred. Before they were but four hundred. Fifty senators were now taken by lot from each of the ten tribes, to which he had given new names.

At the head of the senate were fifty Prytanès, instead of the forty who had presided over it formerly. And it was from their title that the time during which each tribe presided was termed Πενταετία.

The senate had nine presidents beside the Prytanès: they were called Προεδροι.

The office of the Prytanès was to appoint days for the meeting of the senate, and the assemblies,  
to



to convoke, and to dismiss them; and to make a report of public affairs to the senate.

The chief of the Prytanès was called *Επισατης*. His authority in the senate was absolute; but it lasted only for a day.

If any of the senators was guilty of a crime, the senate prohibited him the exercise of his office, and expelled him from their body. His sentence was written upon leaves: hence the execution of it was termed *Εκφυλλοφορησαι*.

Pericles turned this form of government into anarchy and confusion.

## CHAP. VII.

*Of the State of the Republic of Athens under the Government of the Four Hundred, and under the Thirty Tyrants.*

PERICLES dying in the eighty-eighth Olympiad; Alcibiades, after his death, being banished from the city; Nicias being killed, and his army cut to pieces, in Sicily; the government was entrusted to four hundred of the principal citizens.

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

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

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

These magistrates having likewise abused their power, were banished in their turn; and the government became again democratical.

## C H A P. VIII.

*Of the State of the Republic of Athens, from the Time of Alexander the Great to that of Sylla.*

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

Antipater dying at the expiration of four years, Cassander made himself master of the city, and gave the Athenians for their governour Demetrius Phaleræus, a learned man, who, notwithstanding the important services he did them, and for which he was rewarded with distinguished honours, was afterwards banished by them for not having shewn himself very favourable to liberty.

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

The Athenians maintained this state of independence almost to the time of Sylla, some momentary checks excepted, which their liberty suffered.



## CHAP. IX.

*Of the Athenian State under the Romans.*

THE Athenians having been the allies of Mithridates in the war which that prince undertook against the Romans, Sylla, to be avenged of them, besieged their city, took it by storm, ravaged it without mercy, and reduced it to a deplorable condition.

But Athens, after the death of Sylla, rose again as it were from its ashes, by the generosity of the Romans, who restored to it its liberty.

Adrian, among others, granted favours of all kinds to the Athenians; gave them equitable laws, and honourable privileges; not to mention the many ornaments with which he embellished their city.

The Athenians likewise received many favours from his successors—from Marcus Antoninus Pius, and Marcus Antoninus the Philosopher.

They were also protected by Valerian, who permitted them to repair their walls.

But in the time of the emperor Gallian, the Goths took and pillaged their city.

At last, in the year of Christ, 1455, the Turks so effectually spoiled it of its ancient grandeur, that it is not now a city, but a little town, of which they are still masters. Its modern name is *Setines*.

## CHAP. X.

*Of the Athenian Assemblies.*

THE assembly, in Latin, concio, and in Greek, *ἐκκλησία*, was a meeting of all the people, with whom, when convoked according to law, the general administration of affairs was lodged, by a regulation of Solon.

The assembly was empowered to take cognizance of the acts of the senate, to make laws, to appoint magistrates, to declare war, &c.

The place where the people assembled was either the public square, or the *πρυτανεία*, a square near the citadel; or the theatre.

These assemblies were either *ordinary*, and called *ἐκκλησίαι*, and *ἐκκλησίαι κυριαί*; or *extraordinary*, and called *κατεκκλησίαι*, and *συγκλητοὶ ἐκκλησίαι*.

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

The extraordinary assemblies were convoked by the Prytanès, on events of great importance, and with the consent of the senate. They were sometimes summoned by the *Στρατηγοί*, when matters of war were to be debated.

As

As there were many citizens who went to this assembly against their will, and were very dilatory in attending it, on account of the disagreeable affairs which were sometimes to be debated, there were public officers to compel them to go to it, who extended a cord dyed with red, in the place where the assembly was held; and those who were marked with that colour paid a fine.

The presidents of the assembly were the Assessors, the Epistates, and the Prytanès.

Before the assembly entered upon business they sacrificed a young hog, as an atonement for the people.

A public crier then addressed to the Gods the prayers of the people, and enjoined silence.

The Prytanès and the Assessors then laid before the assembly the subject on which they were to deliberate: and if any decree had before been passed on that subject, the crier, after the decree was read, gave notice, that they who chose to speak might offer their sentiments.

They only had the right of speaking in the assembly who were above fifty years of age. They who were branded with infamy, and they who led an immoral life were likewise excluded from that privilege.

The people gave their suffrages by stretching forth the hand, *χειροτονία*.



The decree of the senate, thus ratified by the people, was called ψηφισμα, and took the force of a standing law. But before it had this public approbation, it was termed προελευμα, and had only the validity of a law for one year.

On the ψηφισματα were written the names of the orator, or senator, who had given his opinion, and the name of the tribe to which the Prytanis belonged.

CHAP. XI.

*Of the principal Tribunals of Athens.*

THE Areopagus was an Athenian court of justice, called in Greek, Ἀρειοπαγῶν—the Hill of Mars.

This tribunal took its name from Mars, because it is said that Mars was the first who appeared there to plead his cause.

The tribunal before which Mars had pleaded was at the top of the hill.

Opposite to the tribunal were two stones, one named ἀναδείας, another ὑστρεως. On the one sat the accused person, on the other the accuser.

On two pillars that stood by the tribunal were engraved the laws which dictated to the Areopagites their decisions.

The senate which assembled here was called, from the name of the place, Ἀρειοπαγῶν; and the senators were called Ἀρειοπαγῖται.

In the early times, any citizen might be admitted a member of this tribunal, provided he was just, virtuous, and religious.

But afterwards, by a regulation of Solon, one could not be received by the Areopagus, who had not been archon.

It was the most grave, the most severe, and the justest tribunal of all Greece.

All great crimes were within the cognizance of the Areopagus ; such as robberies, malicious plots, wilful wounds, poisonings, setting fire to places, and homicides. Its jurisdiction extended even to matters of religion. Whoever showed a contempt of the Gods, or introduced new deities, and new religious ceremonies, was severely punished by this tribunal.

Death was the punishment for the greater crimes ; and for the less, a fine, which went to the public treasury.

The meetings of these judges were held at first only on the three last days of every month ; but afterwards they were more frequent, and almost daily.

When the magistrates were assembled, a crier ordered the people to remove to some distance, and enjoined them silence.

Then he of the archons who had the title of king, took his place among the judges.

But first of all solemn sacrifices were offered.

The accuser, and the accused, took each an oath at the foot of the altar, laying their hand on the flesh of the immolated victim.

Then the accused person mounting the stone named *avaiδeias*, and the accuser the stone named



ὁ γὰρ ἑαυτῶν, they pleaded, the one after the other, either in person, or by their patrons.

At first every one pleaded his own cause; but afterwards ten citizens were drawn by lot to be the patrons of this tribunal.

Neither the insinuating openings of causes, nor the other resources of eloquence were allowed these orators.

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

To effect this privacy, black and white flints were made use of; and that the judges might distinguish them in the dark, holes were made in the black, but not in the white: with the white they acquitted, with the black they condemned.

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

The one was of brass, and was termed the urn of mercy, ελεος; the other was of wood, and was termed the urn of death, θανάτου. The white flints were put into the former, and the black into the latter.

If the number of the white was greater, a short line was drawn in a wax tablet with the nail; and a long one if the black were more numerous.

If the number of flints was equal in the two urns, the crier threw a supernumerary one into the urn of mercy, which was termed the flint of Minerva.

The criminal, immediately after his condemna-

tion, was loaded with chains, and led forth to punishment.

But before sentence was passed, the accused person was not in chains, and had it in his power, if he despaired of his cause, to avoid punishment by going into exile. If he went into exile his goods were confiscated.

This was the oldest tribunal of Greece. The learned are not agreed on the time when it was established; some say it was instituted by Solon; but they are mistaken: the court of Areopagus existed before Solon; he only enlarged its authority.

But Pericles greatly diminished its power; though he did not annihilate the tribunal: it existed long after his time.

## CHAP. XII.

*Of the Jurisdiction of the Ephetæ.*

THIS was another very severe tribunal, which was likewise called, το δικαστηριον επι Παλλαδιω.

It is said to have been instituted by Demophoon.

In the early times it was not required that he should be a native of Attica who was to sit at this tribunal; the Argians were likewise admitted to that honour.

But Draco afterwards excluded the Argians, and only admitted the Athenians.

These judges, who were fifty-one in number, and at least fifty years of age, took cognizance of involuntary murders, περι ακσιων φονων.

The only alteration which Solon made in this tribunal, was, that he took from it the cognizance of some important causes, which he transferred to the Areopagus, to increase the authority of that court.

The judges were called Εφεται, from the verb εφινει, to appeal; because appeals were made from inferior tribunals to this.

These judges were the most respectable persons of the ten tribes, from each of which five citizens were chosen, of an irreproachable life, to whom one drawn by lot was added.



## CHAP. XIII.

*Of the Heliaſtic Jurisdiction.*

THIS was a very famous tribunal at Athens. It was called Ἠλιαία, or Ἠλιαστικόν.

It was ſo termed, becauſe it was expoſed, in open air, to the rays of the ſun.

To judge at this tribunal, was, for the ſame reaſon, in Greek, Ἠλιαζειν; and the name of the judges was Ἠλιαται.

The number of the judges was not always the ſame; it was greater, or ſmaller, as the cauſes were more or leſs important.

Lots determined who thoſe judges ſhould be; and before they entered upon their office, they took a moſt ſacred oath in a moſt ſolemn manner.

As to the manner of bringing a cauſe before this court:—he who wanted to lodge an action againſt any one, aſked leave of the Theſmøthetæ ſo to do; after having obtained it, he ſummoned the other party by a kind of bailiff, called κλητηρ, apparitor. This was called in Greek προσηλαϊσθαι. He then preſented his ſuit to the magiſtrates in writing.

When the judges were met, the magiſtrates went to the court, with the ſuits, or petitions of the plaintiffs, and authoriſed the judges to try the ſeveral cauſes, which in Greek was termed

εισαγειν δικας εις το δικαστηριον, *lites inducere in forum*; whence this other expression was derived, *δικη εισαγωγικη*, *lis importata*, i. e. *introducita in forum*.

When the cause was brought before the judges, the accused person had four ways to elude judgment, or to have it deferred, 1° *παραγραφη*, that the affair had been judged before, or was irregularly brought into court, or that there was no law relating to the point in question. 2° *υπωμοσια*, an oath of delay on account of sickness, the death of a friend, or any other misfortune. 3° *αντιγραφη*, a suit of re-crimination. 4° *αντιληξις*, when the defendant, having from some informality escaped judgment, brought an action within two months against the accuser.

If the accused person used none of these resources, he and the accuser were obliged to take, each of them, an oath. The accuser's oath was termed *προωμοσια*, and that of the accused *αντωμοσια*.

Besides, each of them was obliged to deposit a certain sum of money, which was termed *Prytanæa*, or *Parastasis*, or *Paracatabolè*, or *Epobelìa*.

After these preliminaries, the plaintiff and the defendant, or his patron, were permitted to speak. The time which was allowed each of them to plead, was measured by a water-clock.

As much water was allowed for the one as for the other. And to prevent fraud, the pouring of

the water into the water-clock was entrusted to a faithful person, who was termed Εφύδρ.

Hence came the proverb Πρὸς τὴν κλεψυδρὰν, to plead by the water-clock.

The judges, after having heard each party, gave their judgments by little flints, and passed sentence.

When the accused person lost his cause, he was condemned to a fine, or to some other punishment. If the punishment was death, he was put into the hands of eleven executioners, who were so called, οἱ ἐνδεκά.

When he was only condemned to pay a fine, he was delivered to other officers, named *πρακτορες*, exactores.

When he was not able to pay the fine, he was thrown into prison.

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

The pay of the Heliastæ, for every cause they tried, was three oboli.



## C H A P. XIV.

*Of judgments and Accusations.*

THE judgments were public or private.

The public judgments were termed *κατηγοριαί*, and the private *δίκαι*.

There were different kinds of public judgments.

1° The judgment named *γραφη*, which took cognizance of various public crimes, such as murder, premeditated wounds, setting fire to houses or other possessions, poisonings, ambushes, sacrilege, impiety, debauchery, adultery, calumny, celibacy, and other crimes, relative to military discipline, such as neglecting to be enrolled, desertion, quitting one's post, &c.

2° The judgment called *φασίς* was the detection and information given of concealed crimes.

3° The judgment termed *ενδειξις*, was the process against those, who, without having paid their quota to the public treasury, offered themselves candidates to bear offices, and to judge the citizens. Every one was permitted to inform against them.

4° The judgment named *απαγωγή*, was the prosecution of thieves and robbers; against whom any one might inform in their absence, or bring them to justice when they were caught *in flagranti delicto*.

5° The

5° The judgment termed *εφηνησις*, was the discovery of a criminal who concealed himself.

6° The judgment named *ανδροληψιον* was the process against those who refused to deliver up a criminal concealed in their house.

7° The judgment termed *εισαγγελια*, was the animadverting on those who committed crimes against which there was no positive law.

8° There were also many kinds of private judgments adapted to the different private crimes—to abuse, blows, bad treatment of any kind; madness, false witness, and other crimes of this nature, relating to deposits, to commerce, to the letting of houses, to patronage, &c.

## CHAP. XV.

*Of the Punishments used by the Athenians.*

THE principal, and most usual punishments, τιμηματα, were,

1° Ατιμία, public infamy, and consequent incapacity of standing for offices and honours.

2° Δουλεία, servitude, to which a freeman was reduced.

3 Στιγματα, marks, which were impressed with a red-hot iron on the foreheads, or hands of slaves who had fled from their masters, or committed any other great crime.

4° Στήλη, this punishment was, engraving the offence of a criminal in large characters on a pillar.

5° Δεσμοί, chains, they were of many kinds. 1, Κυφών, this was a wooden confinement, which bent down the neck of the criminal; it is likewise termed κλοιός and κλώς. 2. Χοιμίξ, this was wooden fetters. It was likewise named ξύλον, καλόν, ποδόκακη, and ποδοσφάβη. 3. Σάνις, it was a table, on which malefactors were tied down. 4. Τροχός a wheel, to which the fugitive slaves, or those who were guilty of theft were tied, and beaten with rods.

6° Φυγή,



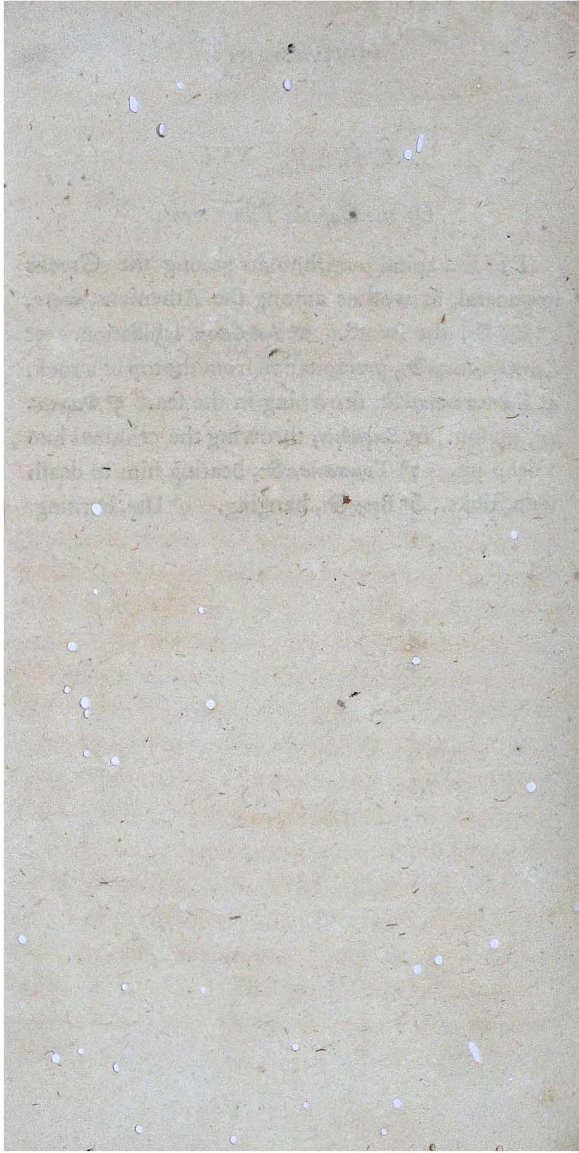
6° *Φυγή*, exile, the banishment of a citizen from his country, without hope of return.—Yet he might be recalled by the same magistrate who exiled him. The goods of exiled persons were confiscated and sold by auction. Their place of exile was not fixed in the sentence passed upon them.

7° *Ostracism* was a peculiar kind of exile, by which a citizen, whose power had grown formidable, was banished from his country for ten years. The suffrages were given upon shells, in Greek termed *οστρακα*, whence the word ostracism was formed. The ostracism was not valid without six thousand of those shells. This kind of exile, and exile in the general and more extensive sense, were alike in one particular; each implied banishment out of the country. But in other circumstances they differed, 1° The goods of the ostracised were neither confiscated nor sold by auction, as those of the exiled. 2° The ostracised were obliged to reside in a particular place; but the exiled were not. When ostracism was established is not certainly known; some say it was instituted by Hippias, and others, by Clisthenes. Hyberbolus, an abandoned man, was the last on whom the sentence of ostracism was passed, a sentence too mild for his guilt. The Syracusans adopted this punishment from the Athenians; but instead of shells they used leaves; whence comes the word *μεταλισμός*.

## CHAP. XVI.

*Of the Capital Punishments.*

THE capital punishments among the Greeks in general, as well as among the Athenians, were, 1°  $\Xi\phi\Theta$ , the sword. 2°  $\Lambda\iota\theta\omicron\lambda\omicron\iota\alpha$ , lapidation. 3°  $\text{Κατακρημνισμ}\Theta$ , precipitation from the top of a rock. 4°  $\text{Καταποντισμ}\Theta$ , drowning in the sea. 5°  $\Phi\alpha\rho\mu\alpha\kappa\omicron\nu$ , poison. 6°  $\text{Βαραθρον}$ , throwing the criminal into a deep pit. 7°  $\text{Τυμπανισμ}\Theta$ , beating him to death with sticks. 8°  $\text{Βροχ}\Theta$ , hanging. 9°  $\Pi\upsilon\rho$ , burning.





# PART III.

## OF THE MILITARY GOVERNMENT.

---

### CHAP. I.

#### *Of the Land-Service.*

**I**N the Grecian armies there were, 1° το πεζικον, infantry. 2° Those who fought on cars, το επ' οχηματων. 3° Cavalry, το εφ' ιππων.

There were three kinds of infantry. 1° Όπλιται, the heavy-armed foldiers. 2° Ψιλοι, the light-armed foldiers. 3° Πελταςαι, those who carried the buckler called πελτα; though they are sometimes comprehended in the ψιλοι, and by that term distinguished from the όπλιται.

The custom of fighting on a car seems to have been more ancient among the Greeks than that of fighting on horseback.

Most of their cars or chariots of war were drawn by two horses.

In each car there were two warriors; whence  
comes

comes the Greek name of a car, *διφρ*. One was *ἡνιοχ*, he who held the reins, the charioteer. The other *παραιβάτης*, he who directed the charioteer whither he should drive. The *paræbates*, when he came to a close fight, descended from the car.

The Theſſalians were the moſt famous horſemen of all Greece. We are told that the Lapithæ were the firſt who thought of mounting a horſe. Men on horſeback, before people were accuſtomed to the fight, were deemed prodigies, and gave riſe to the fables of Centaurs, and Hippocentaurs.

Among the Athenians no perſon was admitted into the cavalry, without having previously obtained the conſent of the Hipparchus, the Phylarchus, and of the ſenate of five hundred.

Two qualifications were principally required of one who went into the cavalry, fortune and ſtrength.

His horſe was to be well broken, bold, metteliſome, tractable, and obedient to his maſter. If he had not theſe qualifications, he was rejected.

Trial was made of him to the ſound of a bell, *κωδων*; hence is derived the verb *κωδωνίζειν*, to try.

Horſes worn out with long ſervice were ſuffered to enjoy their eaſe; they made a mark on their jaw, called in Greek *τροχ*, and *τροσιππιον*; whence comes the proverbial expreſſion *ἐπιβάλλειν τροσιππιον*.

The horsemen had titles relative to their different arms, as *δορατοφοροι*, *κοντοφοροι*, *ακροβολισται*, *ιπποτοξοται*, *αμφιπποι*, *διμαχαι*, *καταφρακτοι*, *μη καταφρακτοι*.

The horses of the *Cataphracti* were covered with different arms and ornaments, such as *προμετωπιδα*, *παρωτια*, *παρηια*, *προστερνιδια*, *παραπλευριδια*, *παραμηνριδια*, *παρακημιδια*, *ερωματα*, *φαλαρα*.

The Athenians were obliged by law to enrol themselves for war when their names were written in a list, called *Lexiarchica*, i. e. when they were eighteen years of age.

The names of the soldiers who were enrolled were inscribed in the public registers. To enter their names thus, was termed in Greek, *ερατολεγειν*, *καταλεγειν*, *καταγραφειν*, and *καταγραφην*, or *καταλογον ποιεισθαι*.

As soon as the young soldier was enrolled, he took a military oath. The state furnished him with his buckler and his pike.

The new levies made their first expedition round the territories of Attica, which they were to defend against all incursions: thence they were called *περιπολοι*.

The military age lasted forty-two years, viz. from eighteen to sixty.

Old men, and citizens on the decline of life, and of a weak constitution, collectors of the public revenue, and infamous persons, were excluded from military service.

Neither



Neither were the slaves allowed to serve in war, except in very imminent and great danger.

No citizen of Athens could refuse to serve; for unless a man bore arms for the state, he lost the right of giving his suffrage, and the other privileges of a citizen.

To prevent desertion, marks, termed *σηματα*, were imprinted on the hands of the soldiers; but this was more a Roman than a Greek custom.

In the ancient times, every foldier served at his own expence.

The Carians were the first of the Greeks who served for pay; a circumstance which drew on them the character of a mercenary and sordid people; and which gave birth to these proverbial words *καρικοι* and *καρμωργοι*.

But afterwards all the Greeks made war a trade; and fought for money, not only in defence of their country, but likewise in foreign armies,

Pericles was the first who introduced among the Athenians the custom of serving for pay.

The pay was not always the same. The foot at first had two oboli a day; afterwards four. Hence we have the following proverbial expressions, *τετραβολοι βιβι*, and *τετραβολιζειν*. The pay of the horsemen was about a drachm a day.

CHAP. II.

*Of the Armour and Weapons.*

THEIR arms may be divided into three kinds. 1° The arms to cover the body. 2° Their common weapons of war. 3° The arms which they used in sieges.

The arms to cover the body were, 1° Περικεφαλεια, galea, the helmet; termed also Κρανῶν, Κορυς, Κυνει. 2° Θωραξ, lorica, the cuirass. 3° Ζώνη, or ζώνη, cingulum, the baldrick. 4° Κνημιδες, ocreæ, the boots. 5° Ασπίς, clypeus, which was round, or Θυρεῶν, scutum, the shield, which was oblong.

The helmet was sometimes of brass; but commonly of the hide of certain animals; whence the following words are derived, λεοντή, of lion's skin; ταυρεῖν, of bull's hide; αἰγίη, of goat's skin; αλώπεκη, of fox's skin, κυνει, of dog's skin, &c.

The helmet had a thong, named ὄχρευς, which was tied round the neck.

The helmet was mounted with a crest, termed Φαλῶν, and Δορῶν. When there were three crests, it was called τρυφαλεια.

The cuirass was a piece of armour to guard the breast. It was made either of linen, or of brass, or of leather and brass.

The

The brazen cuirass was a straight plate, and was called Θωραξ στατήρ, or Στατήρ.

The cuirass of leather and brass was made in the following manner. They put to the cuirass chains of rings, and then it was called Ἀλυσιδωτήρ. Sometimes the rings resembled scales; the cuirass was then termed Λεπιδωτήρ and Φολιδωτήρ.

Ζώνη or ζώνη, a girdle which went round the armour. Hence the word ζωννυσθαι, accingere se ad prælium.

Κνημιδες, the greaves, ocreæ, or tibialia, were of brass, iron, or some other metal. They were clasped round the lower part of the leg.

Ασπίς, the buckler, clypeus, was of wood, of rushes, or twigs, or of hide; and when it was made of any of these substances, it was generally covered with brass.

The parts of the buckler were, 1<sup>o</sup> Ἀντιξ, or ἰνυς, περιφερεια, κυλῶν, words which signify the circumference or orbit of the buckler. 2<sup>o</sup> Ομφαλῶν, umbo, a prominent part in the middle of the buckler. 3<sup>o</sup> Τελαμών, a strap in the inner side of the buckler, by which it was hung on the shoulder. 4<sup>o</sup> Πορπαξ, a ring by which the buckler was held. In later times, a handle, ὀχανον, was substituted for the ring.

On their bucklers were often represented birds and quadrupeds, lions, for instance, and eagles; and even their Gods, the sun, the moon, &c.



Most of the ancient bucklers were large enough to cover the whole body. Hence come the epithets, *ανδρομηκει*, and *ποδηνεκεις*.

The figure of the bucklers, called *ασπιδες*, was round; hence they have the following epithets, *ασπιδες ευκυκλοι*, clypei rotundi; *παντοσε ισαι*, undique æquales.

The form of the buckler termed *θυρεος*, was oblong.

The offensive arms were, 1° *Εγχο* and *δορυ*, the pike and the lance. 2° *Ξιφος* and *μαχαιρα*, the sword. 3° *Αξινη* and *πελεκυς*, securis et bipennis, the battle-axe. 4° *Τοξον*, the bow. 5° *Ακοντιον*, the javelin. 6° *Σφενδονη*, the sling.

The pike and the lance were of wood, and commonly of ash, *μελια*. The point, *αιχμη*, and in Latin, *cuspis*, was of brass; so was the other end, which they used to stick into the ground.

There were two kinds of pikes; one used in close fight, which was called *ορεκτη*, *porrecta*—another with which they fought at a distance, which was called *παλτη*, *vibrata*, *missilis*.

In ancient times the sword hung in a kind of fash, which came from the right shoulder to the left side. The scabbard was termed *κολεος*.

*Αξινη*, *πελεκυς*, the securis and the bipennis, battle or pole axe, were sometimes used in battle.

The bow was commonly of wood; the string, in Greek, *νευρα*, was of horse hair; whence came

the word *ἵππειαι*. In ancient times it was of leather. The extremities of the bow, to which the string was tied, were called *κέρωνη*, and were commonly gilt.

The arrows, in Greek, *βέλη*, *οἶτοι*, *ιοι*, were of a light wood. They were pointed with iron, and sometimes poisoned. They were feathered, to make their flight more rapid.

The javelin, *ἀκόντιον*. There were many kinds of this weapon, *ὑστῶς*, *αἰγανῆς*, *γροσφῶς*. Some were launched with a thong, termed in Greek *αγκυλή*, in Latin *amentum*. The javelins of this sort were called *μεσαγκυλά*.

The sling, *σφενδονή*, was of an oval shape, and gradually terminated on each side, with two thongs. It was commonly made of woollen cloth; with it were thrown arrows, stones and pieces of lead.

Such were the arms which were used in battle. The machines which were used in sieges by the Greeks were, in ancient times, called *μαγγανά*; they were afterwards termed *μηχαναί*.

The oldest machines were the *κλίμακες*, i. e. the scaling ladders.

The ram, *κρίθ*, was of wood; it was a hundred, or a hundred and twenty feet long. It was overlaid with plates of iron; and the end of it, which in Greek was called *κεφαλή*, or *ἐμβόλη*, resembled the head of a ram; whence this machine

was

was named κριθ. It was made use of to batter walls.

Ἐλεπολις, was a machine of an enormous size ; it contained other machines, from which stones and other arms were launched. The invention of this machine is given to Demetrius Poliorcetes.

The tortoise, χελωνη, was a machine which covered the soldiers from the weapons of the enemy, as the tortoise is defended by its shell.

Χωμα, agger, was a machine raised higher than the walls of the besieged, the sides of which were of stone.

Πυργοι, were moveable towers of wood built upon the agger, which they brought forward with wheels. Their tops were covered with hides.

Γερραι, were osier hurdles to guard the heads of the soldiers.

The catapults, καταπελται, were machines from which arrows were launched. They were likewise called οξύβελεις and βελοσασεις. Though the arrows themselves, which were shot from the catapults, were sometimes called καταπελται.

Λιθοβολοι, πετροβολοι, πετροβολικα οργανα, or αφετηρια, and μαγγανικα οργανα, were machines to shoot stones.



## CHAP. III.

*Of the Military Officers.*

IN the early ages, when kings were the absolute sovereigns of states, they headed and were the generals of their armies in time of war; or they chose a *Polemarchus*; the Athenians did the same.

But afterwards, when the supreme power was exercised by the people, each tribe chose a prætor, whose title was *Στρατῆς*. There were ten of them, one of each tribe. They all had the same power; and when they were sent out together on an expedition of importance, they commanded alternately, each of them for a day. An eleventh Strategus was at length added to the ten, who was distinguished by the title of *Polemarchus*. This officer, when in a council of war the suffrages were equally divided, determined, by his voice, the affair which had been debated.

Besides the Strategist, there were ten *Ταξιάρχαι*, who were second in rank from the Strategist.

These Taxiarchi marshalled the army before a battle, fixed on the place of its encampment, and the route of its march. They likewise struck out of the military list those soldiers who had been guilty of any great misdemeanor.

The

The Στρατηγοι, and the Ταξιαρχοι were the principal officers of the infantry : the Ἱππαρχοι, and the Φυλαρχοι, were at the head of the cavalry.

There were two Hipparchi, and ten Phylarchi. The former commanded all the cavalry ; the latter commanded the cavalry of each tribe ; they were therefore subject to the Hipparchi, as the Ταξιαρχοι were to the Στρατηγοι.

There were yet other subaltern officers, named from the number of men they commanded, Χιλιαρχοι, Ἑκατονταρχοι, Πεντηκονταρχοι, Λοχαγοι, Δεκαδάρχοι, Πενταδάρχοι, Ουραγοι.

## CHAP. IV.

*Of the different Parts of the Army.*

THE whole army was called Στρατεία.

The van, frons, Μετωπον, Πρωτὸ ζυγόν.

The flanks, or the wings, were termed Κερατα.

They called the rear, Ουρη, or Εσχάτὸ ζυγόν.

The Πεμπας consisted of five soldiers.

The Λοχὸς of twenty-four, twenty-five, and sometimes of twenty-six.

The Ταξίς, or Ἐκατονταρχία, was a body of a hundred, or a hundred and twenty men.

Φαλαγγίς, was the name which they gave to the army when it was ranged in order of battle. Μικροφαλαγγίς was the length of the army, its extension from the one wing to the other: Βαθὸς was its depth, or its extent from van to rear.

Εμβολον, cuneus, was the army formed into the shape of the letter Δ. The men were drawn up in this manner the more easily to pierce the files of the enemy.

Κοιλεμβολον, forfex, resembled the letter V. The army was formed into this figure to receive the attack of the Cuneus.

Πλινθιον, laterculus. Under this denomination the men were drawn up in form of a brick.

Πυργὸς, turris, was an army in form of a square.

Πλασιον,



Πλασιον, was an army marshalled into an oblong figure.

The wheelings of the soldiers were termed Κλισεις; Κλισις επι δορυ, wheeling to the right; Επ' ασπιδα, to the left.

Μεταβολη, was an evolution by which the rear moved to the place of the van, and the van to that of the rear. The two parts of this evolution were distinguished by two expressions, Μεταβολη επι γραν, the wheeling to the right, and marching from the van to the rear. Μεταβολη επι γρας, the wheeling to the left, and marching from the rear to the van.

## C H A P. V.

*Of the Signals and Standards.*

THE signals, *Συμβολα*, were either announced by the voice, or perceptible to the eye.

The vocal signal was termed *Συνθημα*, and in Latin, *Teffera*. It was a kind of martial shout, which the general gave to the inferior officers, and which was spread by them through the whole army.

The visible signal was called *Παρασυνθημα*: it was a sign made with the head, a clapping of the hands, a pointing of the pike to the ground, &c.

The standards were termed in Greek *Σημεια*, and in Latin *Signa* and *Vexilla*. When they were raised, it was a signal to begin the battle; and lowering them was a signal to leave it off.

The *Σημειον* was likewise a coat of arms waving at the top of a pike.

The ancient Greeks, also, for a signal, made use of fire, or flaming torches, which were thrown from the two armies. The men who threw them were called *Πυρφοροι*.

For this purpose they afterwards used shells, *Κοχλοοι*, but generally trumpets, *Σαλπινγες*.

Some states of Greece used other instruments; as, the *Συριγξ*, *Syrinx*; the *Αυλῶ*, *Tibia*.

The shout of the soldiers at the first onset was termed *Αλαλαγῶ*.

## C H A P. VI.

*Of Military Booty.*

THE captures made in war were either persons or things.

The persons were called *Αιχμαλωτοι* and *Δορυαλωτοι*: they were made slaves, unless they could ransom themselves.

The things were cloaths, which, when stripped from the dead, were termed *Σκυλα*; from the living, *Λαφυρα*; the arms, the standards, &c.

The booty was carried to the general, who took to himself what he liked. He then chose rewards from it for those who had signalized themselves in the day of action. The rest he divided equally among the foldiers.

But before any separation, or division of the booty, a part of it was consecrated to the Gods: this part they called *Ακροθινια*.

They likewise erected trophies, *Τροπæα Τροπαια*.



## CHAP. VII.

*Of Military Rewards and Punishments.*

THE rewards conferred on those who had fought valiantly were termed *Αριστεία*, *νικητήρια*, *επιτιμητικά*.

Soldiers were preferred to the rank of officers; and subaltern officers to superior ranks.

Gallant actions were praised in poetry, and funeral orations.

Another kind of recompence was crowns, on which were inscribed the names of those who had merited them by their valour.

They likewise erected, in honour of the Gods, pillars and statues, on which their victories were inscribed.

*Πανοπλία*, was sometimes the reward of those who had distinguished themselves in battle. It was a complete suit of heavy armour.

The honourable title, *Cecropides*, was given to soldiers of conspicuous valour; and their arms were deposited in the citadel.

They who had been maimed in battle were maintained at Athens at the public expence.

The children likewise of those brave citizens who had fallen in battle were maintained at the public expence. When they were grown up, they were presented

presented with the Panoplia, and honoured with distinguished seats at the public games, Προεδρῖαι.

We must now speak of the military punishments. Deserters, Αυτομολοι, were punished with death.

The Αστρατευτοι, those who had refused to serve, and the Λειποτακτοι, those who had quitted their ranks, were punished in the following manner. They were obliged to sit three days in the forum in a female dress. This punishment was prescribed by a law of Charondas.

They were excluded from the temples and assemblies.

There were yet severer military punishments inflicted in Greece, especially at Lacedæmon.

## CHAP. VIII.

*Of the Sea-Service.*

THEIR ships had different terms and different names.

Their merchantmen were called, Ὀμαδες and Φορτηγοί; they were of a round form. Their ships of war had the epithet, Μανραι.

They had three, four, five banks of oars, &c.

The lower part of a ship, its base or keel, was termed in Latin carina, and in Greek Τροπίς and Στεῖρῃ.

The boards above the keel were termed in Greek, Νομείς and Εγκοιλία, and the pieces of wood to which they were nailed were called Εντεροεῖαι.

To these boards the sides of the vessel, Πλευραὶ and Τοίχα, were joined.

The lower parts of the vessel, the parts under water, were called Υφαλα; and those above water Εξαλά.

The middle of the ship was termed Μεσοκοιλία.

The deck Καταστρωμα, and the hold Πυθμῃ.

The fore part of the ship Πρωρα and Μετωπον; the hinder part Πρυμνα and Ουρα.

Επωτιδες, were two pieces of wood jutting out from the two sides of the prow.

Χηνισκος,



Χηνισκος, was the figure of a goose, with which the prow was adorned.

Κορωνίδες and Ακροσολια, ornaments of the extremities of the sides of the vessel.

Αφλασα, the ornaments of the stern.

Παρασημον, an ensign fixed to the prow.

Εδωλια, Σελματα, the banks of the rowers. The highest banks were named Θρανοι; those in the middle Ζυγα; and the lowest Θαλαμος.

The terms and expressions, relative to oars and rowers, are, Ερετμος, κωπη, an oar; της κωπης επιλαβεσθαι, to handle the oar; Κωπης οφθαλμοι, or τρηματα, holes or eyelets; τροπος and τροπωτης, the fastening; τροπουσθαι, to secure its eyelet; ασκωμα, the lining of the eyelet; ερεσσειν, ερειδειν, ελανειν, to ply the oars; σκασαι, to back the oar; δικωπιας ελκειν, to work a pair of oars; ομορροθειν, to help the rower; μετεωροκοπειν, to pull in vain; ταρσος, the flat of the oar.

The mast was termed Ίσος. To set the mast was Ορθουσθαι. Its parts were, Καρχησιον, the top; Τεαχηλος, the middle; Πτερνη, the foot.

Μεσοδμη, was the hole in the middle of the ship in which the mast was fixed. Ίσοδακη, the place in which all the naval instruments were kept. Κεραια, the yards.

The general names of sails were, Ρια, Οθοναι, Φαρη, Δαιφη, Αρμενα. The names of some particular sails were, Δολων, the fore-sail; Επιδρομος, the mizen-

mizen-sail; *Ανατιον*, the main-sail; *αστεμων*, the top-sail, which was also the main-sail. The following are expressions applied to sails, *Στελλειν οθονην*, *Συσελλειν ιςια*, *Απλουν ιςια*.

The ships had different kinds of ropes for different uses. Though the word *Όπλα* is a general term for all the rigging, it frequently signifies the ropes only. The words *Σχοινια*, and *Καλω*, likewise mean the ropes.

The particular and distinguishing names of the ropes were, *Τεθροι*, *Υπεραι*, *Προτονοι*, *Επιτονοι*, *Μεσσυραι*, *Ποδες*, *Τριποι*, *Θριοι*, *Εκφοροι*, *Πρυμνησια*, *Πεισματα*, *Ζωμευματα*, *Ρυματα*, *Καμιλοι*.

The rudder, *Πηδαλιον*; the parts of which were, *Οιαξ*, *Φθειρ*, *Πτερυγιον*, *Αυχην*, *Καμαξ*. In their greatest ships thero were two rudders.

The pilot, *Κυβερνητης*; his station was at the stern.

The beak of the ship, *Εμβολα*.

The anchor, *Αγκυρα*, *Ευνη*; *Ανασπᾶν*, *Αιρειν αγκυραν*, to weigh anchor; *Βαλλειν αγκυραν ιεραν*, to cast anchor.

*Έρμα*, *Ασφαλισμα*, the sand with which they ballasted the ship; in Latin, *Saburra*.

*Βολις*, the lead with which they founded.

To the old navigation belonged likewise the terms, *Κοντοι*, Poles; *Αποβαθρα*, passage-plank; *αντλιον*, the sink or well of the ship.

## CHAP. IX.

*Of the Sailors and Sea-Forces.*

THE men employed in ships were called Πληρωματα, Αντερεται; the rowers Κωπηλαται; they who sat highest, Θρανιται; they in the middle, Ζυγιται; the lowest Θαλαμιται. They who sat on the benches near the prow were called Προκωποι; and they who were near the stern Επικωποι.

Ναυται, nautæ, they were not employed in rowing; but they had their particular business distributed amongst them. Some had the care of the sails, Αρμανισαι; others went aloft, Σχοινοξαι. The Μεσοναυται were the attendants on the other seamen.



CHAP. X.

*Of the Naval Officers.*

SOME commanded the sailors, and some the foldiers. The titles of the former were Αρχικυβερνητης, the admiral; Κυβερνητης, the pilot; Πρωρευς, the under pilot; Κελευτης, captain of the rowers; Τριπραυλης, the Musician; Ναυφυλακες and Διοποι, ship guards; Τοιχιαρχοι, had charge of the sides of the ship; Εσχαρευς, the cook; Λογιτης, the clerk.

They who commanded the foldiers were Στολαρχος, Ναυαρχος, Επιστολευς, Τριπραρχος, &c.

# PART IV.

## OF THE PRIVATE LIFE OF THE GREEKS.

---

### CHAP. I.

#### *Of Marriage.*

**I**N the different states of Greece marriage was honoured, and regulated by law. He who was averse to marriage, brought discredit upon himself, and in some communities was punished.

But in the times of barbarism, before the institution of laws, the conjunction of the sexes was promiscuous.

Cecrops was the first who subjected the Athenians to matrimonial obligations, and enjoined that each of them should inviolably possess his own wife.

But the matrimonial laws were afterwards improved, and the Athenians were no longer permitted to intermarry with strangers.

An age at which to marry was fixed for the one sex and for the other.

Polygamy

Polygamy was prohibited, except in particular and urgent cases.

They were more lax than the Romans as to the prohibited degrees.

Marriages were not contracted without the consent of the parents.

To give a young woman in marriage, is in Greek *εγγυαν, διεγγυαν, κατεγγυαν, δίδοναι, ἀρμολεγειν*; and in Latin Dare, despondere.

The betrothed man gave to the betrothed woman, as a pledge of his honour and love, a present named *ἀρρά, ἀρράδων, ἐδνον, μνησπον*.

The affianced woman on her part gave a dowry, termed *Προιξ*, and *Φερνη*, which was returned to her in case of a divorce.

But Solon struck off dowries. By his regulation the woman was only to bring three suits of cloaths, and some furniture of little value. But he enjoined the nearest relations of orphans to give them fortunes, if they did not marry them.



## CHAP. II.

*The Marriage Ceremonies.*

THE bridegroom conducted his bride to his house in pomp. This was termed *Αγειν*, or *Αγεσθαι γυναικα*; *subaudi*, *Εἰς οἰκίαν*.

They were generally conveyed in a car: their friends who accompanied them were called *Παρανυμφοι* and *Παροχοι*.

Players on the flute and lyre, and others carrying flambeaux walked before them.

The songs which were sung in this procession were called *Ἀρματειον μελος*.

When they arrived at the bridegroom's house, the marriage began, and was accompanied with dances.

There was a solemn feast which was likewise termed *Γαμος*.

But before the nuptial repast, sacrifices were offered, called *Προτελεια* and *Προγαμεια*; when these were over they sat down to table.

None were admitted to this feast, who had not bathed, and changed their cloaths.

The cloaths of the bridegroom and bride were of different colours.

They were likewise crowned with wreaths of aromatic herbs and flowers.

The

The bridegroom's house was ornamented for the occasion.

A pestle was tied to the door; and a sieve was carried by a girl. The bride carried an earthen vase full of barley, which was called in Greek *Φρυγέτρον*.

At Athens, during the nuptial feast, a boy entered, carrying acorns, and a basket with loaves in it, who sung *Εφυγον κακον, ευρον αμεινον*, "I quitted what was bad; I found what was better."

After the feast the new-married couple were conducted to the nuptial chamber, termed in Greek *Δωμα, Κουριδιον δωμα, Δωματιον, Θαλαμος, Πασας*, in which was the marriage-bed, *Λεχος κουριδιον, Νυμφιδιον, Γαμικον*.

The bridegroom and bride, after they had entered the nuptial chamber, were obliged, by an injunction of Solon, to eat a quince betwixt them.

They might be separated when they were even in the nuptial chamber; for instance, if a raven croaked on the top of the house.

It was customary for the bride, before she went to bed, to wash, at least her feet, with warm water.

The bridegroom then untied, and took off her girdle.

## CHAP. III.

*Of Divorces.*

IT was a great dishonour to both the married parties to quit each other.

If the husband dismissed the wife, the proper terms were ΑΠΟΠΕΜΠΕΙΝ, ΕΚΘΑΛΛΕΙΝ.

The husband was, in this case, obliged by the law, to restore to the wife her fortune.

If the wife quitted the husband, the separation was expressed by the words ΑΠΟΛΕΙΨΙΣ, ΑΠΟΛΕΙΠΤΕΙΝ.

There were causes for which the law permitted the wife to leave her husband ; but she was, beforehand, to advertise the archon of her intention, and present him a petition containing an enumeration of her grievances.



CHAP. IV.

*Of Adultery.*

ADULTERY is, in Greek, termed *Μοιχεία*. It was a crime common among the Greeks; yet it was strongly guarded against by their legislation, and repressed by fines and punishments.

The punishments inflicted on adulterers were not the same in all the states of Greece.

It was permitted by a law of Solon to put an adulterer to death, if he was caught, in flagranti delicto, in the fact.

It was infamous for a man to live with his wife after she was taken in adultery, and it was lawful for the husband to treat her with great severity.

At Athens a rich adulterer might commute the ordinary punishment of his crime with a sum of money, termed *Μοιχαγρία*.

But a mortifying and cruel punishment awaited poor people surprized in adultery; it was called *Παραιδωσις* and *Παρατιλμος*.

## CHAP. V.

*Of the Birth and Education of Children.*

FOR the birth of a son the doors of the house were crowned with olive; for the birth of a daughter with wool.

The new-born child was washed in warm water. The vase consecrated to that use was called Λουτρον.

They likewise anointed it with oil, which was kept in an earthen vessel named Χυτλος, from which word is derived the verb χυτλωσαι.

Wine was used by the Spartans instead of water for this ablution.

When it was thus washed it was dressed: the child's cloaths were called Σπαργανα.

It was then laid in a basket, or in a shield, if its father was a warrior. The latter custom prevailed most in the military Sparta.

The children, whom their parents did not choose to bring up, were exposed; this was termed Εκτιθεναι.

In the basket in which the child was exposed, they sometimes put a collar, or a ring, or a stone. These were called Περιδεραια and Γνωρισματα.

Among the Thebans the exposition of children was prohibited by law.

At Lacedæmon deformed children were thrown into a place termed Αποθειαι.

At Athens, the names of the children which were brought up, were inscribed, as soon as they were born, in the public registers.

When the infant was five days old, they ran with it in their arms round the fire, and the relations of its mother sent her presents, which were termed ΓΕΝΕΘΛΙΟΙ ΔΟΣΕΙΣ.

The child was named ten days after its birth. A sacrifice was offered on the occasion, which was followed by a feast. These ceremonies were expressed by ΔΕΚΑΤΗΝ ΘΥΕΙΝ, ΑΠΟΘΥΕΙΝ, Ἑστιασαι.

The fortieth day was a day of solemnity for the mother.

It was a very essential duty with the Greeks to bring up their children in their own houses, and to have them nursed by their mothers; the maternal office women of the highest distinction did not decline.

We read, however, that in some cases nurses were taken into the house.

Μαία, Τίτθη, Τίθνη, Τίθνηταιρα, were the names given to nurses. Sometimes they were called Τροφοί. But there was some difference between the Τίτθαι and the Τροφοί. To suckle is, in Greek, Θηλαζειν.

In the street, the nurse had a sponge soaked in honey, which she put to the mouth of her child when it cried.



To compose it to sleep she sung *Λαλα, βαννα-  
λαν*; and these songs were termed *Βουκαληταις* and *Νυννια*.

When these soothing methods failed, the nurse had recourse to the *Manducum Terriculamentum*, to frighten it into quiet. The figure with which the child was terrified was *Μορμολυκειον*. To terrify it with that figure was *Μορμυσσεσθαι*.

To prevent the vices inseparable from idleness, great care was taken to accustom boys and girls betimes to industry. The tender years of the boys were employed in learning the elements of arts and sciences.

The girls were closely confined in the house. Little was allowed them to eat, and their waist was straitened to make it more elegant. They were chiefly employed in working wool; an employment which, of old, was not despised by ladies of the first quality.

We read likewise that young ladies of the highest birth were taught music and literature.

If the fathers of boys were rich, or persons of distinction, they had private masters for them, *Παιδαγωγοι*, or *Παιδοτριβαι*, to form them to the fine arts.

The education of the Greeks (the Lacedæmonians excepted) consisted of three principal parts, viz. Letters, the Gymnastic Exercises, and Music. Some authors add Painting.

We have already inquired into the Gymnastic Exercises in the first part, *On the Games of the Greeks*. We must now give a concise account of the three other branches of Grecian education.

## CHAP. VI.

*Of Letters.*

BY letters, Γραμματα, we are to understand Γραμματική, which in its early state comprehended only reading and writing. This science was afterwards greatly extended, and took in history, poetry, &c.

Young men of easy fortunes also studied philosophy. There were Gymnasia, and publick schools for the purpose. The principal schools at Athens were the Academy, the Lycæum, and the Κυνοσαργεῖς. There were schools founded at other places.



## CHAP. VII.

*Of Musick.*

THE word Μουσικη, Musie, is derived, according to some authors, from the nine Muses; and according to others, from the Hebrew word *Mosar*, which signifies art, science.

The Greeks give the invention of musick to Pythagoras; some, carrying its antiquity to fabulous times, ascribe it to Orpheus, Linus, Amphion.

There were seven musical notes which were consecrated to the seven planets. 1° Ὑπατη, to the Moon: 2° Παρυπατη, to Jupiter: 3° Λιχανος, to Mercury: 4° Μεση, to the Sun: 5° Παραμεση, to Mars: 6° Τριτη, to Venus: 7° Νητη, to Saturn.

The tone, or mode, whether grave or acute, in which the musicians sung or played, was termed in Greek Νομος.

There were four modes; the Phrygian, the Lydian, the Doric, and the Ionic. Some authors add a fifth, viz. the Æolic. These are the characters of the five modes—The Phrygian mode was religious; the Lydian, plaintive; the Doric, martial; the Ionic, gay and flowery; the Æolic, simple. The mode with which the soldiers were animated, was likewise termed Ορθιος.

In later times the term *Nomos* was applied to the words which were sung in these modes.

Their music was vocal or instrumental.

Musical instruments are divided into wind-instruments, *Εμπνευστα*, or stringed instruments, *Εντατα*.

The three principal of the ancient instruments were the lyre, the flute, and the pipe.

## CHAP. VIII.

*Of the Cithara.*

THE lyre, or cithara, was the most famous of the stringed instruments. The Greeks called it *Κιθαρα*, and *Φορμιγξ*. It was played on by heroes and princes.

To it they sung the exploits of heroes and love.

The strings were, at first, of linen-thread; afterwards of catgut.

The strings were at first three; whence it was termed *Τριχορδος*: but it was afterwards improved, and had seven strings; it then had the epithets, *Ἑπταχορδος*, *Ἑπταφθογγος*, *Ἑπταγλωσσος*.

The strings were touched either with a bow or with the fingers. To touch the cithara was expressed in Greek by *Κιθαριζειν*, *Κρουειν πληκτρω*, *Διωκειν*, *Δακτυλίοις κρουειν*, and *Ψαλλειν*.



## CHAP. IX.

*Of the Flute and the Pipe.*

THE flute, in Greek *Αυλος*, was a famous instrument which they used on their festivals, and at their sacrifices; at their games and entertainments; at their funerals and other occasions of mourning.

Jubal was the inventor of the flute. According to the tradition of the Greeks, it was invented by Hyagnis, a Phrygian. Some, however, ascribed the invention of the straight flute to Minerva, and of the oblique to Pan.

The flutes were generally made of the bone of stags or mules; whence they were termed *Νεβρηιοι αυλοι*. The Thebans, it is said, were the first who made flutes of that substance. They were likewise made of the bone of asses, of elephants; sometimes they were of reed or box.

The pipe, in Greek called *Συριγξ*, differed greatly in sound from the flute. The tone of the former was meagre and sharp; whence it had the epithet *Λεπταλεα*: that of the latter was grave, full, and mellow; therefore it was termed *Βαρυδρομος*.

Music had a very strong influence on the Greeks; on their bodies as well as their minds. We are told that it cured some of their maladies.

Music was a capital part of the Grecian education.

## CHAP. X.

*Of Painting.*

PAINTING was sometimes a part of Grecian education. This art was termed *Γραφικη*, from the verb *Γραφειν*, which, amongst its other meanings, signifies to paint, *pingere*. Painting was likewise called *Ζωγραφια*.

The art was so imperfect in its origin, that the first painters were obliged to write at the bottom of their pictures the names of the objects which they had attempted to represent.

One colour was only used at first; at length they used five; and afterwards many.

The Greeks, it is probable, learned this art of the Egyptians.

The instruments and materials used in painting were *Οκριβας* and *Καλυβας*, the easel; *Πινακες* and *Πινακια*, the canvas; *Ληκυθοι*, little boxes in which the painters kept their colours; *Κηρος*, *Χρωματα*, *Φαρμακα*, *Ανθη*, the wax, the unprepared colours, the prepared colours, the flowers; *Γραφισ* and *Υπογραφισ*, the style and the pencil.

The outlines (or the sketch) were called *Υποτυπωσις*, *Υπογραφη Εικα* and *Σκιαγραφια*. The finished picture was termed *Εικων*.

Painting was, from its origin, classed with the liberal arts; and grew so much into esteem, that it became at length an essential accomplishment of a polite gentleman.

## CHAP. XI.

*Of the Food of the Ancient Greeks.*

THE principal and most necessary food, with the ancient Greeks, as with us, was bread, which was named Ἄρτος. Hence this word comprehends meat and drink. By Homer and other authors, bread is likewise metonymically termed Σίτος.

Bread was generally carried in a wicker-basket, called Κανεον, κανοῦν.

Their loaves were baked either under the ashes, and then they were termed Σποδίται ἄρτοι and Εγκρυφίαι; or in an oven, Κλίεανω, and then they were called Κλίεανίται.

The Greeks had another kind of bread, named Μαζα, which was made with a coarser flour, with salt and water; to which ingredients some added oil.

Barley-meal was also much used by them; in Greek it was Ἀλφιτον; in Latin, Polenta.

The Θρίον was a composition of rice, cheese, eggs, and honey. It was wrapped in fig leaves, whence it took its name.

The Μυττωτον was made with cheese, garlick, and eggs, beaten and mixed together.

The poor people made their bread hollow, in form of a plate; and into the hollow they poured a sauce.



a sauce. This sort of bread was called *Μισυλλη*, whence comes the verb *Μισυλλᾶσθαι*. The poor Athenians lived likewise on garlick and onions.

The Greeks had many sorts of cakes, *Πυραμοι*, *Σησαμοι*, *Αμυλος*, *Ιτρια*, *Μελιττουτα*, *Οινοῦτλα*, &c.

Hitherto we have spoken of bread, and the other aliments which the earth supplied. But let not the reader therefore conclude that the Greeks disliked animal-food. They ate flesh commonly roasted, seldom boiled; especially in the Heroical times of Greece.

At Lacedæmon the young people ate animal-food. A black soup, termed *Μελας ζυμος*, supported the men and the old people.

The poor ate likewise grasshoppers, and the extremities of leaves.

The Greeks were likewise great lovers of fish; a food which, however, we do not find on the tables of Homer's heroes.

They were fond of eels dressed with beet-root. This dish they called *Εγχελεις εντετυτλανωμεναι*.

They liked salt-fish, of which the joll and the belly were their favourite parts.

They likewise ate sweet-meats, fruits, almonds, nuts, figs, peaches, &c. in Greek *Τρωκτα*, *Τραγηματα*, *Επισορπισματα*, *Πεμματα*. These made the dessert.

Salt, *Ἀλας*, was used in almost every kind of food.

## CHAP. XII.

*Of the Liquors of the Greeks.*

WATER was the only beverage of the Greeks in the early times.

Afterwards they mixed their water with wine.

Wine became the drink, not only of the men, but likewise of the women and girls. This was contrary to the practice of the Romans.

They kept their wine in earthen vessels, *Κεραμοῖς*; or in bottles, *Ασκοῖς*.

Old wine was most liked.

The most famous wines were, *Πραμνεῖος*, *Θάσιος*, *Λεσβείος*, *Χίος*, *Κρησικῶς*, *Ῥοδῖος*, and *Μαρεωτῆς*.

It was customary to mix wine with water, in Greek *Κερασασθαι*, whence came the word *Κρατήρ*. They used to crown the *Κρατῆρες*.

But such were at length the luxurious refinements among the Greeks, that they mixed their wine with perfumes.

They poured their wine from the crateres into cups, of which there were many sorts.

It appears that the very ancient Greeks drank from horns of oxen.

Afterwards they used cups of earth, of wood, of glass, of brass, of gold, and of silver. These are their principal names; *Φιάλη*, *Ποτήριον*, *Κυλῖξ*, *Δεπας*,

Κυπελλον, Αμφικυπελλον, Σκυφος, Κυμειον, Κισσυειον, Γαστηρ, Κωθων, Δεινος and Δεινίας, Θηρικλειος, Βαυκαλιον, &c. Some of these cups took their names from their form, and others from the matter of which they were made.

The drunkard, with the Greeks, was infamous; and he who committed a crime when drunk, was more severely punished than the person who committed it when sober. Yet there were privileged days, on which they drank from large cups and freely.



## CHAP. XIII.

*Of Meal-Times, and the different Kinds of Feasts.*

THE Greeks made three meals a day: the times were, morning, noon, and evening. The morning-meal was called *Αριστον*, *ακρατισμος*, or *Ακρατισμα*, and *Διανησις*; that at noon, *Δειπνον*, and that in the evening, *Δορπον*.

The terms were afterwards changed, breakfast was called *Αριστον*; dinner, *Δορπον*; and supper, *Δειπνον*.

Dinner was a short and plain meal. Supper was longer and more elegant.

The Greeks had three solemn feasts, *Ερανος*, *Γαμος*, *Ειλαπινη*.

*Ερανος*, was a club, a meeting at which every one bore an equal share of the expence.

*Γαμος*, a marriage-feast.

*Ειλαπινη*, was a magnificent entertainment on some other important occasion.

## CHAP. XIV.

*Of the Ceremonies and other Particulars relative to  
Entertainments.*

THE Greeks, in the ancient times, were seated at table. Afterwards, in the progress of luxury, they lay on couches.

The couches, termed Κλιναι, among the rich, had ivory feet; covers, called Στρώματα, and cushions, Προσκεφαλαια.

The tables, Τραπεζαι, in the early times were square.

There were commonly three persons on each couch. The first was at the bolster of the couch. The second leaned backwards on the belly of the first, a cushion being put between them. The third reclined on the second in the same manner.

The place at the head of the couch, i. e. the first place, was the most honourable among the Greeks.

The number of guests varied in the different ages of Greece. At first they were only three or five. Afterwards they increased to nine, and even more.

When the guests were placed, an equal portion was distributed to each of them. Hence the feast was called Δαις, and he who carved and distributed the

the meat *Δαιτρος* and *Δαιτυμνων*. Yet this equality of distribution was not always observed at entertainments.

Drink was likewise, in general, equally distributed as well as meat.

The wine was served by youths who stood waiting, and were called *Κουροι*, *Κηρυκες*, *Διακονοι*, *Οινοχοοι*; and by the inhabitants of the coasts of the Hellespont, *Επερχυται*.

In the heroic times those youth were not slaves, but of good families; sometimes of the most noble and distinguished.

Three rounds were drank at table in honour of the Gods. The first was drank in honour of Jupiter; the second in honour of the heroes, or demi-gods; and the third in honour of Jupiter Servator. This last round was likewise called *Τελειος*.

At the end of the banquet, when the table was removed, they drank to the *Good Genius*, by which appellation they meant Bacchus, the inventor of wine.

To the pleasures of the table they added singing and dancing.

When the convivial enjoyments were over, each person went home. To retire from the entertainment was expressed in Greek by *Γινεσθαι εκ δειπνου*, *αναλυσιν εκ Συμπρασιου*.



## CHAP. XV.

*Of the Dress of the Greeks; of their Manner of covering and adorning the Head.*

THE ancient Greeks, like the Egyptians, went with their heads bare. But we read that in the later times they wore a kind of hat, called in Greek, Πίλοι, Πίλια, or Πιλιδία.

But the women always had their heads covered. The ornaments which they wore on their heads are expressed by the following terms, Καλυπτρα, Κρηδεμνον, and Αμπυξ, a veil; Κεκρυφαλος, a net; Μιτρα, another kind of fillet; Οπισθοσχενδονη, another kind of net.

Some of the Athenians wore in their hair grasshoppers of gold, Τεττιγας, emblems that they were *Autochthones*, i. e. descendants from the first inhabitants of Attica.

Women of rank and magnificence raised their head-dress with fillets, termed Στεφανη ὑψηλη.

They wore pendants at their ears, called Ἐρματα, Ερωτια, Ελικες.

They likewise wore necklaces, in Greek Ὀρμοι.

## CHAP. XVI.

*Of the Grecian Cloaths.*

THE general word, dress, was expressed in Greek by Εσθης, Εσθημα, Εσθησις. The poetical word was Ειμα. The under-habit both of men and women was Χιτων, Χιτων ορθοσταδιος, tunica recta, a floating robe. The verb Ενδυεσθαι refers to the under-habit.

Rich and expensive women wore buckles along those parts of the tunic which reached from the shoulders to the hands, instead of having them sewed. Those buckles, Πηροναι, Πυρπαι, were of silver or gold.

There was likewise another robe, called Εγκυμηλον χιτωνιον.

Ίματιον or Φαρος, in Latin Pallium, was the exterior robe of the men among the Greeks, as the toga was among the Romans. The verbs relating to this garment are Περιβαλλεσθαι, Αναβαλλεσθαι. We likewise frequently meet with Αναβαλλεσθαι ιματιον επ' αριστερα, and Επι δεξια; from the two verbs come the substantives, Αναβολαιον and Περιβολαιον.

Χλαινα was a thick external robe, worn in cold weather; in Latin, Læna; it was single, and double.

Φαινόλης and Φαιλώνης, in Latin *Pænula*, a robe almost round, without sleeves, worn uppermost to keep off inclemencies of weather.

Λησος, λησαριον, a garment worn by both sexes.

Εφεγρις, *Lacema*, a kind of great coat of goat-skin, which was likewise called *Μανδύας* and *Βηρρίον*.

Τριβων or Τριβωνιον, the cloak of philosophers and poor people, of a light stuff; of this stuff in the early times the robes of the lawyers were made.

Επωμις, a short cloak which the women wore over their shoulders.

Πεπλος, an exterior robe worn by women; Ζωσζον, their girdle.

Στολη, a long robe which came down to the heels.

Καπωνακη, a slave's habit, bordered at the bottom with sheep-skin.

Εξωμις, was another habit of slaves; it had but one sleeve, and served them for tunic and cloak. This dress, however, the citizens likewise sometimes wore.

Βαιτη, Διφθερα, a habit of skin which the shepherds wore.

Εγκομβωμα, a cloak of shepherds, girls, and slaves.

Χλαμυς, a military habit worn under the tunic, the cuirass, &c.

Χλανις,



Χλανις, a fine robe; Κροκωτος and Κροκωτιον, crocota and crocotula, a saffron-coloured robe; Συμμετρια, a robe which came down to the heels; Θεριτρον, or Θεριτριον, a summer-habit.

Στροφιον, a sort of handkerchief which women threw round their neck.

Ψελλιον, a bracelet. It was likewise an ornament for the hands, only worn by women.

## CHAP. XVII.

*Of the different Kinds of Shoes worn by the Greeks.*

THE shoes of the Greeks were called in general Ὑποδήματα, calceamenta, soleæ. They were tied under the soles of the feet with thongs or cords, termed in Greek ἱμαντες. To put on shoes, was expressed by the verb Ὑποδεν; to take them off, by the verbs Λυειν and Ὑπολυειν.

Shoes were called by the poets Πεδίλα. Διαβάθρα, were shoes worn both by men and women. Σανδαλα, Σανδαλια, were in ancient times the shoes of heroines, and of rich and gay women. Βλανται, were shoes worn only in the house.

Κονιποδες, shoes resembling the former, low and slight.

Περιβαριδες, shoes of women of a genteel class, and of ladies of distinction.

Κρητιδες, a sort of shoes termed in Latin *Crepida*. Some authors think these were the shoes of military people. They were likewise called Αρπιδες.

Αρβυλαι, a large and very easy shoe.

Περσικαι, shoes worn by women. Those of the courtezans were white.

Λακωνικαι and Αμυκλαιδες, Lacedæmonian shoes; they were red.

Καρβατιναι, a coarse sort of shoes worn by peasants.

Εμβεται, shoes worn by comedians, socks.

Κοθορονοι, shoes worn by tragedians, buskins. They were likewise called Εμβαδες.

## C H A P. XVIII.

*Of Funerals; of the Ceremonies performed to dying Persons.*

THEY cut off a lock of the dying person's hair, which they consecrated to the infernal Gods. By this act they devoted him to death.

They put up prayers to Mercury, who, in their theology, was the conductor of souls to the lower regions. These prayers were termed Εξιτηριοι ευχαι.

The relations of the dying man stood round his bed, took their last farewell of him, embraced him, heard his last words, and inhaled his departing breath.

When he expired, they beat the air with violence, to prevent the evil genii from taking his soul to hell, and to drive them away.

To die was, literally, Θνησκειν and Αποθνησκειν, but to avoid the gloomy ideas which these words conveyed, they used gentler terms, Απερχεσθαι, Οικχεσθαι, Ευδειν, Κοιμασθαι, Βεβιωμεναι, Παθειν τι, &c. Discedere, abire, dormire, sopiri, vixisse, pati quiddam, &c.



## CHAP. XIX.

*Of Ceremonies used to the Dead before the Funeral.*

AS soon as a person had expired they closed his eyes. This act was expressed in Greek by Συγκλείειν, Καθαίρειν, Συναρμολογῆσαι ὀφθαλμούς.

They likewise shut his mouth.

They covered his face with a veil.

They stretched him out, and composed his limbs, which was ὀρθοῦσθαι, ἑκτείνεισθαι.

They then washed the corpse in warm water, and perfumed it.

They next wrapped its winding-sheet round it, and put on it a fine robe, which was commonly white.

It was also crowned with garlands.

The corpse was then placed in the entry of the house (Προτιθεσθαι) with its feet towards the door.

They put into the mouth of the dead person a piece of money with which he was to pay Charon for his passage over the Styx: it was an Obolus; and its proper name in Greek was Δανάκη.

Besides they put into the mouth of the dead man a cake, of which honey was the principal ingredient, to pacify the growling Cerberus.

All these ceremonies preceding sepulture were expressed by Συγκομιζέειν and Συγκομιδῆ.

While the corpse was in the house, a vessel with water, named Ἀρδανιον, was set before the door, in which those washed themselves who were polluted by the touch of the dead body.

## C H A P. XX.

*Of the Funeral Proceſſion.*

TO carry the corſe out of the houſe was, in Greek, ΕΚΦΕΡΕΙΝ, ΕΚΚΟΜΙΖΕΙΝ, whence are derived the ſubſtantives, ΕΚΦΟΡΑ, ΕΚΚΟΜΙΔΗ.

The body was carried out at Athens before the riſing of the ſun, by virtue of an expreſs law.

The body was carried out by day and not by night, by the other Greeks, who, notwithstanding, uſed funeral torches.

They buried at break of day only youths who died in the flower of their age.

It appears that in early times they had contrived nothing to lay dead bodies upon when they were to be carried forth to ſepulture. But in later ages, they were laid on biers, and carried by men called Veſpillones. The body of a warrior was laid upon a ſhield, particularly among the Lacedæmonians.

In the funeral proceſſion were the relations of the deceaſed; and other perſons, men and women, who were invited to this ceremony. But in ſome countries, none but the relations of the dead could attend his funeral. And even at Athens, by a law of Solon, women under ſixty years of age were permitted to attend only the funerals of their very near relations.

## CHAP. XXI.

*Of their Grief and Mourning.*

ON the death of a friend they secluded themselves from gaiety, from entertainments, from games and public solemnities, from the enjoyment of wine and music. They sat in solitary and gloomy places.

They stripped themselves of all external ornaments, and put on mourning: their mourning was a coarse black stuff.

They tore their hair and shaved their heads.

In extreme grief they even rolled themselves in the dust and mire.

They sprinkled ashes upon their heads.

When they appeared in public they had a veil thrown over their heads.

They knote their breasts with their hands, and they tore their faces.

They cried with a lamentable tone, E, E, or Ai, Ai.

As the Romans in their funerals had their *Præfices*, the Greeks had their *Εξαρχοι θρηνων*, who walked at the head of the procession, and by the melancholy strains they sung, deeply affected the company.

These strains were called *Ουφουρμοι*, *Ιαλεμοι*, *Αινοι*, *Αιλινοι*.

These



These vocal mourners sung thrice, 1° During the procession; 2° Round the pile; 3° Round the grave.

Flutes were likewise played upon at funerals, to heighten the solemnity.

## CHAP. XXII.

*Of their Manner of Burying and Burning  
their Dead.*

IN the early times they buried their dead. This was their custom in the days of Cecrops.

The body was laid horizontally in the coffin, with the head to the West, that it might look to the rising sun. Such was the custom of the Athenians and the other Greeks, except the Megarenses, who laid their dead bodies in the opposite position.

The custom of burning dead bodies introduced by Hercules, after his time spread over all Greece.

The pile of wood on which the corpse was placed, was termed Πυρ.

They likewise threw on the pile different animals, odours and perfumes.

They threw on it also the cloaths of the dead, and his arms, if he was a soldier.

At the funerals of generals, the soldiers, and all who were present, marched thrice round the funeral-pile, from right to left, in honour of the deceased.

Whilst the pile burned, the friends of the dead made libations of wine, standing, and invoked his *Manes*.

When the pile was consumed, they extinguished the fire by pouring wine upon it.

Then

Then the relations of the deceased collected his ashes, and his bones, which was the *σολογία* of the Greeks and the *ossilegium* of the Latins.

They washed the bones with wine, and put them into oil.

They were then, with the ashes, locked in an urn. The urns for that purpose were called in Greek *Καλπαι*, *Κρωσσοι*, *Λαρνακες*, *Οσοθηκαι*. They were of wood, of stone, of silver, and of gold.



## CHAP. XXIII.

*Of Tombs and Monuments.*

THE Greeks used to inter their dead without their cities, commonly by the sides of their highways, that they might not be polluted by touching a corpse, nor incommoded by its smell.

We read, however, that they sometimes buried their dead in an elevated part of a city. But this was an honorary distinction, paid to those who had been of important service to their country.

Lycurgus permitted the Lacedæmonians to bury their dead in the city, and even round their temples.

They prayed that the earth might lie light on their friends and illustrious men; and that on their enemies and the wicked, it might be heavy and oppressive.

In the early ages their tombs were commonly caverns; their name was *Τπογαια*.

But in after times they built with much labour and expence monuments of stone, chiefly in honour of great men.

Their ordinary tombs were of earth, and were called *Χαματα*.

Their tombs of stone were polished, whence they took the following names *Ξεσοι ταφοι*, and *Τυμβοι*.

Their

Their tombs were likewise adorned with pillars of stone, termed Στήλοι; on those pillars they engraved inscriptions.

They were also frequently adorned with images. On the tomb of Diogenes was a dog, of Parian marble; on that of Archimedes, a sphere and a cylinder.

As the object of such monuments was the preservation of the memory of the deceased, the tombs were often called Μνημεια, Μνηματα, Σηματα.

Besides these sepulchres, which contained corpses, ashes, bones of the dead, they sometimes erected honorary monuments, in which there were neither bodies nor bones, nor ashes, and which were therefore called Κενотаφια and Κενηρια: such was the tumulus inanis of the Latins.

Of these tombs some were built in honour of illustrious men interred in other places; and some, in honour of those who had been deprived of sepulture, and whose manes, they imagined, could not rest unless they raised to them such an empty tomb.

They invoked the dead thrice aloud, inviting them to enter these monuments.

## CHAP. XXIV.

*Of other Honours paid to the Dead.*

FUNERAL orations in praise of the dead were pronounced before their tombs, particularly if they had rendered themselves famous by actions beneficial to their country, or if they had died fighting valiantly in battle.

Funeral games were instituted in honour of them.

After the obsequies there was a feast in the house of the nearest relation of the deceased. This feast was called *Περιδειπνον*, *Νεκροδειπνον*, and *Ταφος*.

The fragments which fell from the table in this feast were consecrated to the manes, and carried to the tomb for its sustenance.

In the early times silence was enjoined at these feasts; but in the later ages the guests were permitted to converse on the good qualities of the dead. Hence arose a proverbial phrase by which a bad character was strongly implied, *Οὐκ ἐπαινεθεὶς οὐδ' ἐν περιδειπνῳ*, You would not be praised even at a funeral entertainment.

Lamps were likewise sometimes burned in honour of the dead in subterranean caverns.

It was also customary to strew these tombs with herbs and flowers, with amaranths, roses, myrtle,



but most profusely with parsley; whence came the proverbial expression, Δεισθαι σελίνου, Apii ægere. To signify that a man's disease was desperate.

Sacrifices were offered, and libations made in cavities dug in the earth.

The sacrifices which they offered to the dead were black sheep, and black and barren heifers, from the forehead of which they cut the longest hairs. The verb to express the cutting of these hairs was Απαρχισθαι, the hairs were termed Απαρχαι.

The libations were of blood, water, wine, and milk; but the principal one was honey, which they made a symbol of death. Thus they thought they appeased the manes.

The water used for these libations was called Χθονιον λουτρον; or in one word Λουτρον. Its term at Athens was Απονιμια.

On the tomb of a child the water was poured by a child; on that of a virgin by a virgin; and on that of a married man by a woman, who was called Εγχευτρις.

These sacrifices in honour of the manes were offered on the ninth and the thirtieth day after the interment. They were repeated in most of the states of Greece in the month Anthesterion.

Such were the honours which the Greeks paid to the dead, and which in their language were

were termed *Ooia*, *Amara*, *Nomizomena*; by the Latins, *Iusta*.

Yet some men they deemed unworthy of sepulture. It was not granted by the Athenians to traitors and sacrilegious persons.

THE END.